

Medicina Practica :
O R,
Practical Physick.

S H E W I N G
The Method of Curing the most Usual
Diseases happening to HUMANE BODIES.

As all Sorts of
*Aches and Pains, Apoplexies, Agues, Bleeding, Fluxes, Grip-
ings, Wind, Shortness of Breath, Diseases of the Breast
and Lungs, Abortion, Want of Appetite, Loss of the use of
Limbs, Cholick, or Belly-ach, Apostems, Thrushes, Quin-
sies, Deafness, Bubo's, Cachexia, Stone in the Reins, and
Stone in the Bladder: With the Preparation of the
Præcipitulum, or Universal Medicine of Paracelsus.*

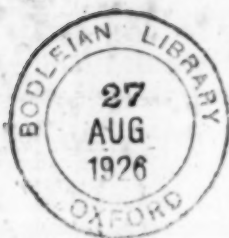
To which is Added, The Philosophick Works of
*Hermes Trismegistus, } (Nicholas Flammel,
Kalid Persicus, } Roger Bacon,
Geber Arabs, } A N D
Artefius Longævus, } George Ripley.*

All Translated out of
The best *Latin* Editions, into *English*; and Carefully
Claused, or divided into Chapters, and Sections, for the more
Pleasant Reading, and Easier Understanding of those Authors.
Together with a singular Comment upon the First Book of
HERMES, the most Ancient of Philosophers.

The whole Compleated in Three Books.

By *WILLIAM SALMON*, Professor of Physick.
Living at the *Blue-Ball* by the *Ditchside*, near *Holborn-Bridge*.

London, Printed for *T. Hawkins* in *George-Tard* in *Lombard-street*,
J. Taylor at the *Ship* in *St. Paul's Church-Tard*; and *J. Harris* at
the *Harrow* in the *Poultry*, 1692.



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Medicina Practica,
O R,
Practical Physick.

CONTAINING

The way of Curing the more Eminent and
Usual Diseases happening to HUMANE
BODIES.

As all Sorts of

Aches and Pains.

Apoplexies.

Agues.

Bleedings.

Fluxes, Gripings, Wind.

Shortness of Breath.

Miscarriage.

Want of Appetite.

Use of Limbs lost.

Collick or Belly-Ach.

Hysterick Colicks.

Apostems.

Thrashes.

Quinsies.

Deafness.

Ruboes.

Cachexia.

Diseases of the Breast.

Stone in the Reins.

Stone in the Bladder.

Whereunto is annexed:

- The preparation of the *Præcipiolum* of
Paracelsus. 2. The Key of *Helmont* and *Lully.*
3. The Opening of *Sol* and *Luna.*

By **WILLIAM SALMON,**
Professor of Physick.

The First BOOK.

LONDON, Printed by *W. Bonny*, for *T. Hawkins* in George-
Yard in Lombard-street, and *J. Harris* at the Harrow in
the Poultry, 1692.

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Errata sic Corrigenda.

- P**Age 61. b. line 19. for *Pounds*, read *Ounces*.
pag. 165. b. l. 23. r. *Receiver* half full of *Water*.
pag. 191. a. l. 16. for *strange*, r. *strong*.
pag. 191. b. l. 31. for *Word*, r. *Work*.
pag. 201. a. l. 22. r. *should not be*.
pag. 209. b. l. 4. for *noly*, r. *only*.
pag. 236. a. l. 6. for *Fire*, r. *force*.
pag. 251. b. l. 23. for *removed*, r. *renewed*.
pag. 267. b. l. 1. 15. for *Coler*, r. *Color*, *Colors*.
pag. 267. b. l. 31. r. *Mercury*.
pag. 275. b. l. 6. r. *Matters*.
pag. 316. b. l. 9. r. *impalpable*.
pag. 316. b. l. 33. r. *difficult in respect of the*.
pag. 342. a. l. 8. r. *Venus and Mars*, by reason of the *Oleagenity of Sulphur*, which is most easily burnt.
pag. 352. l. 4. r. *CHAP. XLII*.
pag. 395. b. l. 12. r. *Inimical*.
pag. 396. b. l. 17. 18. r. in this *Chap. 47. Sect. 11. 12. foregoing*.
pag. 497. b. l. 8. r. *purified*.
pag. 527. b. l. 7. r. *equally*.
pag. 543. a. l. 13. for *which*, r. *with*.
pag. 629. b. l. 20. for *Descourse*, r. *Dis-course*.

*What other Litteral Errata you shall find, pray be pleased to Correct
also with your Pen.*

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PREFACE.

THE intention of a Preface is to inform the Reader of something, which the Book it self cannot tell him of; and this matter relates for the most part, either to the Authors of the Work, or the Matter of the Book: Now this following Work has had many Authors, some of which are of great Antiquity and Veneration, and their Works are valuable, for that they are (some of them) the first things which were written in the World.

2. The first Book of Practical Physick, is (for the most part of it,) my own, deduced from a large Series of Experiences: The Author of which, was only the Translator and Disposer of the other parts of this work, who in a succinct Method, has taken the pains to clause them, viz. to divide them into Chapters and Sections, for the more pleasant reading, and easie understanding the minds of the said Authors, and wisthal, has given you a brief Comment, or Explication of the first Book of Hermes, who was one of the first, and most Ancient Writers.

3. This Hermes Trismegistus, (who was also the Author of the Divine Pymander) lived, as some suppose, a long time before Moses: He received his Name of Hermes Trismegistus, i. e. Mercurius ter Maximus, The thrice greatest Intelligencer, because he was the first Intelligencer, who communicated knowledge to Mankind, by writing.

4. He is reported to have been King of Egypt; without doubt was an Egyptian; and if you believe some Jews, even their Loses; And for the justification of this, they urge, this Phi-

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losophick Work, for that it is by all confest to be originally written in the Hebrew Tongue, which he would not have done, had he not been an Hebrew, but rather in his Egyptian Language.

5. But whether he was Moses or not, it is certain, he was an Egyptian, even as Moses himself also was; and therefore for the Age, it may be supposed (without much Controversie) that he lived much about Moses's time; if he was not Moses, but another Egyptian, it is more than probable that he was King of Egypt; for as Franciscus Fluslas thinks, being chief Philosopher, he was according to the Egyptian Customs, preferred to be chief of the Priesthood, and from thence to be the Chief Governour, or King.

6. And as Paracelsus and Nollius say, He was called, Ter Maximus, for having a perfect and exact knowledge of all things contained in the World, (as this Aureus, or Golden Tractate, and his Divine Pymander witness) which things he divided into three Kingdoms, Mineral, Vegetable, and Animal; in the knowledge and understanding of which three he excelled, and transmitted to Posterity (tho in an Ænigmatical stile) the description of the Philosophers Quintessence, or Universal Elixir, which he made as the Receptracle of all Celestial and Terrestrial Virtues.

7. This Great Secret he discoursed, and delivered in the following work, part of which is also said to be found engraved upon a Smaragdine Table, in the Valley of Ebron. Johannes Functius in his Chronology says, he lived in Moses his time, Twenty one Years before the Law was given in the Wilderness: that of Suidas seems to confirm it, who says, Credo Mercurium Trismigistum sapientem Egyptium floruisse ante Pharaonem. But this of Suidas may be applied to several Ages, for that Pharaoh was the General Name of many of their Kings: Or, possibly it was intended for some of those times, before the name of Pharaoh was given to their supreme Governours; which if so, must be more than 400 years before Moses; yea, before Abraham's descent into Egypt.

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8. In this Book our Hermes gives you to understand, that he had the Great Secret of the Philosophick Work; and without doubt, if God ever appeared in any Man, he appeared in him, as is evident both from this Book, and his Pyman-der: In which Works he has communicated the sum of the Abyss, and the Divine knowledge to all posterity, whereby he has demonstrated himself to be not only an inspired Divine, but also a deep Philosopher; obtaining his Wisdom rather from God, than from Man.

9. As for some of the next Authors, there is not much of their History extant, Kalid is reported to be a Persian King; and Geber, an Arabian King; without doubt, both of them were thoroughly learned in the Mysteries of Nature, but chiefly in this Philosophick Art. Artesius was a Jew, of whom it is reported, he lived a thousand Years; how truly, I will not say; himself affirms it, and very wise Men, such as Paracellus, Pontanus, and others seem to give Credit to it.

10. Flammel was a French Man, and originally a poor Scrivener, yet left so great Monuments behind him as must convince the most incredulous that he knew the Secret, and performed such mighty Works at his own proper Costs and Charges, as the most opulent Prince in Europe can never do the like. I know a Gentleman who went to view these mighty Buildings, and their Records: The Archives and Governors of those places, he told me, own the matter of fact, but deny the Means; saying, that Flammel was a very Pious Man, and went a Pilgrimage to St. James of Gallicia, for a Reward of which Piety, the Holy Saint bestowed that vast Treasure upon him by way of Miracle; thereby denying the power of Art, by which it was effected, to establish it in a Miracle for a Confirmation of the Romish Church.

11. Roger Bacon, or Bacon, was born Anno 1215. near Ilchester a great Town in Somerset shire, of an Honourably Family: He was brought up in the University of Oxford, where he made an incredible Progress in the Arts and Sciences: He applied himself to Philosophy, and the

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search of Natures Secrets, one of his Tutors being Edmund Arch-bishop of Canterbury, and became a Franciscan Fryar in a Convent at Oxford.

12. *He wholly laid himself out in a diligent search of Nature, and the knowledge of the Tongues and Arts; was intimate with many Great and Learned Men, expending some Thousands of Pounds in trying Experiments, most of which were supposed to be those of the Philosophers Stone: Nor did he bestow his cost or time in vain; for 'tis believed he attained to the knowledge of the Secret he sought after.*

13. *By this means he did such great things in Nature, and such Wonders, that not only the Ignorant, but also some Learned Men reputed him to be Magician, or Conjuror, saying, He made a Brazen Head, which speak, by the help of the Devil: Such was the Ingratitude of that Age, that he was Persecuted by the very Men of his own Order, and Religion: For being Accused of Magick and Heresie, Pope Nicholas IV. (who disliked, or understood not his Learning) cast him into Prison, and kept him close Prisoner many Years.*

14. *He wrote many Books upon several Sciences, as Grammar, Logick, Geometry, Cosmography, Astronomy, Astrology, Musick, Ethicks, Physicks, Metaphysicks, Perspective, Opticks, Divinity, History, Physick, Chymistry, and Alchymy: How many Books he wrote is uncertain; 'tis to be doubted all are not in being, and what have out-lived the injury of time, many of them are difficult to be procured, as yet lying hid in Manuscript. As he was an Universal Scholar, so he wrote well in all Arts and Sciences, and Johannes Balæus, de Scriptoribus Angliæ, gives us the Titles of above an Hundred Books which he had wrote in all the choicest and most useful Sciences, of which, these we have here made English, are two of them, viz. De radicibus Mundi. and Speculum Alchymix.*

15. *He was the greatest Critick of his Age, and complain- ed vehemently of the Ignorance, and Ingratitude of his Con- temporaries, there being many created then, Arte ulla, Artium Magistri,*

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Magistri, & sine Doctrina, Doctores: He spared not the ignorance, or ill Lives of the Clergy, for which cause without doubt it was, that he was so ill treated by them, and complained, that not a Man in England, besides Grossthead, and two or three more of his Acquaintance, that understood the Hebrew or Greek Tongues.

16. For the reason therefore of his Learning it was, that he was Accused of Witchcraft, and upon Malicious Pretences, they took from him his Books and Writings, long before Pope Nicholas cast him into Prison; for which cause he complained to Pope Clement IV. his Friend, saying, The Priests and Fryars have kept me starving in close Prison, nor would they suffer any one to come at me. And some Ignorant fellows, that would have been accounted Learned Men, when they could not understand his Books, condemned them as Books of the Black Art: •

17. Leland saith, He wrote many Books, but that it was as easie to gather the scattered Leaves of the Sybils, as to Collect but the Titles of them: For which, and his siding with Grossthead, in opposing the Pope, and some other Heresies, as they called them, he was Accused of Witchcraft, and by the said Pope Nicholas seized, and kept close Prisoner as aforesaid; in which Prison, some say, he died for Grief, or with his hard Usage, which was in the 78th. Year of his Age, in the Year of Our Lord, 1292. and was Buried in the Franciscans Church, in Oxford.

18. George Ripley was a Canon of Bridlington, and flourished in the Year of Our Lord 1470. and about the 10th Year of Our Edward the Fourth: much about which time, he travelled into Italy, and many other Foreign Countries, and wrote his Medulla Alchymie; and sent it as a Present to the then Arch-bishop of York; After all, he returned home to England, and wrote several other Books, as 1. his Epistle to King Edward IV. 2. His Twelve Gates. 3. His Breviary of Alchymie, or Recapitulation, with several other things not yet come to our hands.

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19. *He was an Excellent Man, profoundly learned in the Art of Alchymie, and an absolute Master (without doubt) of the Secret; and it was the Opinion of a Learned Man in this Study, that his Writings are for the fulness of them, to be preferred before any others that he had ever read or seen: I learned (says he) the Philosophers Magnet from one; the Magical Chalybs from another; Diana's Doves from a third; the Philosophers Air, or Chamelion from a nother; the Preparation of their Menstruum from another; and the number of Eagles in another: But for the true Matter, signs of the true Mercury, and the Operation, I know none. (saith he) like Ripley, though Flammel be Eminent, He Dyed Anno Dom. 1490.*

20. *We come now to the matter of the Book: As to the first Book, we say it is a Practical Discourse upon some principal Diseases, deduced from the Fountain of Experience it self: wherein we have delivered a new Hypothesis, concerning the Generation of Sand, Gravel and Stones in Humane Bodies, and now brought to light purely by Reason, and Mechanical Operations: The thing as it is novel, it is rational, and without doubt is possible to be improved to many singular advantages, if a Prudent Man has it under his consideration.*

21. *The Works of Hermes we Translated with what care and circumspection we could: The First Book was in the Latin Copy divided only into Seven Chapters; we for more convenient reading have divided it into Thirteen, to which, as a Fourteenth, we added the Smaragdine Table. The Latin was barbarous and uncouth, scarcely intelligible, and done out of other Languages, when Learning was at its lowest ebb; so that it may easily be believed, a free, natural, and true Version, would have been difficult to be made by the best of Scholars, who had been unacquainted with Chymical Learning.*

22. *As it was one of the first of Writings, and wrote in the first of times, so its Method seems to be rude, the Language obscure, and the Connection of the Discourse not natural; whether it was designed, in respect to the subject matter; or was*
Acciden-

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Accidental, as being written in the Infancy of the World, before the knowledge of Logical method and reasoning was invented, I shall leave to others to determine.

23. *This I am confident of, it contains the substance of the Philosophick Learning, the root of the matter, the true Process of the great Elixir, but clouded with Enigmatical Discourses; ; yet not so absolutely obscured, but that in some places he seems to unveil the truth, and expose the Secret; ; as they who seriously Contemplate the 12th and 13th Chapters, will easily perceive. I have heard several Great, and Learned Men say, that they received a greater light into the Philosophick Work, from these Discourses of Hermes (tho' seemingly rude and unpolished) than from all the Writings in the World, how speciously soever they were composed.*

24. *For this reason sake, we essayed to write a Comment upon his first Book, or, explicate the meaning of the Ancient Hermes; 1. From the Analogy of Principles. 2. From the natural reason of things. 3. From manifold Experiments. 4. From the Universal Consent, and Sentiments of the Philosophers being compared: So that we cannot say, the Comment is so much ours, as that we have deduced it by a Rational Argumentation out of the many, and Voluminous writings of the Ancients, and others, the most Learned in this Science.*

25. *I determined at first an Explication of the second Book of Hermes; but the work swelling so big, my daily business in my Profession, and other manifold Avocations, have diverted that intention: If what I have done in the first be acceptable and approved, I shall be contented, and it will encourage me to a second Essay of this kind. However this second Book, as it is shorter, so it is plainer, and in many places, may be its own Comment. In Chap. 18. Sect. 13. he speaks plainly, Now know (says he) that it is our Water which extracts the hidden Tincture; behold the Example and understand it, if you have once brought the Body into Ashes, you have Operated rightly. In the Water and the Ashes is the depth of the Mystery.*

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26. *The Book of Kalid, seems to be of great Antiquity, and has many Excellent things in order to this great Work, yet needs an Explanation, and unlocking, which I had attempted, but meeting with a Key, (which was a Writing found in a Coffin upon the Brest of a Religious Man) which seemed to fit the Wards of this Lock, (as being a Process derived from the same Principles) I desisted from my own thoughts, and have given you that instead of them.*

27. *As to Geber, I am not ignorant, that it was some Years since published in English by another hand, who has no ways answered my Intention, neither as to the Translation, nor the method of the Work. As to the Translation it was very mean, and in some places false; for instance, see the Latin Copy Printed at Basil, Anno 1572. pag. 765. calce Capitis 29. at these words, Lunam Amalgamatam cum Mercurio, &c. and compare them with the said English Translation. Printed Anno 1678. page 300. and with our Version in this work, Chap. 45. Sect. 29. so will you easily see the difference.*

28. *As to the method of the Work, (tho' it was Geber's own) we wholly dislike and decline it for several Reasons which we have gathered out of the Author, for in Chap. 13. of his Investigation of Perfection, he says, That all the words are true, which are now by us written in our Volumes, as found out by Experiment and Reason; but the things experimented which we have seen with our Eyes, and handled with our Hands, we have writ in our Sum of Perfection; therefore studiously peruse our Books, and collect our dispersed Intention, which we have described in divers places, that it might not be exposed to Malignant and Ignorant Men. So that he who would understand him, must make a Collection of like things together, without which the matter will never be understood, or accomplished, for which reason, I rather chose to common place him, than to deliver him in his own order.*

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29. *Again in the Preface of his Sum of Perfection, he says,* And what we have diminished in other Books, we have sufficiently made up in this Book, and supplied the defects of them very briefly; and what we absconded in one part, we have made up in another in this our Volume, that the compleatment may be apparent to the Wise; so that it appears even from this, that he wrote nothing of the matter in any continued order. And in the same place he affirms, That he who in himself knows not Natural Principles, is very remote from our Art, because he has not a true root whereon to found his intention: And therefore, (*says he*) labour studiously in our Volumes, and ponder them often in your mind.

30. *And in the last Chapter of his Sum of Perfection, he has these words.* But that the Malicious may not Calumniate us, we declare, That we have not treated of this our Science with a continued Series of Discourse, but have dispersed it in divers Chapters; and this was done, because if we had wrote it in a continued Series of Discourse, the Evil Man, as well as the Good, would have unworthily usurped it; therefore we have concealed it in some places, and speak it more openly in others, not under an *Enigma*, but in plain Language. Let not therefore the Industrious Artist despair, for if he seeks it, he may find the same, but he who follows Books only, will very slowly attain the knowledge of this most Excellent Art.

31. *In his Invention of Verity, Par. 3. cap. 13. he says,* Wonder not that we have dispersed the special things pertinent to this Operation in divers Volumes, seeing we endeavour to hide our Art from Evil Men: *And in Par. 4. Cap. 21. he further says,* Considerately ruminate upon what we have taught in our Sum of Perfection, for our purpose was not in one only Volume to demonstrate all things, but that Book should declare Book, and expound the same.

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22. Now to manifest, that he treated not of things in a direct order, see Chap. 12. of the Invention of Perfection, sub calce, where he has these Words, Our Stone is no other than a Fruitful Spirit, and Living Water, which we have named the Dry Water: Here he desists, and gives over the Discourse, and leaves it interrupted till he comes to the first Chapter of the Third Part of the Sum of Perfection, where he goes on and continues the Discourse in these words. We now signifie to you, that the Natural Principles in the Work of Nature, are a Fruitful Spirit, and Living Water, which we have also named the Dry Water; and so continues the Discourse of it: These two Places, or Discourses, we have joyned, or connected together in this our Translation, Lib. 2. Cap. 37. Sect. 18. that you may see the full of what he intends concerning it.

23. In his Sum of Perfection, Lib. 2. Cap. 8. towards the end of the Chapter, he speaks of the Separation of an Earthy Substance from its compound, which in the root of Nature is united to a Metal, which is done either by Elevation, or Lavation: The way of doing it he has not taught in the place cited: But in a great many Chapters distant in the second Part of the said second Book of the Sum of Perfection, of the Preparation of Venus, he orderly goes on and Explicates the Method, saying, The way of the Preparation of Venus is manifold; one is by Elevation, another is without Elevation; the way by Elevation is, that Tutia be taken (with which Venus well agrees) and that it be ingeniously united therewith. These places in our Translation, Lib. 2. Cap. 45. Sect. 11, 12, 13, & 14. we have laid together and united.

24. These are a taste of the many scores if not hundreds of places, which in Geber himself are designedly interrupted; by which means the Mystery is hid, and the Method of operating, and understanding of the Secret, so obscured, that without a great deal of Study, searching, comparing of places, and laying the ending and beginnings of things together, it would be almost

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almost impossible to apprehend what he intends; for this reason it was, that we went on, not in an orderly and succinct Translation, but rather compendiously to common place him; by which means, you have all things relating to one subject or matter laid together, and brought under one and the same head, which in the Author himself are possibly dispersed asunder into more than ten, fifteen, or twenty places of this Book.

35. These things being said, we have only to inform you concerning this work, that this our composition, is really Geber himself, without any addition whatsoever. Here is every single and individual process contained in the whole book; nor any thing diminished which concerned the knowledge and practice of the Art; but that we have (for brevity sake) left some things out, 'tis true; as all his Prefaces, and prefatory Discourses, contentions and disputes about the reality of this Art, tautologies and often repetitions of things (which was necessary in his interrupted method) which to have inserted, as they would have been of no use or profit, so they would needlessly have swelled this work to an unreasonable bulk, whereby it would have been not only more chargable to the buyer, but more unpleasant and tedious to the Reader.

36. In Geber also there were many cuts or figures of Furnaces, which were holy omitted and left out in the afore mentioned English Translation; these to our work we have added, curiously cut in Copper; with quotations upon each figure or furnace, shewing to what Place, Book, Chapter, and Section they belong.

37. Flammel we have also now translated, and claused into Chapters and Sections, to which we have added his summary of Philosophy, which was never prented with him before in any Language: To his work we have also added his Hieroglyphicks neatly cut in Copper, with quotations also upon each Hieroglyphick, shewing to what Book, Chapter, and Section they have a reference, or belong.

38. Arcthius (whom we have named Longæus,) we also claused or composed into Chapters and Sections, which it was

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never divided into before in any Language; and because the Author is a Rarity to be met with, we have withal added the Latin Version for the sakes of such ingenious Persons who are curious in things of this nature: Next to Hermes, he is the most celebrated or famed Author, of whom, and which work, we have many things to say, but that we are prevented by the Epistle of the most excellent John Pontanus, prefixed before the Book, and to which we refer you.

39. The first book of Roger Bachon, called Radix Mundi, we had in manuscript out of the Library of a learned man, and our particular friend, a Doctor of Physick, who set a great value upon it, and not undeservedly; his Speculum Alchymixæ is a translation out of that Copy in the Theatrum Chymicum, vol. 2. page 409. a discourse scarcely inferior to any thing extant, and of great estimation among the Learned.

40. Riply we have published from a Manuscript, not from the printed Copy, yet we carefully compared it with that which was printed, and supplied it out of that with some thing which the written one wanted; as on the contrary, our written Copy had some things in it, which the printed one had not as in particular, the first Chapter, which is a Preface to the Arch-bishop of York; so that by the help of both together we have published one compleat.

41. And to this work we also added the last Chapter, viz. Chap. 73. lib. 3. which is an Extract of Ripleys Philosophick Axioms in the Theatrum Chymicum, Vol. 2. page 116. In our written Copy, (which without doubt was Ancient) there were several Annotations in the Margent, referring to several parts of the work, (the Additions of an unknown Author.) These, because they seemed to be excellent, and very pertinent to the Explication of our Author, we have inserted in the Work, in the very place where they are to be the body of them into Sections, and numbring them with read, putting. distinguish them from the Authors own work, the rest; but to be printed in a differing Character, we have caused them.

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to wit, in the Italicke, and every where included them between
[] two Crochets.

42. We have wrote an Appendix to our first book of Practi-
cal Physick, containing a short practical method for the Cure of
all Diseases; it is but a small thing, not above six or seven
sheets of Paper, and only design'd as an abstract to help the
Memory; this we had published now in this work, had it not
swelled so big; but since the magnitude of this has prevented
it, we intend, for the benefit it may be to the publick, and the
sakes of such as desire it, to publish it alone by it self, with all
the speed that may be.

43. These Things being said, I shall now give the Reader an
Account (since several have desired it of me) of my Books;
what are already published, and what are now in hand in the
Press, to be made publick as soon as may be. Those already
published are the following Ten:

44. 1. Synopsis Medicinæ, the second Edition, with a
Compleat Anatomy in Octavo. 2. Pharmacopæia Londi-
nensis, or the new London Dispensatory, fourth Edition, large
Octavo. 3. Doron Medicum, or a Supplement to that my Dis-
pensatory, large Octavo. 4. Polygraphice, or the Art
of Drawing, Engraving, Etching, Limning, Painting Wash-
ing, Varnishing, Perfuming, &c. Fifth Edition, large Octavo.
6. Systema Medicinale, Or a Compleat System of Physick,
according to several Hypotheses, large Octavo. 6. Parate-
remata, Or select Physical and Chyrurgical Observations, con-
taining above 700 Cures of several Diseases performed by the
Author himself, large Octavo. 7. Phylaxa Medicinæ, a Ca-
binet of choice Medicines, so many as are enough to Absolve the
whole practice of Physick in Two Parts: The first is already Prin-
ted; the other is in hand with, and will soon be published. 8.
Horæ Mathematicæ, the Soul of Astrology, containing that
Art in all its Parts, large Octavo. 9. Jatrix, seu Praxis Me-
dendi, containing my Practice, with several Hundred of Ob-
servations at large, in Quarto. 10 Medicina Practica, This
present Practicall Physick, to which is added a Translation of the
Alchy-

The P R E F A C E.

Alchymical Works of Hermes, Kalid, Geber, Artefius, Flammel, Bachon, and Ripley, in large Octavo.

45. *Those now in Hand, and to be published with what speed may be, are the following four* 11. *Seplafium, the English Physician, or Drugists Shop opened containing the Names, Natures, Kinds, Qualities, Growth, Virtues, Uses, and Goodness (whether Medicinal or Mechanical) of all sorts of Drugs sold in the Drugists Shops; together with the making, Preparations, Purifications, Properties, and various Uses of Common-Salt, Salt Peter, Pot-Ashes, Soap, Gun-Powder, and Glafs: a Laborous work, and the first of this kind extant in the World. Octavo.* 12. *Pharmacopœia Bateana, Translated into English, with a large comment upon every Medicine, shewing the Judgments and Opinions of all the most Learned Men, upon each particular Medicament, in Octavo.* 13. *Officina Chymica, The Chymical Shop, or Apothecaries Hall, shewing the Composition; Preparation, Virtues, Use, Doses, and Dangers of all the things contained there in. A Great work, and comprehending the whole Art of Chymistry, as it is now Practised, in Octavo.* 14. *Botonologia, or a compleat English Herbal in III. Books; containing. I. English Herbs and Plants. II. English Trees and Shrubs. III. Exoticks, or Out Landish Drugs, so many as we use in Physick. The whole compleated with a Thousand Curious Cuts, being the Icons or Figures of each Plant. Together with, 1. The various names in Arabick, Greek, Latin, and English. 2. The Description. 3. The Kinds or Species. 4. The Differences. 5. The Places of Growth. 6. The Time of Flowering and Seeding. 7. The Qualities. 8. The Specification. 9. The Preparations, Galenick and Chymick. 10. The Virtues and various ways of Using, in Folio.*

46. *Of these Four last Books, the Seplafium will be published, in two or three Months after the publication of this Practical Physick. The Pharmacopœia Bateana, is nearly half Printed already. The Officina Chymica, is also in a good forwardness. And the Botonology or Herbal is hastning with*

THE PREFACE.

all the possible Dilligence and Care that may be. The Cuts are the greatest part of them done, but being all performed but by one Hand, it makes it so much the longer and more tedious.

47. In the mean time I cannot but complain of an abuse put upon me by one John Hollier who pretends to Publish and Sell my Family Pills, under my Name, Effigies, and Seal, in most places of this Kingdom, without my Priviledge, Order, Allowance, or Consent, to my great Prejudice and Damage. For this Reason, I have made it my Business in part, to make some Improvements and Alterations of the Medicine, for the advantage thereof, of which Hollier nor any Man else knows any thing, neither as to the Names, Numbers or Natures, nor to the Preparation, Parts, or proportion of any thing contained therein.

48. And by Reason of this Alteration, they neither Vomit, nor make Sick, or Grieve the Bowels in the least; but work more nimbly, and pleasantly than formerly, and without any the least danger, being fitted against the most Stubborn and Rebellious Diseases, which scarcely any other Remedy can cure or help. So that I modestly affirm, that one Box of these Pills, thus improved and Advanced in Virtue and Goodness, are worth Five Boxes, (for all that I know Ten) of those which Hollier or any else Make and Sell without my Order or Advice. And from henceforth, they are only to be had thus rightly Prepared by my own Hand, at my House in London, or where else I shall appoint.

49. The World is also desired to take Notice, that the Advertisement which Hollier or some of his Accomplices, have put at the end of one of my late Published Books, entitled, Select Physical and Chyrurgical Observations; Printed for Thomas Passenger on London-Bridge (while I was absent in the West-Indies) is a base unworthy, and Malicious Libel, Designedly done to wrong me; for that I left large quantities of all sorts of my Medicines behind me with my Wife, to be Sold in my absence: nor did I ever give Hollier leave, Order, or Directions to do the same, much less to Publish that Malici-

The P R E F A C E.

ous Advertisement, which now being returned to England, I am necessitated in my own Defence, here to signify and declare to the whole World.

50. Lastly, As to the Great and Philosophick Work, it is my Opinion and Belief, that there is such a thing in Nature; I know the Matter of Fact to be true, tho' the way and manner of doing it is as yet hid from me: I have been Eye witness of so much, as is able to convince any Man endued with Rational Faculties; that there is a possibility of the Transmutation of Metalls; yet for all these things will not advise any Man Ignorant of the Power of Nature, and the way of her Operation, to attempt the work; lest erring in the Foundation, he should suffer loss, and blame me. Without doubt it is the Gift of God, and he that attains it, must patiently wait the moving of the Waters; when the destined Angels moves the waters of the Pool, then is the time to immerge the Leprous Metal, and free it from all impurities.

Blew-Ball by the Ditch-side near
Holborn-Bridge, London.
10. Nov. 1691.

W. S A L M O N.

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ADVERTISEMENTS.

Balsam de Chili.

1. **I**T is an Excellent Balsam differing from that of *Pern*, and *Tolu*, but no ways inferior in Virtues and Excellency, as the several Experiments lately made of it by several Learned Physicians in the curing of Diseases, have given sufficient proof of: It is without doubt the most precious of all natural Balsams, by reason of its great Virtues, and admirable Odour, excelling all others, even the most fragrant.

2. It eases all manner of Pains in any part of the Body, coming of Cold or Wind, chiefly pains of the Stomach, Indigestion, and want of Appetite, corroborating and strengthening of it after a wonderful manner. It cures all Ulcers of the Breast and Lungs, Reins, Bladder or Womb, inward bruises, spitting of Blood, and such like, helps shortness of breath, Coughs, Consumptions, Wheezings, Hoarseness, Asthma's, and other Diseases of those parts.

3. It is good against the falling Sickness, Apoplexy, Convulsions, Palsies, Lethargy, Tremblings, old Head-aches, Megrims, Vertigo's, and other cold and moist Diseases of the Head, Brain, and Nerves, being inwardly taken as after directed, and outwardly anointed upon the part. It strengthens the Brain, helps the Memory, comforts the Nerves, and fortifies all the Senses both internal and external, beyond any other natural Balsam.

4. It kills Worms whether in old or young, cures Ruptures, altho' of many years standing; dissolves soft stones, and expells them, as also Sand, Gravel, or Slime, or any other thing which may obstruct the Urine, or stop its passages; so that it is believed there is scarcely a better Remedy for that purpose upon Earth; for it gives ease in the most vehement pain, and being constantly taken for some time, perfects the Cure.

5. It eases all Colick pains, Gripings, Wind in the Stomach or Bowels, and perfectly cures all Fluxes, bloody Fluxes, Excoriations, and such other like Distempers of the Guts. It cures deafness, pain and noise in the Ears to a wonder, a drop or two being put in, and stop't in with a little Cotton dipt in the same.

6. It provokes the Terms in Women, being taken from 20 to 40 drops or more in a glass of White-wine, (as anon directed) Morning and Night for a Week together: it is said to cure barrenness, promote Conception, and cause easie delivery to Women in Travel, and in a great measure prevents or takes away those after-pains, being taken to the quantity aforesaid in a glass of Juniper-water.

7. It heals all manner of green Wounds, rotten Ulcers, Fistula's, new or old running sores in any part of the body, as also punctures or hurts of the Nerves and Tendons, Aches, pains, lameness, weakness of the Limbs or Joynts, being dropt into the wound or puncture, or otherwise applied thereon with Lint, a Tent, or Leather, &c. and bound up, and not stirred in 24 hours, it commonly cures at 4 or 5 times dressing, sometimes at 2 or 3 times, and sometimes at the first dressing, be the wound deep, confused, or large.

8. It is an assured Remedy to cure the Palsie (if not inveterate) Trembling, Gout, or any weakness of the Nerves and Joynts coming of a cold and moist cause, by anointing the afflicted parts therewith, and taking of it inwardly, as shall be immediately directed; for it does gently, and by degrees (as it were) carry off the morbidick Cause and matter almost to a Miracle.

9. This marvellous Balsam opens all Obstructions of the Liver and Spleen, being taken Morning and Evening for a Month together in a little Syrup, or other convenient Vehicle: It is held for a great Treasure, and has many other singular Virtues not here necessary to be named, lest we should prejudice its worth and Excellency.

10. *The way and manner of taking it.* In Diseases of the Head, Brain, and Nerves, give it in Rosemary, or Juniper-water, or in Canary: For the Stone, and other Diseases of the Reins and Bladder, you may give in Rhenish-wine: For the Colick and Diseases of the Bowels, you may give it in Juniper or Cardamum-water: For Palsies and weaknesses of the Nerves and Joynts, you may give it in some Antiparalytick Wine: First grind or mix it with a little of the yolk of an Egg, to open its body, and then mix it with the Liquor you would give it in.

11. If the sick cannot take it so, it may be made up into Pills with some fit Powder, as of Zedoary, Nutmeg, Cinnamon, Bay-berries, Cubebs, Winter-cherries, or what the Physician shall think more fit, and fogilded; for by this means it will be taken without nauseating; you may give the Balsam from half a Dram to two Drams, according to Age and Strength; and it may be given Morning and Night for a Month, two, or three together.

12. And it is certain that this Balsam is one of the greatest Specificks in the cure of the Palsie, Scurvy and Gout that is, transcending all other Medicaments; but it ought to be constantly given in a due Dose, and with those Advantages that it may not loath the Stomach;

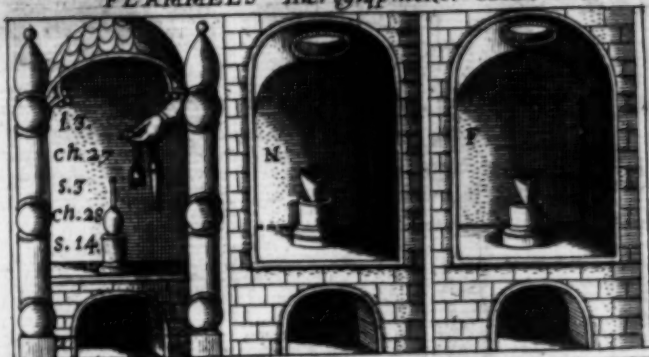
mach; so taken, it performs more than any other Balsam: It cleansed the whole body of all Impurities, mundifies the whole mass of Blood, heals all inward Bruises, Wounds, Ulcers, or Excoriations, whether in the Bowels or Lungs, restoring decayed Nature, and carrying off all its Fæculencies by Urine and Stool.

It is only Sold by the Author of this Work, at his House at the Blue-Ball by the Ditch-side, near Holbourn-bridge; and at Mr. John Harris's at the Harrow in the Poultry, London. Price 24 s. the Pound; or 18 d. the Ounce.

AT the sign of the Archimedes and Spectacles in Ludgate-street, near the West-end of St. Paul's, lives John Marshall, who both turns and grinds, makes and sells all sorts of Glass Instruments; as, Perspective Glasses, Telescopes, Microscopes, Horoscopes, Sky-Opticks, Reading Glasses; from the smallest size to 20 Inches Diametre; Microscopes according to Mr. Leewenhoeck: Also Microscopes of the said Marshall's Designing, a singular Invention for the advantage of Light, the like of which were never yet done before. Also Spectacles for all Ages, Cristal Prisms, Speaking Trumpets; and all other sorts of Optick Glasses (for brevity sake) not here named.

PRA

FLAMMEL'S Hieroglyphicks. TAB. I.









SALMON'S
Practical Physick.

The First B O O K.

CHAPTER. I.

Of ACHE S of all sorts.

I. For an *Ach*, proceeding of Cold in any part of the Body.

Take Oyl Olives,
Venice Turpen-
tine, *and* two
Ounces; Oyl of
Amber four Ounces, Vola-
tile Salt of Amber six
Drachms; melt, and mix
them together for a Balsam,
and anoint the place well
there with, Morning and
Evening; for eight or ten
days, more or less, as occa-
sion requires. *Salmon.*

II. For an Acl in the Joints.

Take Palm Oyl, Turpentine *ana* one Ounce; Oyl of Wormwood, three Ounces, Volatile Salt Armoniac two Ounces, melt, mix, and make a Balsam; It is excellent, being anointed with all. *Salmon.*

III. For Aches in the lower parts of the Body.

Take Palm Oyl, Turpen-
B tine.

fine, Oyl of Amber, and Aniseeds, of each one Ounce, mix, melt, and make a Balsam. *Salmon.*

IV. *For an Ach in the Bones.*

Take Palm Oyl, Turpentine, and two Ounces; Oyl of Amber and Juniper Berries, of each two Ounces and two Drachms: Camphier two Ounces; melt, mix, and make a Balsam. *Salmon.*

V. *An approved Searchcloth for all Aches.*

Take Burgundy Pitch, one pound; Oyl Olive, six Ounces; Wax, four Ounces; white Frankincense, two Ounces, powdered; melt them in a Pipkin, stirring all well together, and Boil to a Consistency; then pour out all into a Bason, or Pan of Water; then anoint your Hands with Butter, and make the Plaster, into Rolls.

VI. *An Excellent Ointment for the same.*

Take the Gall of an Ox, White-wine Vinegar, Palm Oyl, Aqua Vitæ, of each a

like quantity; boyl them gently on a Fire, keeping it scum'd, till it grow clammy, and with this bathe well the part, by rubbing it in, before a Fire, with a warm Hand Morning and Evening, till laying a Linnen Cloth upon it.

VII. *For Ach in the Bones, and the Gout.*

Take of the best Aqua Vitæ, and Oyl of Amber, of each a like quantity, mix them well together, and anoint the part well with a warm Hand before the Fire, and bind on it a Linnen Cloth, Morning and Evening.

VIII. *For the Joynt Ach, and the Gout, most Excellent.*

Take the Juice of Sage, Aqua Vitæ, the Oyl of Bays, Vinegar, Mustard, and of an Oxes Gall, of each a like quantity, put them all together in a large Ox Bladder; Tye it fast, and chafe it up and down with your Hand, during one hour and half, then keep it for your Use, and anoint the griev'd part

part Morning and Evening.

IX. *A Process against all Aches in the Back, Hips, Sides, Knees, or any part of the Body.*

Take first Pil. Mirabile one Scruple, to Purge now and then, and take them in Syrup of Roses; after Purging, procure Sweat thus.

Take Guaiacum, one Ounce and a half, the Root of Enulacampane, one Ounce; boyl them in a Pottle of small Ale, till half be consumed, then drink thereof a quart in a Hot-house, and Sweat often; Then in the House, bathe all the Body with this Oleaginous Balsame.

Take Oyl of Amber, Oyl of Turpentine, of Foxes, of Excester, and of Chamomil, of each a like quantity, and mix it well with some Brandy.

And if the Pains and Aches, fall out to be most painful in the Night (as many times they do.)

Then at Night let him take this Potion, Syrup of Poppy, three Drachms; Syrup of Betony, one drachm

and a half; Waters of Bugloss and Sage, of each an Ounce, mix them well together.

X. *This Cured a Man perfectly, when he was Lame over all his Body.*

Take the Gall of an Heifer, for a Man; and the Gall of a Steer, for a Woman; Brandy, of each a like quantity; then bath it well upon the Wrist, a little before the Fit cometh, and let it lie till the Fit be gone.

XI. *Aches from a hot Cause.*

Take Spring Water, two quarts; Sal Armoniack, Nitre, of each four Ounces; mix, dissolve, and keep it for Use: Bathe the part with it; then anoint with Oyl of Poppy Seed. *Salmon.*

XII. *Another for the same.*

Take Camphire, two Ounces; Spirit of Wine, a pint; mix, and dissolve, there with; bathe the parts Afflicted. *Salmon.*

XIII. *Another for the same.*

There is nothing better in the World, than to bathe

the place afflicted, two or three times a day; which our *Gutta Vitæ*, mentioned in one *Phalyxa*, lib. 1. chap. 9. sect. 1. *Salmon*.

XIV. *For an Ach in the Shoulder.*

Take Bole Armoniack, Chalk, and one Ounce; Spanish Oyl, one Ounce; Vinegar six Drachms; Camphir, half an Ounce or better; Saffron, 2 Drachms: Mix, and apply it hot with Tow twice a day. *Salmon*.

XV. *An Ach from a Veement hot Cause.*

Take Comfry Roots fresh gathered, beat them, till they are soft, or a perfect Cataplasm; then spread upon Leather, and apply it: 'Tis an excellent thing. *Salmon*.

XVI. *Another against Aches.*

Take Balsam of Amber and anoint with it twice a day. How this Balsam is made, see in our *Phylaxa*, lib. 2. now in the Press.

XVII. *Another for the same.*

Take Oyl of Earth-worms

one Ounce; Oyl of Amber, one Ounce; mix them. If this increases the Pain, it proceeds from an hot Cause; Anoint then with this Receipt, *Unguentum Populneum*, two Onnces; Oyl of Poppies, six Onnces; in which dissolve *Camphire* two Onnces; mix them for an Ointment. *Salmon*.

XVIII. *For an Ach by a Fall.*

There is nothing better then that you anoint the place hurt with *Balsam de Chili* twice a day, rubbing it wellin, and keeping warm, for that helps to disipate the Congregation of Humours. *Salmon*.

XIX. *For an Old Ach.*

I have scarcely found any thing more effectual, than, first, well to anoint, for three or four daies, with *Balsam de Chili*; and then afterwards to apply *Balsamum Amicum* plaister-wise, for a month together. See them in my *Phylaxa*. *Salmon*.

XX. *Another for this purpose.*

Make a Plaister of *Tacamahaca*, and apply it. *Salmon*.

XXI. *Aches*

XXI. *Aches from vehement hot Causes.*

Take Oyle of the Yelks of Eggs one Ounce, dissolve in it Camphire two Ounces; and mix all with Oyl of Earth Worms one Ounce, and anoint with it. *Salmon.*

XXII. *To heal and strengthen weak Limbs of Children, and those which cannot stand nor go. Most wonderful and excellent to cure the Rickets.*

Take juices of Sage, sweet Marjoram, Rosemary, Time, Chamomil, Hyfop, Feverfew, Lavender, Balm, Mint, Wormwood, Rue, Winter-Savory, and Bays, of each Three Ounces; put it in a double Glas, the which stop well, and paste it all over with Dough, and set it in an Oven with Household-Bread; and when it is drawn, break off all the Paste, and if the juice be thick, break the Glas, and put it into a Gally-Pot; and when you use it, take the quantity of Two Spoonfulls of it, and put to it as much of the Marrow of an Ox-Leg, melt them together, stir them well, and add to

it a little Brandy; and Morning and Evening anoint well before a Fire the Child's Arms, Sides, Thighs, Leggs, Knees, Feet and Joynts, bathing it well in, with a warm Hand. Then give it some Syrn of Rheubarb (to open the Obstructions of the Liver) and mingle it with Two Ounces of Mint-water, mix it well, and give it the Child fasting. This will mightily strengthen the Limbs, and make the Child to stand and go. *Probat.*

XXIII. *For all Aches or Pains in the Nervous Parts, arising from a Cold Cause, Contusions, &c.*

There is nothing can take away the Preheminence from *Balsam de Chili* (which may always be had at the Author's House, at the *Blue Balcony*, by the *Ditch-side*, near *Holbourn-Bridge*, *London*;) because of its amicable and peculiar Faculty in strengthening the Nerves, and dissolving or dissipating any inherent Matter. I could give you (I believe) an Hundred Histories, of Cures of this kind, performed by this Medicine,

dicine. I have cured with it an Ach in the Hip, or the Sciatica. Anoint with it twice a day, at least, viz. Morning and Evening, and apply Eint dipt in it, over the part in the mean season. *Salmon.*

CHAP. II.

Of the Apoplexy.

I. **T**AKE of the best Aquavita, well rectified from Phlegm, one Pint; Oyl of Vitriol one Spoonful, mix them, and let him drink thereof one Spoonful first in the Morning, and another last at Night.

Then let him Sweat in a Stove, twice a Week, and every time thereafter, bathe him with *Balsam deCbili*. This is Excellent.

II. *For the Feint-ach, and Numbness after an Apoplexy.*

Take Six Spoonfuls of Dragon-water, dissolve in it one drachm of Mithridate; drink the same draught Three Mornings together fasting, and sweat Two Hours after it: This Cures.

III. *For an Apoplexy, or other like Fits.*

Take a large quantity of Earth-worms, gathered in the Mornings in *May* (when they Generate:) put them into a Pail of Water for twenty four Hours, that they may perfectly cleanse themselves: This done, take them out, and dry them carefully upon a Marble Tile, before a clear Fire: being thoroughly dried, keep them in a dry place for use. When you have Occasion to use them, beat them into Powder, in a large Brass or Iron Mortar; and of this Powder, take a Spoonful at a time, Morning and Evening, in a Glass of Wine, four days before, and four days after, the Full, and Change of the Moon;

it

it will perfectly Cure. I lately cured one of an Apoplexy therewith; and I know several others, cured some Years since. *Salmon.*

IV. *An Errbine against an Apoplexy, in the Fit.*

I can propose no better than that of *Deckers*, which exceeds all others; and it is thus made. Take *Turbitb Mineral*, one Ounce; powder of *Liquorice*, three ounces; *Flowers of Rosemary*, one ounce and a half, mix into a most subtle Powder. Of this Powder you may blow up, from six to ten or twelve grains at a time, viz. from three to five or six, up each Nostril: It brings out of the Fit; and used in the Intervals prevents it: I have proved it in two or three several Persons. *Deckers* saith, *multumque pituita viscidula educit; cum successu præscribitur hic Pulvis in Apoplexia, Epilepsia Lethargo, Capitisque affectibus soporosus omnibus, nec non quibusdam capitis affectibus recentibus, & inveteratis vertigine, gravedine, &c.* Exec. med. pag. 20.

Salmon.

V. *Strong Purging in an Apoplexy.*

Authors commend purging, but it must be with very strong Medicines; as *Troebes Albandal*, *Scammony* with *Castor*, or *Pil. Cocbie*, one ounce, as *Rondeletius* prescribes: But in my Opinion, nothing is better than my *Pil. Mirabiles*, taken from a scruple, to half a drachm. See it in my *Philaxa Med. Lib. 2.* Now in the Press. If Purgatives do nothing, the Patient commonly dies. *Salmon.*

VI. *Strong Emeticks to be given.*

Celsus saith, *Many things ought, or may well be done in a dangerous Case, which otherwise should be omitted.* Therefore, it is Lawful to give Antimoniates in a large dose; as *Aqua Benedicta*, *Vinum Antimoniale*, *Infusion of Regulus*, *Sal Emeticum Mynsichti*, and such like: which evacuate great quantities of Phlegm, and other Humours, not only from the Stomach and Bowels, but even from the Brain it self. *Salmon.*

VII. *Alterative Remedies for the same.*

Nothing is better than our Powers of Rosemary, Amber,

and Spir. *Antiasthmaticus*; given as directed in our *Phylaxia*.

Salmon.

CHAP. III.

Of AGUES.

I. *A rare Secret to Cure all Agues whatsoever;*

Take Venice Turpentine half an ounce; incorporate it with as much Camphire and Mastick beaten into fine Powder, as will make it into a Plaister; then take of it, and spread it on a piece of Sheeps Leather, cut round, and lay it on the Stomach and Navel pretty warm, a day before the Fit cometh, *Probat.*

II. *Against an Ague.*

Take Posset-drink, a pint and half, put into it nine heads of Carduus, boyl it 'till half be wasted; to every quarter of a Pint, put in a quarter of a Spoonful of gross Pepper, stir it well, and take

half a Pint an Hour before the Fit cometh; and be sure to Sweat him in his Bed upon the taking of it.

III. *A Plaister against an Ague.*

Take a piece of Leather pricked full of Holes, spread it over with Venice-Turpentine, and on that spread all over Rue and Frankincense, beaten into Powder, of each a like quantity, then bind it to the Wrist a little before the Fit cometh, and let it lie 'till the Fit be gone.

IV. *Against a Tertian Ague.*

Take (at the coming of the cold Fit) half a Pint of ex-

expressed Juice of Germander; for Germander is sty'd by Physicians, the Scourge of a Fever.

V. *Against all burning and pestilential Fevers.*

Take of the Herb Fluellin cut small, and infuse it twenty four Hours in White Wine, then Distil it, and drink of this Distillation, with three, four, five, or six Drops of Oyl of Vitriol in every Draught, when Thirsty. This hath cured Old and Young that took it.

VI. *An Excellent Process to Cure all Quotidian, Terriane, Pestilential and Burning Fevers and Agues.*

Take Aloes three drachms, Myrrh one drachm, Saffron half a drachm, Sugar three drachms; beat them well together, then infuse them in a pint of White-Wine over Night, and give it two several Mornings, half a pint at a time to purge with.

And for ordinary Drink, when-thirsty, use this. Take White-Wine-Vinegar, half a pint; Rose-water, Conduit

or Fountain Water, *ana*, one Pint; seeth them together with a Pound of Sugar.

VII. *Sleep to procure, in an Ague.*

If he want Sleep, Take Syrup of white Poppy, one ounce; distilled Water of Lettice; Sal Prunella 15. grains: mix them, and take it at Night, for Sleep cools the Body, and prevents motion, and Motion is one of the principal Causes of heat.

VIII. *An Ague, with a sore Mouth to Heal.*

If the Mouth be sore, take of red Sage grossly cut, one handful: of French Barley beaten, Roach Allom, *ana* one ounce: Boyl all these together in a pint and a half of Spring-water, then dulcifie it before it be cold with Honey, and therewith wash the Mouth, and gargle the Throat.

IX. *Against a new Ague.*

Take one drachm of pure Tobacco in the Leaf, infuse it all Night in half a pint of White-Wine, then strain it, and

and drink it, fasting two Hours after it. This will purge Phlegm and Choler thoroughly.

X. Against a burning Fever.

Take Water distilled from Wall-nuts, a Week or two before Mid-Summer, and give of that Water one ounce and a half at a time, an Hour before the Fit. It Cures.

XI. An Excellent Julep in all Fevers.

Take Poppy-water, four ounces of Prune-water, Juice of Oranges, Syrup of Gilly-flowers two ounces, a few drops of Spirit of Vitriol; mix them, and let the Patient drink two or three spoonfuls at a time often.

XII. A Specifick against all manner of Agues.

Take Quinquina, or Jesuits Bark, two Drachms; beat it into Powder, just about the time of using it; Infuse it in a good Draught of Claret, or other Generous Wine, for the space of two Hours; then give the Patient both Liquor and Powder at

once, as they lye in Bed. Some advise to give it as the Fit is coming, others, as the Fit is going off; the latter way is best, if the Sick be very weak. *Salmon.*

XIII. Another Remedy for the same.

If you give my *Catharticum Argentum* to forty, fifty, sixty, or one hundred Drops, according as the Patient is in Age and Strength, as I have directed in my *Phylaxia Medicina*, Lib. 1. Cap. 3. and continue it for five or six times taking, it will go near to Cure any Ague whatsoever; more especially, if after such universal Purging, you give either my *Cutis Viæ*, or my *Volatile Laudanum*, in such due Dose as in my said *Phylaxia* is prescribed, about three Hours before the coming of the Fit, so as the Sick may be in a good Sweat, about the coming of the cold Fit; by this means used five or six times the Ague goes off, and comes no more. I scarce ever fail of Curing an Ague by this method. *Salmon.*

XIV. *Agues Cured by another Medicine.*

I have Cured hundreds of Agues exactly by the former method, except only that instead of the *Catharticum Argentum*, I have used either my *Tabula Emetica*, or Vomiting Lozenges; Or my *Vinum Emeticum*; and sometimes some other proper Emeticks and Catharticks alternately: But before either *Quin-quina*, or *Opiates* be given, if you would do like an Artist, you ought to premise Universal Cleansers. *Salmon.*

XV. *A violent burning Fever, with Vomiting and Bloody Flux.*

Where the Disease has been long, the Patient wasted, and brought as it were to Death's door, there is nothing in the World better than our *Pulvis Antifebricitus*, mentioned in *Phylaxia Medic. Lib. 1. Cap. 45.* You may give it to half a drachm or a drachm, in any convenient Vehicle, an Hour and half before the coming of the Fit. *Salmon.*

XVI. *Agues (chiefly Quartans)*

Cured by the following Arcanum. *Rolfinc. Lib. 5. Sect. 6. Cap. 12.*

Take Leaf-gold a drachm, dissolve it in *Aqua Regis*; Glas of Antimony a drachm, dissolve it in *Aqua Fortis*, Quick-silver six Drachms, dissolve it in *Aqua Fortis*: mix these Solutions together, and Distil them by an Alembick, cohobating twelve times; at last to the Powder left in the bottom put Spirit of Wine, which abstract from it six times; then Calcine it upon a Tile, or in a Halcican Crucible, in a Circular Fire; so have you one of the best Remedies for an Ague, chiefly a Quartan, yet commonly known. Take of this Powder six Grains, Scammony twelve Grains, mix for a Dose, give it in the Morning the day before the Fit, or in the Morning the same day, if the Fit falls towards Night. *Salmon.*

XVII. *Riverius his Ague-Frighter.*

Take Flowers of Antimony,

ny, thrice sublimed with Sal Armoniack, and Dulcified; Perlucid Hyacinth, Glafs of Antimony, *ana* half an Ounce: Aqua Fortis, (made of Nitre and Alum) 4 Ounces; Præcipitate the said Antimony in the said Water: Again, Take Quick-silver, revived from Cinabar six Ounces; Aqua Fortis, (made of Nitre, Alum, and Vitriol) q. s. in which dissolve and præcipitate the Mercury: Take also fine Leaf-Gold one Ounce, dissolve it in Aqua Regia. All these three Menstruums, with their Præcipitates, put into a well Luted Retort, and with a gradual Fire distil to dryness, which repeat by Cohobation twelve times; then wash the Powder five times with some Cordial Water, and dry it; put to it of the best Spirit of Wine a Quart, and distil it from it, in a well Luted Glafs Retort, Cohobating six times; and the remaining Powder put into a strong Crucible, well Luted, which place in a Circular Fire for three Hours; remove it from the Fire, and being

cold, burn off the best Spirit of Wine from it. Dose *ad* Gr. six. *ad* twenty, with Scammony from twelve Gr. to twenty five, the day before the Fit, or the same morning, if the Fit falls towards night *Salmon*.

XVIII. *A most excellent Medicine against all sorts of burning Fevers.*

There is nothing better in the World, that I know of, than my *Febrifuge*, mentioned in my *Phylaxa*, Lib. 2. now in the *Press*. You may take about twenty Grains, to thirty, or thirty five Grains, in a Glafs of fair Water, sweetned with Sugar, or in Wine well sweetned, just at the coming of the Heat, and you may give another Dose about an Hour after; and if the Heat be vehement, you may give a third Dose in like manner; 'twill take off the Fever as it were by *Incantment*: This Course being taken for two, three, or four returns of the Fit, 'twill at length certainly vanish. If the Fever be *Continent*, you ought to give it every Day 4 or 5 Doses

Doses a Day, as before directed, 'till the Feaver is wholly taken off: 'Tis one of the best of *Antifebriciticks*. I speak experimentally from (I veryly Believe) a Thousand Proofs; the greatest of all which, was made upon my own Person in the *West-India's*, when it was supposed there was scarcely an Hour betwixt me and Death. *Salmon.*

XIX. *Agues, chiefly Quartans, cured by our Aurum Vitæ Cathartick, in Phylaxa, Lib. 1. Chap. 41. Sect. 1.*

Tho' I did always know this Medicine to be a very good *Antifebricitick*, yet my late Experience thereof, since the Writing of that Book, has much more confirmed me in the use of it; I have Cured many Quartans with it of long continuance, when the hopes of Cure were almost past, by a declivity into other more dangerous Diseases. Dose is from two Grains to twelve, according to Age and Strength: Let it be given in a Bolus over Night, and a Purge the next Day; or it may be given in

the Morning Fasting, in a simple Extract of Aloes. *Salmon.*

XX. *Another Remedy against all sorts of stubborn Agues.*

Take of our Royal Powder (in *Phylaxa, Lib. 1. Cap. 44. Sect. 1.*) from fifteen Grains, to thirty or thirty five, and mix it with the Pap of an Apple, or a stew'd Prune, or with a little Conserve of Roses, or a little Syrup; and so let the Sick take it early, the Day before the Fit, or the same Morning, if the Fit comes towards Night, Drinking warm Posset Drink, or Broth, liberally after it; it is a good thing, and scarcely ever fails. *Salmon.*

XXI. *A Tedious Quartan and Tertian.*

I have oftentimes Cured Tedious Quartans and Tertians, by giving half a Pint of the Crude Juice of Camomil, an Hour before the coming of the Fit, and repeating the same Dose for four or five Fits. *Salmon.*

XXII.

XXII. *A good Observation.*

If in any Ague whatsoever, when any Concoction (though not perfect) appears in the Urine, then give a Purge on the Ague Day, so as it may have done Working before the Fit comes (*viz.* four or five Hours before the coming of the Fit) you will find the Ague will never return any more after the Fit, but will be quite removed, as if done by Incantation: It has been often tryed with answerable Success. In Tertians, do it after the third or fourth Fit: In Quotidians, you may tarry longer: In Quartans, scarcely before the thirtieth Day. And in this case we may fly to Antimonial and Mercurial Medicines, especially if of long continuance.

For as the Matter lies in several places, so chiefly in the Mesentery, whence, unless it be fetcht, the Cure seldom succeeds as it ought to do. If the Disease vanish not upon Purging, I always give my Volatile Laudanum before the Fit. *Salmon.*

XXIII. *Another method in Quartans and long continued Agues.*

Take Water half a Pint, Salt of Tartar 2 Drachms, Oyl of Sulphur half a Drach. Sena three Drachms, Jalop in Powder one Drachm. Make an Infusion for two Doses; the next Day Purge also with this. Take Calomelanos, Scamony in powder, of each alike, mix them. Dose from half a Drachm to one Drachm. *Salmon.*

CHAP. IV.

Of BLEEDING.

I. *To stop the Bleeding at the Nose.*

TAKE Bole Armoniack, | der; Ashes of an Old Hat,
stamp it finely to pow- | of each alike; mix them,
then

then blow up some of it with a Quill, into the bleeding Nostril of the Patient, and it stops presently. *Salmon.*

II. *Against Pissing of Blood.*

Take Sheeps Milk (highly praised herein above all) Fasting four Ounces, mix with it a Drachm of fine Bole Armoniack in Powder, and one or two Grains of my *Volatile Laudanum*, dissolved, and so give it. *Salmon.*

III. *Against the Bloody-Flux, and Pissing of Blood.*

Take Conserve of Roses one Ounce, Crocus Martis one Scruple, *Volatile Laudanum* two Grains, mix them well, then take it on the point of a Knife, in a Morning Fasting, and do so three several Mornings together. *Salmon.*

IV. *Against spitting of Blood.*

Take Mastick and Olibanum, in Powder, two Scruples of each, Conserve of red Roses 2 Ounces, Dia-scordium half an Ounce, Gutta Vitæ three Drachms;

mix them together, and make an Electuary, then take thereof Morning and Evening on the point of a Knife, as much as a Nutmeg at a time. *Salmon.*

V. *A good Remedy against Bleeding at Nose.*

I commend this Powder of *Hearnus*. Take Seeds of white Henbane, white Poppy, *ana* one Ounce; Bloodstone, red Corral, *ana* two Ounces, Camphire two Scruples, Terra Lemnia two Scruples; mix them. *Dose*, half a Drachm, or two Scruples Morning and Evening, with Conserve of red Roses. If Opium in fine Powder, (eight Grains) were added, 'twould be so much the better. *Salmon.*

VI. *Another against Bleeding of a Wound.*

If a Fuss-Ball, tough and soft, be cut into slices, and squeezed hard in a Press, those pieces applyed are sufficiently able to stop any Bleeding, especially if any Stegnotick Powder be strewed on. So also the Fungus growing on a Birch Tree, the

the Powder of Agarick being first strewed on the place. *Salmon.*

VII. *Another for the same.*

The Powder of Man's Blood is almost an Infallible Remedy, strewed upon the place; or if it be in the Nostrils, blow it up with a Quill, or put up in a Nafale, the Mouth being held full of cold Water. *Salmon.*

VIII. *A most effectual Remedy.*

I commend as one of the greatest Secrets our *Aqua Regulata*; (see it *Phylaxa Med. Lib. I. Cap. I. Sect. I.*) being applyed by washing the Part, and then laying Linnen Cloths often doubled over the place; it closes up the extremities of the Vessels, and powerfully stops the Bleeding. *Salmon.*

IX. *Where the Bleeding is extream and dangerous.*

Dissolve Salt of Vitriol in fair Water, and wash the place with it, then apply Cloths doubled wet in the Solution; or this Powder. *Taka fine Bole, Sanguis Draconis, Powder of Galls, Salt of*

Vitriol, ana, make each into a Powder, and mix them. Salmon.

X. *Another thing for the same purpose.*

I have often stopt Bleeding in most parts of the Body, by the use and application of *Aqua Styptica*, especially in Wounds made by a Cut; 'tis not so useful in a Hemorrhage at the Nose, but 'twill do the Feat, if not Impetuous. *Salmon.*

XI. *Another for the same.*

A Tent made of the prest *Fungus* (at Sect. 6. foregoing) and put up the Nostrils to the place that Bleeds, will so admirably stop the Bleeding, that it will seem as if it was done by Witch-craft, or Inchantment. *Salmon.*

XII. *A Remedy from Colcothar.*

The Illustrious Prince of Orange was re-called from a Fatal Bleeding only by the use of *Colcothar*, or burnt Vitriol. He every Day bled a vast quantity of Blood at a Wound which he had received in his Jugular Veins, and it could be stopt by no other

other Remedy but by a Tent wrapt up in a Digestive, and good store of the Powder of Colcothar, which was thrust into the Wound. By this very means I cured a Youth that had a great Wound and Bleeding in the Calf of his Leg: and I stopt the Bleeding in another, which had a Bleeding in his Arm. *Salmon.*

XIII. *A Remedy made of Alum.*

After cutting off of Limbs *Borellus* made little Tents of Alum, and thrust them as far as he could up into the Orifice of the Vessels, especially the greater; and so finished the Business with the application of many *Splenis* and Astringent Powders. And the Bleeding of a Vein in the Arm, which could by no means be stopt, he did it only by applying Alum.

XIV. *Galen's Topick against Bleeding.*

Take Aloes, Frankincense, Hares Wooll, *ana*, all very finely powdred, which mix with the white of an Egg,

with which fill the Wound, and then bind it up. *Salmon.*

XV. *Bleeding stopt by Spirit of Vitriol.*

In Scorbutick Bleeding, Spirit of Vitriol mixt with any convenient *aqueous Vehicle*, is of admirable use. It has also been found excellent to stop a Hemorrhage in Hysterick Persons, and such as have been troubled with Quartans and Dropsies; and this it does by coagulating a Blood too Fluid, and attenuating it when too thick. *Salmon.*

XVI. *Bleeding at Nose stopt by touching.*

I have oftentimes stopt a Bleeding at the Nose by pressing outwardly upon the Jugular Carotide Artery; and this has done when many other Remedies have failed. *Salmon.*

XVII. *A Medicina made of Sheeps Blood.*

Take Sheeps Blood (Or Blood is as good, but Man's Blood much better) dryed and powdred an Ounce; Crocus Martis, red Colcothar,

that, of each half a Drachm; mix them. It is a Medicine that exceeds all Credit; apply it, or strew it upon Wounds. If Powder of a dried Toad, 2 Drachms, be added, 'tis much better. *Salmon.*

XVIII. To stop Bleeding caused by Leeches.

Take a Bean, slit it in two, take away the Skin, and lay it on a place where a Leech hath drawn, that Bleedeth too much, or cannot be easily stopt, and it will stop the Bleeding.

CHAP. V.

Fluxes, Gripings, Wind.

I. Against Wind and Gripings in the Belly:

Take of the Roots of Kneeholm, Elecampane, Anniseeds and Fennelseeds, half an Ounce of each; make them all into Powder, and mix them well together, with half an Ounce of Sugar, and take every Morning of it as much as will lye on a Shilling, in Wine or Posset-Drink.

II. Against the Griping in the Guts.

Take Salt of Worm wood half a Drachm, Andromachus Treacle 2 Drachms,

Volatile Laudanum 2 Grains; make it into a Bolus, to be taken first in the Morning, or rather last at Night. *Salmon.*

III. A vehement Diarrhæa, or Flux stops.

Riverius saith, A Robust and Choleric Man was taken in the midst of Summer with a Choleric Diarrhæa, very violent, with extream Thirst: I (saith he) prescribed him Sal Prunellæ in his ordinary drink, as also in Juleps of Lettice and Parslane Water, to be taken thrice

thrice a day, and he recovered in 24 Hours. Almost in Imitation of this, I prescribed, *Sal Prunelle* half a Drachm at a time, four times a day in Spring-water, well sweetned with double refined Sugar, to one that had a Vomiting, and vehement Flux; and although the Flux had continued 14 Days, and the Patient had sometimes twenty or thirty Stools a day, yet in the first day (24 Hours) the Flux was stopt, and after the second Dose the Vomiting; and in about four Days time the Patient was well, his Weakness only excepted. *Salmon.*

IV. Another Remedy for a Flux.

Take *Madera*, or Sherry-wine, half a Pint, *Sal Prunelle* half a Drachm; mix, dissolve, and give it three or four times a Day. This will do, though in a vehement burning Fever. *Salmon.*

V. A Flux with sharp matter.

Take forty or fifty Drops of our *Spiritus Anodynus*, two or three times a day in a

Glass of Wine, or Burnt Brandy; and it will do the Cure in four or five Days. See how it is made in my *Phylaxa Medicinæ*. Lib. 1. Cap. 13. Sect. 1. *Salmon.*

VI. A vehement Flux, with Vomiting.

If the Stomach be so weak, that things cannot be easily administred by the Mouth, then you must use Clysters. Take Posset-drink, or Mutton Broth, or Decoction of Sage a Pint, Spirit of Wine four Ounces, *Spiritus Anodynus* two or three Drachms, or half an Ounce; mix, and let it be exhibited once, twice, or thrice a day, as need requires. *Salmon.*

VII. Another for the same.

Take Canary four Ounces; of our *Gutte Vitæ*, forty, fifty, or sixty Drops, as the Sick is in Age and Strength; mix, and give it every Night going to Bed. And if the Flux be vehement, give also this Clyster. Take Decoction of Rosemary or Sage, a Pint, common Spirit of Wine, four five, or six Ounces: mix

them, and exhibit it warm.
Salmon.

VIII. *Fluxes Cured with our Volatile Laudanum, in our Phylaxa Medicinæ, Lib. I. Cap. 50. Sect. 1.*

Take our *Volatile Laudanum* every Night going to Bed, beginning first with a Grain or two, and so increasing the Dose gradually to five, six, seven or eight Grains, and in a few Days it will do the Cure: After three or four times taking of this Medicine, 'twill be good to Purge with our Family Pills (such as you have from me, not those of *Holliers* making, for they are not made as I make them, nor does he know how to prepare the Aloes, and some other particulars of them, as they ought to be prepared.) I advise to Purge, not first (because of weakness) but after four or five Doses of the *Laudanum*, because by that means the Sick will gather some Strength to endure the Purging withal; and this Purging is necessary to carry off the offending Matter: And then you are

to proceed in the use of the *Laudanum* to a Cure, which will succeed to your good liking. *Salmon.*

IX. *Fluxes Cured with Volatile Laudanum.*

Take Decoction of Rue, Rosemary, or Sage, ten Ounces; common Spirit of Wine four or five Ounces; our Volatile Laudanum ten or twelve Grains: Dissolve the Laudanum in the Spirit, and mix it with the Decoction, and exhibit it warm once a day Clysterwise; it will cure in about three or four days. *Salmon.*

X. *Griping of the Guts, and vehement Flux.*

Take Rhubarb, thin sliced two Ounces, Anniseeds bruised one Ounce and half, Gentian, Cinnamon, ~~ana~~ half an Ounce, common Spirit of Wine a Quart: mix and make a Tincture. Dose from five Spoonfuls to eight, twice or thrice a Day: 'Tis a Medicine without an equal, and the best thing in the World for Gripings in Nurses, Infants and little Children, to whom you must

must proportion the Dose.
Salmon.

XI. *A pleasant Remedy against Fluxes.*

Take *Catechu*, which is choice in fine Powder, three or four Ounces, common Spirit of Wine a Quart; white Sugar Candy in fine Powder three Ounces; mix them; put not in the Sugar-Candy, 'till the *Catechu* and Spirit has been ten Days in Digestion; then mix and dissolve. Dose from half a Spoon full to two or three, Morning and Night. *Salmon.*

XII. *Fluxes not to be stoppt rashly.*

Celsus saith, *To be Loose for a Day is good for Ones Health, or for more, so there be no Fever, and it stop within seven Days, for the Body is Purged, and what would have done hurt is beneficially Discharged; but continuance is dangerous, for sometimes it causes a Gripping and Fever, and consumes the Strength.* If therefore the Strength be not too much weakned, in order to stopping of a Flux, you ought

first to Purge with our Family Pills (such as come from my own Hand, not those which *Hollier* sells) and then to take my *Gutta Vitæ*, *Spiritus Anodynus*, or *Volatile Laudanum*, (such as come from my Hand) and after eight or ten Doses, to Purge again with the Family Pills: But if the Strength of the Sick be too much weakned, you must not Purge first, but as we directed at Sect. 8. foregoing. *Salmon.*

XIII. *Stubborn Fluxes.*

Take *Angelus Mineralis*, Grains ten or twelve, Pulp of an Apple rosted, as much as a Nutmeg; mix and give it at Night going to Bed, for eight or ten Nights; after Purge with an Infusion of Rheubarb. See the *Angelus* in my *Phylaxa*, Lib. 1. Cap. 42. Sect. 1: It takes away all those Impurities (or Precipitates them) which often Creates stubborn Fluxes. *Salmon.*

XIV. *An Inveterate Flux, in a Scorbutick Habit.*

An Inveterate *Diarrhæa*, or Flux, in a Scorbutick
C 3 Habit,

Habit, ought not to be stoppt with Astringents, nor is it easily Cured with *Antiscorbuticks*. Salt of Vitriol is a good thing, for it makes revulsion, and evacuates upwards. You may give it from one Drachm, to half an Ounce, in Posset-Drink, in the Morning Fasting. Tincture of Antimony given to sixty, eighty, or one hundred Drops, in Claret-wine is good. So also our *Tinctura Martis* well prepared, which is preferred before all others. *Salmon.*

XV. Several other approved Remedies against Fluxes.

Powder of unripe Mulberries is an approved thing, and gratifies the Stomach. Powder of Mastic taken in Conserve of Roses, or juice of Quinces, is an excellent thing. Water thickned with Powder of Acorns, by Boiling, has Cured an Inveterate Flux, universalls premised. Quiddony of Sloes, ripe or un-ripe, is an approved Remedy. *Riverius* commends Juices of spotted Arsmart and Housleek, ana, mixt and boyled away to a

third part, as a thing that never fails, though the Flux be never so Inveterate. Beeswax given in substance is good, but its Oyl, in a proper Vehicle, of admirable use: Or this; Take Wax, boyl it in a Lixivium of Salt of Tartar, then take it out, melt it, and mix it with Chymical Oyl of Nutmegs. Dose twenty Grains to half a Drachm, every Night. Tincture of Oak-bark is a prevalent thing; so also Tinctures of Balaustins, and Pomegranate Peels. Our *Pulvis Bezoarticus* has cured several, who have been given over by many Physicians, which it did by absorbing the Acid and Virulent Humour. Nor is our *Pulvis Antisebriciticus*, any mean Remedy. *Salmon.*

XVI. To Cure an extraordinary Flux of the Blood.

Take Mastic in Powder one drachm, 2 hard Yolks of Eggs, temper them with good Rose-Vinegar: Or Juice of Quinces, and give it to the Patient to eat first in the Morning. By this Medicine alone, a Man was Cured of this Distemper, who

who had daily 70. Stools a day, when all other means failed.

XVII. *Against Gripings and Wind in the Guts.*

Take Oyl of Aniseed, half a drachm; mix it with White Sugar, and in a Cup of Wine; drink it fasting it doth the Work.

XVIII. *A Clyster against Pains, and Gripings in the Bowels; Dysenteria.*

Take Cows Milk, one Pint; common Spice of Wine, four ounces; Gum-Tragacanth, one drachm; the Yolks of three Eggs; Oyl of Roses, two Ounces; make it Blood warm, to the dissolving of the Gum, and so put it up. *Salmon.*

G H A P. VI.

Shortness of Breath.

I. *Against shortness of Breath.*

Take of Saffron in Powder one Scruple, of Musk in Powder one Grain, give them in Wine; after take *Spiritus Antiasthmaticus* in Wine.

II. *For the same.*

Take Juniper Berries two Ounces, boyl them well in two Quarts of Water, and drink of the Decoction first and last, and at other times. This helps all Diseases of the

Chest, and will make you breath freely. *Salmon.*

III. *Against shortness of Breath, with a Cough.*

Take the Roots of Valerian and boyl them with Liquorice, Raisins stoned, and Anniseeds, and drink of the Decoction often; this is singular good against the said Diseases; for it openeth the Passages, and causeth the Phlegm to be spit out easily.

IV. Shortness of Breath.

Physicians commonly say, That the strongest Purges are most proper in this Disease, if the Matter be highly peccant and inveterate: *Paulus* advises even to Purge with *Coloquintida*: Some despise *Agarick*, tho' a Plegmagoge, because of its weakness: *Elaterium* is a good Purge, not only in a Dropsey, but also in an *Asthma* and *Orthopnea*, for that they are caused by gross Matter; it may be given of it self (in a proper Vehicle) to five, or six Grains; in Composition you may give it thus. Take *Scammony* ten Grains, *Gambogia* five Grains, *Elaterium* half a Grain; all being in fine Powder, mix them for a Dose, if the Sick be strong. *Galen* also approves of the most violent things. Take *Mustard-seed* one Ounce, common Salt half an Ounce, *Elaterium* fifteen Grains; grind them together, and make Troches. (*Galen* saith eight Troches; so that in each Troche you will have almost two Grains of *Elaterium*.) Or you may give it in

Powder, with a little Honey, or the Pap of an Apple: But that the Cure may be safe, Emollients Clysters may be given afore-hand, and half a Pint of Aqua Mulsa after. These Purges may be given every fourth or fifth Day. *Salmon*.

V. Shortness of Breath cured by Vomiting.

Experience shews, That when a great quantity of impacted Matter lies in the Lappets of the Lungs, especially if there be a Sickness at Stomach also, that then I say, Vomits are of great use, and sometimes the Paroxysm is taken off with this Remedy alone. Salt of *Vitriol* may be given, from half a Drachm, to a Drachm: *Aqua Benedicta*, from three to four Drachms, or one Ounce to an Ounce and a half, if to very strong Persons: My *Catharticum Argentum*, given from one to two Drachms, is one of the best of Remedies. *Salmon*.

VI. Shortness of Breathing Cured by reiterated Clysters.

Take Mutton-Broth eight Ounces;

Ounces; Tincture of Colocynthis half an Ounce; Infusion of Crocus Metallorum; Elixir Proprietatis, of each an Ounce; mix, and give it warm: In this case Clysters ought to be given in small quantity, lest the Guts too much distended, should press upon the Diaphragma, and make the Paroxysm more vehement and dangerous; and they ought also often to be repeated. *Salmon.*

VII. For a vehement shortness of Breath.

I have often given with great Success, my *Syrupus Nephriticus* (see it in my *Phylaxia*, Lib. 1. Cap. 34. Sect. 1.) for that causes the Matter contained in the Cavity of the Breast to be avoided with the Urine through the Bladder, the Urine for the most part being much, thick, and troubled, by which the peccant Humours are carried not only from the Breast, and places of Respiration, but also from the head Veins and other parts: I have done wonders in this case by the assiduous use of *Spirit of Sul-*

phur per Camp. given in pectoral Drinks. *Salmon.*

VIII. A Pectoral Drink.

Take Raisins of the Sun stoned, Figs slit, *ana*, Liquorice bruised two Ounces, Elecampane Roots bruised, one Ounce, Spring-water a Gallon; Boyl all to two Quarts, and strain it for use Dose half a Pint three or four times a Day. *Salmon.*

IX. Of the use of Opiates.

If Rest has been long wanting, and there be withal a vehement Flux of *Rheum* and *Cough*, though the stopping of the Catarrh cannot be without sensible danger, yet you must immediately give an Opiate, such as my *Laudanum Volatile cum Aloe*; for otherwise the Obstruction will so increase with the Catarrh, that before you are aware the Breath will be stoppt, which there is no great fear of by giving the Opiates; for that all Opiates stop the Flux by no other way than by thickning the Matter, whereby it cannot so easily flow to the part; the Humour then being thus thick.

thickned through the whole Man, and not flowing to the Bronchia of the Lungs as formerly, it at length finds a vent by other ways, and that for the most part by Sweat, Urine, or Stool, either of which ways you must endeavour to promote, according as you see the disposition of the Body is inclinable. *Salmon.*

X. *An Inveterate Asthma.*

I Cured an Inveterate Asthma, that had been of fifteen or sixteen Years standing, by giving my *Pilule Mirabiles* twice, and then my *Family Pills*, as they are now prepared by me, (not as *Hollier* pretends to

make them) once; letting a Day or two be between each; and so reiterating this Course two or three times, as you see occasion. *Salmon.*

XI. *Shortness of Breath in a Woman with Child.*

Truly, because I saw the peril of her Life was not small, by reason of her being with Child, I could not pursue the usual methods of Cure, I took the following course. I gave her my *Volatile Laudanum*, at Night going to Bed, and the *Spiritus Antiasthmaticus* in all her Drink; and by this course in about a Months time she was freed perfectly from her Disease. *Salmon.*

CHAP. VII.

Diseases of the Breast.

I. *A Pulsess for a Sore Breast.*

Take new Milk and grate white Bread into it, then take Mallows and red Rose Leaves, a handful of each, then chop them small,

and boyl them together till it be thick, then put in Honey and Turpentine, of each two ounces: white Lead six ounces; mix them, spread it on a Cloth and apply it.

II. *For*

II. *For an Ague in the Breast.*

Take good Aqua-vitæ and Linseed Oyl, and warm them together on a Chafing Dish of Coles, dip therein two Cloths made fit for the Breasts, and lay them thereon as hot as may be suffered Morning and Evening.

III. *To heal an Inflammation, or Ague, in the Breast.*

Take the Whites of two Eggs, and Housleek two handfuls; let the Whites be first well beaten, then pound them with the Housleek, and three handfuls of Barley Meal, and apply it very hot.

IV. *To heal Ulcers in the Breast, tho inveterate.*

Take Oyl of Sulphur and touch them with it; then apply this following Oynement. Take Yelks of two or three new laid Eggs, Turpentine, Butter, Honey of Roses, Barley-Flower, and half an Ounce; Grind them all in a leaden Mortar, and dress them therewith till they be whole.

V. *Against Pain and Swelling of the Breasts.*

If it proceeds from Cold taken, or from a Blow, Bath the Place very well Morning and Evening, with Powers of Amber, for three, or four, or five Days, and the Pain and Swelling will go away. *Salmon.*

VI. *For a Sore Breast.*

If the Sore be recent, it may be Cured with our *Balsamum Vulnerarium* two Ounces, *Mercurius Dulcis*, Levigated, half an Ounce; mix them well, and apply it. *Salmon.*

VII. *For an Inveterate Ulcer in the Breast.*

Take our *Balsamum Amicum*, two Ounces, *Angelus Mineralis*, half an Ounce; mix, and apply it, dressing the Sore Morning and Evening; It will Cure it in a Short time. *Salmon.*

VIII. *For a Painful Swelling in the Breast.*

Take our *Balsam of Amber*, and Anoint therewith Morning and Evening, and keep the

the part warm. If it proceeds from Cold, or a Blow, it Cures. *Salmon.*

IX. For hard Tumors of the Breast.

Take Gum *Ammoniacum*, strained and made up into a Plaister, it cures them to a Miracle; much more if it be made up with Juice of Hemlock. Or you may use *Emplastrum de Ammoniaco, cum Cicuta*; it is a Remedy that hardly ever fails. *Salmon.*

X. A Cancerated Breast not broken.

I Cured two Cancerated Breasts with the following. Take Diapalma six Ounces, Oyl an Ounce; of our Hercules 3 Ounces; mix them over a gentle heat; spread it upon soft Leather or Cloth, and apply it. The Cancers (that which was oldest) was not above six Months standing. The assiduous use of this Medicine eased the Pain, in five or six Days time, and in the space of four Months time, or thereabouts, perfectly dissolved the Tumour. *Salmon.*

XI. Soreness of the Nipples cured.

Take Bees-wax 1 Ounce, Fresh Butter two Ounces, Venice Turpentine half an Ounce; mix, melt, and anoint with it; it will be so much the better, if you add to it two Drachms of Oyl of Wax. *Salmon.*

XII. A Tumour of the Breast broken.

Let the Patient Purge every day, or every other day, with *Elixir Proprietatis*, according to their Strength, and outwardly, let it be dressed with this. Take of our *Balsamum Amicum* four Ounces, *Pulvis ad Ulcera* two Ounces; mix and apply it, and let it be dressed at first twice a Day, afterwards once a day. *Salmon.*

XIII. For that which the Vulgar call an Ague in the Breast, viz. an Inflammation.

First Purge with our Family Powder, then apply a Cataplasim of baked Turnips for twenty four Hours; after bathe it with our Powers of

of Amber, and in four or five Days it will be well Salmon.

XIV: Another for an Inflammation of the Breasts.

Universals being first pre-

mised, as Purging with the Family Powder, &c. Apply outwardly our Balsamum Amicum; or if you please anoint with Balsamum de Chili, Morning and Evening. Salmon.

CHAP. VIII.

Of Abortion or Miscarriage.

I. Abortion more dangerous than a Timely Birth.

IT is not only more dangerous, but more painful, by reason of the violent divulsion of the Immature Fetus; whence it is that many Dye, and such as escape, it is not without dangerous Symptoms, vehement Pains, Fevers, &c. It is not unlike to unripe Fruit, which is difficultly pulled off the Tree; whereas was it full ripe, it would drop of its own accord, whether it was ripe or no, which is the true cause of a mature or timely Birth. The danger is the more if the Fetus be in the sixth, seventh, or eighth Month,

and the Woman be of a weakly Constitution; for that healthy Women never miscarry without eminent Danger.

II. Bleeding by the Womb, not always a sign of Abortion.

This is evident, for that some Women have their Terms all the time of their going with Child; and I have known some that have had them from the third Month to the last, after they had been stopt 3 Months, without danger; and therefore Midwives ought to be very discreet in making Judgment: For though a Woman with Child may void much Blood by the Womb,

Womb, yet it may be no Miscarriage, but either be a natural Flux, as it is to some Women, or only fore-shew a Danger, which ought by proper Means to be prevented. Therefore Mid-wives ought diligently to examine the Matter excluded, whether it be Blood or Flesh, or Seed or Fætus, which by washing it in Water will easily be discerned; and Judgment may be made accordingly, whether there be an Abortion or no.

III. *A History of a Woman that Miscarried.*

A Woman gon with Child fourteen Weeks Miscarried: First much Blood came away, then the Membranes and Fætus: Two days after the Woman fell into a high Fever; due means was used, and sufficient Cleansers; but the Placenta, or After-burthen stuck so fast, that it could by no means be removed; all the while she voided a filthy Cadaverous stinking Matter, and sometimes pieces of Flesh: on the tenth Day she died.

IV. *A Spirit to prevent Abortion.*

Take Spirit of Wine one Gallon. Balaustians, Pomegranates Peels, Oak-bark, of each four Ounces, Opium two Ounces; mix, dissolve the Opium, digest all together, for six or seven days; then add to it a Gallon or five Quarts of fair VVater; Distill in an Alembick, and draw off five Quarts of Liquor, which Dulcifie with white Sugar, and keep for use. Dose four or five Spoonfulls, two or three times a day. *Salmon.*

V. *Another for the same, much stronger.*

Take of the former distilled Spirit a Gallon, Catechu, Cortex Peruvianus, both in Powder, of each a Pound; mix, digest, shaking it twice a day, for ten or twelve days, then keep it for use. Dose from one Spoonfull to two, or more, Morning and Evening; it will scarcely ever fail. *Salmon.*

VI. *A.*

VI. *A Powder for the same.*

Take Antimony Diaphoretick, Pearl, red Corral in fine Powder, Levigated Powder of Crabs Eyes, *ana* two Scruples, Balaustians in Powder, Nutmegs, *ana* five Grains; mix for a Dose to be given Morning and Evening. *Salmon.*

VII. *Another Powder for the same.*

Take Blood stone, Mastick, Olibanum, *ana* fifteen Grains; make all into a fine Powder, for one Dose to be given Morning and Evening in a Glas of Tent. *Salmon.*

VIII. *An Emplaster for the same purpose.*

Take Blood-stone in fine Powder half an Ounce Mastick, Frankincense, Olibanum, of each an Ounce, Sumach, Balaustians in Powder, *ana* two Drachms, Galbanum two Ounces, Pine Rosin, Venice Turpentine, enough to make a Cerecloth, which apply to her Belly, and continue the use of it 'till the seventh Month, or

time of Birth. Let it be laid on the Belly, and on the Loyns on each side, the Backbone being left bare; and every ten or twelve Days it may be changed.

IX. *A most excellent mixture for the same.*

Take of our *Gutta Vitæ* one Ounce, (see it in our *Phylaxa*, Lib. I. Cap. 9.) and our *Tinctura ad Catarrhos*; four Ounces; mix them: Dose one Spoonfull every Night going to Bed, in a Glas of Ale: Tho' there be evident signs of Abortion, yet this will prevent it; I have proved it above a hundred times with success. *Salmon.*

X. *A Plaster from Riverius.*

If the Child be not severed from the Cotyledons, apply this. Take Olibanum in Powder two Ounces, the Whites of five Eggs; stir them together over the Fire, always keeping stirring that they may not run to a Lump; adding also a little Turpentine, that they may not stick too much. Lay it upon Tow, and apply it to the Navel as hot as it

it can be endured, twice a day, Morning and Evening, for three or four days; in the mean Season also let her wear an Eagle-stone, or a Stone found in the Heart or Womb of a Hind, under her Arm-pits.

XI. A Cataplasm to comfort the Womb.

Take Crumbs of Houfhold Bread two Pound, Camomil Flowers a handfull; Mastick, Olibanum, of each half an Ounce in Powder; Nutmegs, Cloves in Powder of each an Ounce, Rose-Vinegar two Ounces, Tent or Malmsey-wine a sufficient quantity: Boyl all over a gentle Fire, to the consistence of a Pultice; put it into a Bag or folded Cloth, and apply it hot to the bottom of the Belly.

XII. A Cataplasm to prevent Abortion.

Take of our Balsamum Amicum two Ounces, of our New London Treacle one Ounce; mix them, and with Powder of Rue make it of a consistency; apply it warm to the Belly. *Salmon.*

XIII. Prevention of Abortion.

A Woman who had miscarried four or five times, and dispaired of ever having a live Child, I Cured by the following Remedy. Take Rheubarb four Ounces, slice it thin; Anniseeds, Caraways bruised, of each two Drachms; put all into a large thin Rag, with a stone in it, and so tie it up, which put in a Gallon of Ale in a Stone or Glass Bottle: after it has stood three or four days drink of it: This she drank of all the time of her going with Child, and she went her whole time out chearfully and well: I have prescribed the same to several other Women with the same Success. *Salmon.*

XIV. An Observation worth noting.

Consider whether there be a real Miscarriage or no, viz. whether the *Fœtus* be actually excluded, or only fears of it; If it be actually done, you must abstain from Astringents, and things preventing Abortion, and then use Forcers, Loosners, and
For

Forcers, lest any of the Membranes, or after-Birth, or any part of it, or other fortid and putrid Matter should be left behind, by which the Woman would certainly Perish. But if the Child be not Dead, nor expelled, but only a Danger, and the *fœtus* retreats, then you ought to use restingents, and things above directed, that Abortion may be prevented, and the Child preserved. *Salmon.*

XV. *A Medicine after Miscarriage.*

If part of the After-birth

should remain, and a continual Flux of Blood for some Months should accompany it, the most Excellent *Sylvius* has restored the sick by three ounces of the following Decoction, taken twice or thrice a day. Take *Bistort-root*, three Ounces, *Marjoram*, *Pennyroyal*, ana, a handful; *Water*, *White-wine*, of each a sufficient quantity: Strain, and Sweeten with Syrup of *Mugwort* a Tenth part: *Cinnamon-water* a Twentieth part. By Virtue of this, a piece of the After-birth, as big as ones Fist was voided, and the Flux of Blood stopped and cured.

CHAP. IX.

Want of Appetite.

I. IF want of Appetite proceeds from a cold Cause, or cold Flegm afflicting the Ventricle or Stomach, 'twill be necessary to give a proper Vomit, and then such things as may heat and corroborate it.

II. A Vomit evacuating Flegm, and cold and watery

Humours. Take our *Pulvis Argenteum* 10. grains, mix it with the Pulp of a roasted Apple, and give it in the Morning fasting; drinking warm Broth or Posset-drink after it. The third day repeat the same Dose.

III. Then to warm, comfort, and restore the Stomach,

D

mach,

mach. Take our *Tinctura Stomachica*, from half a Spoonful to a Spoonful in a draught of Ale or Wine, Morning, Noon, and Night, a quarter of an Hour or more before eating; it does Wonders, and restores the Appetite, tho' lost for many Months: I have proved it many Hundreds of times for these Twenty five or Twenty six Years together. *Salmon.*

IV. Salt Meats are also good, because they irritate and provoke the languid Faculties of the Stomach; Salts also have an inciding and attenuating Virtue: and next to these such things as have a volatile heat and sharpness, as *Mustard-seed, Onions, Garlic, Leeks, Shellots, &c.*

V. When Flegm disaffects the Ventricle, that is, tough, thick, and viscid, whereby the Appetite seems to be almost destroyed, it will be necessary that you use Medicines of another Nature, viz. such as are acid, sharp, and cutting, for that these things not only separate the offending Matter from the Tunics of the Stomach;

but also prevent Putrefaction, and the Generation of the like for the future.

VI. For this purpose *Spirit of Vitriol* is most commended by some, and 'tis doubtless a good Medicine, but ought to be cautiously used to dry Bodies, lest it induces a Consumption.

VII. But in fuller and moister Bodies it is not only safe, but very profitable, more especially, if the *Anorexia*, or want of Appetite, proceeds from Choler, Yellow or Green, abounding in the Stomach.

VIII. In this case I commend my *Spiritus Aperiens*, and *Syrupus Diasulphureus* (see them in my *Phylaxa Med. Lib. 1. Cap. 14. Sect. 1.* and *Lib. 2. Cap. 36. Sect. 1.* given the first, to 30. 40. 50. or 60. or more Drops in a Glass of Ale: the other in all the drink the Sick drinks, to a Spoonful, more or less, as they can Affect it, and to take it assiduously for ten, Fifteen, or Twenty, days together: they are Medicines that seldom fail of their effects, and are beyond my Commendation. *Salmon.*

IX. I always adjust the Medicaments for cure according to the Causes: where there is an exceeding Coldness of the Stomach, my *Tinctura Absinthij* is beyond compare, so also *Elixir proprietatis sine Acido*: To these things, add our *Aqua Bezoartica*, and *Tinctura Corallorum Composita*, given in Wine.

X. If the want of Appetite is restored by taking Acids, it is a Sign that the Acid Humour in the Stomach is Languid, debile and weak; but if not, or it rather is hurt by it, it is a sign that it is too Rampant and Vigorous, and therefore Alcalies as *Tincture of Tartar*, *Volatile Sal Armoniack*, or our *Spirit. Antiasthmaticus* ought to be given, and other like Volatile Salts: *Bezoar Mineral* in our *Syrup. Volatile* is of good use in this case. *Salmon.*

XI. The loss of Appetite, which arises from decay of Strength, or old Age, is seldom or never cured, unless it proceed from a Cold cause, in which case *Volatile Sulphurs*, and *Spirituuous Things* are proper, but things that are too much must be cauti-

ously given: The Stomach may be Anointed with Oyl of Mace: or you may use this: Take Balsam of Amber one Ounce: common Oyl, 1 dram: mix them.

XII. If there be neither Sickness, nor weakness, nor old Age present, and yet the Person complains that he never comes to his Food with a Stomach, or eats with an Appetite; the only way to restore such an one, is to let him fast till he is a hungry, for long want of Victuals and emptiness in such always breeds an Appetite.

XIII. In Women, especially such as have Gross Bodies, want of Appetite is cured (if not with Child) by proper Emeticks and Catharticks. For the first of these I commend our *Cartharticum Argenteum*, given to a dram, in a Glass of Ale: For the latter, either our Family Pills, or our Family Powder, both of which may be taken 2, or 3, or 4 times, with due intervals. *Salmon.*

XIV. If it happens in a Woman with Child, all or most of the Preceeding Courses must be avoided, and other

Courses taken. The juices of *Oranges* and *Lemons* with white Sugar may be daily taken for some time: so also *Canary* made acid with juice of *Lemons*: and if heat also abounds; a Decoction of *Tamerinds* sweetned, alone, or mixt: A Syrup or Infusion of *Rheubarb*, is of good use.

XV. Want of Appetite in Consumptive People is of dangerous Consequence: some commend as the best thing *Elixir Proprietatis* given in wine: it may be good for a little Season, but long it must not be taken, lest it also induce the Consumption. The best thing which I have found by my large experience is Our *Tinctura Stomachica* given to a spoonful, 2. or 3. times a day in a large draught of new Milk: And altho the ingredients thereof heat Violently, yet by reason they are of thin Substance

and parts, their heat is quickly dissipated, and so do no harm. *Salmon*:

XVI. If Sickness at Stomach, and want of Appetite proceed from worms (as sometimes it does) Our *Tinctura Absinthij*, or Infusion of Worm-wood, in Rhenish Wine, or *Canary*, is good. *Salmon*.

XVII. *Galens Antidotus Theophrastiana*, for want of Appetite. Take Sniallage-seed, xij. drams; Myrrh, Anniseed, Opium, ana vj. drams; White-Pepper, v. drams; Parsly-seed, Long-pepper, Spicknard, Cassia-Lignea, ana iv. drams; Castor, Saffron, Flowers of *Funcus Odoratus*, ana iij. drams; Cinamon, ij. drams; Honey 1 pound: make an Electuary; dose the quantity of a Hazle-Nut, at Bed-time, in a little Drink.

CHAP. X.

Loss of the Use of Limbs.

I. **I**N many people here in *England* there is a loss of the use of their Limbs, the most part caused by taking great Colds; and sometimes it is the effect of the Palsie: the like may happen in the *West Indies*; but though In those hot Countries it is possible to proceed from such a Cause, yet it is oftner, and more generally known to proceed from the Belly-Ach, and that kind of Belly-Ach, which proceed from dryness and Constiveness of Body.

II. If it proceeds from taking of Cold, though Sudorifics are commonly used yet they ought rather to be used after a Legitimate purging and cleansing the Body: let the Sick first take our *Pilulæ Mirabiles* from a Scruple to a dram. And repeat the same for 2. or three times with due Intervalls between each Purging, as of

two or three days or more, as they are in Age and strength.

III. After sufficient purging and cleansing the Body, let the Patient sweat well with new *London-treacle*, for 3. or 4. times or oftner as you see occasion; and be very cautious that the Sick takes no Cold again: and in the time of sweating, Frictions ought to be used to the helpless Limb, with coarse Cloths: that as by the *Diaphoresis*, the nervous juice becomes depurated and clean; so also by the rubbing the natural Spirits may be called back again.

IV. After Sweating the weak Limbs are to be bathed *alternatim* with *Powers of Amber* and *Powers of Juniper*; and in strong robust Bodies, and where the Skin is very thick, with *Oyl of Amber* pure and simple, for some few daies; and then

then afterwards with *Powers of Amber*, &c.

V. If it be caused from a Palsie; there ought to be some gentle Purging, but with such things as more particularly carry off the cold, glutinous, and clammy Humour, which has devolved upon the Nerves; among which our *Vinum Catharticum* is none of the meanest: if it be a strong Man, and in the flower of his years, you may, with caution, give the former *Pilulae Mirabiles*; if he complains of a fulness and heaviness in his Stomach, give him One Two, or Three Doses of our *Impetus Mineralis*, and you shall find a wonder succeed.

VI. But during all this, you must sweat oftentimes, and powerfully by giving our *Vinum Catharticum* inwardly, and provoking the Sweat with Spirit of Wine, in *Hartman's Chair*, if you have such a one, using Frictions withal, as before directed.

VII. Outwardly let the paralytick Limbs be well anointed, Morning and Evening, with this following Oyntment, Take Chymical

Oyl of Rosemary and Anni-seeds, of each an ounce: Volatile Sal Armoniac in fine Powder half an ounce; Palm Oyl half a pound; mix them for use: Rub it well in before a good Fire.

VIII. Inwardly, let the Sick take every morning this: Take our new London Treacle, Volatile Sal Armoniac, ana Five grains; mix it with pulp of Figs, and give it: an hour after the taking of it give this: Take our Spiritus Cosmeticus half an ounce, Powers of Rosemary half a drachm, Spiritus Antiasthmaticus Twenty Drops mix, and give it in a Glass of Sack, or Ale; and give the same at Night, continuing this course for a month together.

IX. But when it proceeds from the dry Belly Ach, as for the most part it does in the West-Indies, this following method is necessary to be pursued: First, Give the following Clyster, R. Chicken Broth a pint, Honey or Salt, half an ounce; Tinctura Aurea One Ounce, (or instead thereof, boil two ounces of the Pulp of the bitter Gourd in the Broth) then exhibit the

the clear Liquor warm, if it comes away without any apparent effect, repeat it again.

X. Then purge with our *Pilule Mirabiles*, two, three, four, or six times, as need requires, with intervals between each Purge; but for poor People, who cannot go to the charge of these Pills, or if they be not to be had, use this: *Take a large quantity of Peach Leaves bruised, viz. about forty handfuls; Pulp of the bitter Gourd Six ounces; boil all in a gallon of Water to two Quarts, strain and sweeten with Sugar and Honey: Dose from half a pint to a pint, according to Age and Strength: This Purge, at due intervals, is to be repeated three, four, five, or six times, as you see need.*

XI. This done the Bowels, and all the pained Parts and lamed Limbs, are to be

bathed with *Powers of Amber* Morning and Evening; or with *Oyl of Turpentine two ounces, mixed with Hogs-lard Eight Ounces.*

XII. Lastly, In the loss of the use of Limbs, proceeding from what cause soever, this following Drink must be constantly used and no other, without which a perfect Cure cannot be expected: *Take Juniper Berries well bruised, Seeds and all Four Ounces; Fountain Water a Gallon; boil all to Three Quarts or Five Pints: strain out the clear, and put to it of Spirit of Wine Four Ounces; sweeten with White Sugar, and drink it as your ordinary Drink. This Dyet will seldom or never fail the desired end, which is to restore the Sick to the perfect use of their Limbs, and without which it can scarcely be done. Salmon.*

CHAP. XI.

Of the Cholick or Belly-ach.

I. **T**O *Cure the Belly-ach in a Child.* Take the best Brandy a Quart, Cinna-
mon, Cortex Winteranus,
ana half an Ounce; Anni-
seeds an Ounce and half,
Rheubarb very thin sliced,
or grossly bruised, two Oun-
ces; mix, and in a gentle
heat of a Bath make a Tin-
cture. Dose from two Spoon-
fulls to eight, alone by it
self, or sweetned with Sug-
ar; but to Children give it
sweetned with Sugar, and
mixed with a little Ale: It
is a thing not to be con-
demned, and which I have
proved almost a thousand
times. *Salmon.*

II. *Where a continuing and
long last- ing Belly-ach, has been
with a vehement Flux, I have
Cured by the following
Diet Drink.* Take strong
Ale a Gallon, choice Bran-
dy a Pint, Rheubarb thin

sliced four Ounces, Anni-
seeds bruised 1 Ounce: Tie
them up in a loose thin Rag,
with a Stone in it, and put
them into the Ale and Bran-
dy, and let the Sick con-
tinually drink of it: I have
used it in several Cures of
Patients, and never found it
fail. *Salmon.*

III. *For the Cholick, ac-
companied with a Quartane
Ague.* Take Butter of An-
timony rectified from Regu-
lus of Mars, till it is clear.
You may give of this from
two drops to five, in our
Aqua Bezoartica. *Salmon.*

IV. *For a Pocky Cholick, or
the Belly-ach in Pocky Habis
of Body.* This is difficult to
be remedied, and many
times not without much
trouble, and sometimes dan-
ger to the Sick; this follow-
ing is of wonderful use. *Take*
Crude

Crude Antimony, Sal Armoniack, of each as much as you please; reduce them into an Impalpable Powder, then sublimate; so will you have red Flowers: Take of these Flowers à Gr. iij. ad vj. Of white Precipitate well edulcorated à Gr. iij. ad 8. Mix them, and with Balsam de Peru, a sufficient quantity, make a Mass for one Dose of Pills. 'Tis a wonderful Medicine, and not enough to be praised: But if the Patient be Young or Weak, you must proportionably lessen the Dose. You may give it in the Morning Fasting, and let the Sick beware of taking Cold. Salmon.

V. The Cholick, with a vehement Catarrh and Cough. Where the Gripping of the Bowels is with Costiveness of Body, which is for the most part accompanied with a great Cough and Catarrh, there is no better Remedy upon Earth than our Spiritus Anticolicus, of which the Sick may take half a Spoonful every Morning and Evening, in a Glass of Ale or Wine; and if it be

vehement, in all the Drink they take. Salmon.

VI. The Cholick, with a violent Flux of the Belly downwards, and a vehement Catarrh upwards. I have several times seen this preternatural Flux, though it be not common: Once I remember I had a Patient afflicted therewith, and in a most deplorable Condition: I Cured him by giving a Spoonful, or Spoonful and half of my Tinctura ad Catarrhos, Morning and Evening in a Glass of Ale, and in a Weeks time he was perfectly well. See it in my Phylaxa Med. Lib. 2. Cap. 9. Sect. 1. Salmon.

VII. One Purge saith, Rolfincius, given with Judgment in the Cholick does that alone, which ten Clysters will scarcely reach, especially in the Cholick pain from Obstruction of the Excrements above the valve. It was observed when a Patient had thirty Clysters given him without any benefit, that another Physician gave him an Ounce and half of Manna,

na, with two Ounces of Oyl of sweet Almonds, in fat Chicken Broth, and eased the Patient of his pain. We in the *West-India's* in this case, where the Constipation is great, give a strong Decoction of the bitter Gourd, or bitter Squash made in Water, which effectually does the Cure at once, if given in the beginning of the Disease: Pulp of Colocynthis here will do the same. In the *West-India's* (where Peach-Trees are plentiful) the Disease is Cured by taking three or four times Syrup of Peaches; or by taking a very strong Decoction made of the bruised Leaves of the Peach-Tree. *Salmon.*

VIII. Sometimes when Clysters are given, they come not away, but almost suffocate, by reason of their ascension being stopt by much Wind; in this case if one, two, or more Clysters do not come away, you must either put up a very sharp Suppository, or recall them with a small Clyster made of a strong

Tincture or Decoction of Pulp of *Colloquintida*.

IX. Where the Cholick proceeds from a kind of Glassy Pblegm, weak Clysters may not be given, made of Oyl, *Hiera*, and the like; these, though in a gentle Cholick, may do some good, yet in a violent one, can do nothing, rather mischief: In this case nothing less than a strong Clyster made with our *Tinctura Aurea* (see *Phylaxa*, Lib. 2. Cap. 5.) will do any good. After the Clyster has been taken, and is come away, let the Patient be three or four times Purged with our *Pilula Mirabiles* (see *Phylaxa*, Lib. 2. Cap. 59.) and he will be so perfectly Cured, that the Disease will no more recur from that numerick Cause. *Salmon.*

X. In a vehement Cholick, with Obstruction of the Courses, I gave the following things. 1. I Purged the Sick well with my *Pilula Mirabiles* thrice. 2. I gave the following Powder. Take Livers and Galls of *Eeles*, dry them and

and make them into Powder. Dose from one Drachm to two in white Wine. *Salmon.*

XI. *A Venereal Cholic.* There is no better Medicine upon Earth, then to give every day for a Week together (if it has been of long continuance) our *Vinum Herculeanum*, a Sack Glas full at a time, three or four times a day. The way of making it see in *Phylaxa Med. Lib. 1. Cap. 47. Sect. 15.* It is much beyond all the the Spicy and Aromatick Things in the World. *Salmon.*

XII. *A Clyster against the Cholic.* Take Decoction of Juniper Berries a Pint, Spiritus Aureus one Ounce, Aqua Benedicta four Ounces, Oyl of Olive two Ounces; mix them; this works in a small time; but which is admirable, even before it works the pain ceases. *Salmon.*

XIII. *Another Clyster for the same.* Take Decoction of Dates, made in Mutton-Broth a Pint, Vinum Emeticum five Ounces, mix for

a Clyster; it gives ease almost in an Instant, and brings away the morbidick Cause or Matter after a wonderful manner. *Salmon.*

XIV. *Rondeletius* saith that *Castoreum* and *Enphorbium* are of good use, if the pain be constant and stir not from its place; yea, he estimates them not only as a present, but as the ultimate Remedy: If you take six, eight, or ten Grains of Castor in Wine, and drink a little after it, it will quickly Cure: And five or six Gr. of *Enphorbium* may be Infused, and taken (the clear Infusion) in the same quantity and manner.

XV. *If the pain be in the upper part of the Belly, above the Navel,* Clysters seldom do any good; for they never reach the Morbidick or offending Matter; yet sometimes, even in these cases, when the pain is very violent, and the Humours crude, Clysters may be given, but they ought to be made of strong Attractives, such

such as the afore-mentioned.

XVI. *This Clyster has done much good.* Take fat Broth a Pint; Aloes dissolved two Drachms, Turpentine one Ounce and a half, or two Ounces: Truly it is a Medicament not to be despised, I remember once above (all the rest of the times I used it) I recovered a young Lady even from the Jaws of Death with it: The Sick had been three daies and three Nights tortured with incessant Pain: Clysters of most kinds had been given by an Apothecary, by the Prescript of a Physitian: moreover, there had been given previous to those, Aromatick Bolus's, bitter Decoctions, and lastly Opiates, but all in vain; nor could the Opiates do any good, for that they constipated the Bowels much more, which were before coltive, and so rendered the Disease, to all appearance, uncurable, so void of true Medical Sense or Knowledge, were those Men of great names, which had been before concern'd with her: In short, they

neither gave her any Ease, nor made her go to Stool; so that what with the Anguish and Pain, she was given over and lay for dead. - In this state and Condition, a Gentlewoman then present, moved that I might be sent for, which was accordingly done, when I came thither, I viewed my Patient, no appearance of Life could be discerned, so that I had but small encouragement to act; however, being entreated by her grieved Parents, I was perswaded, even for their satisfaction. The Apothecary was sent for, and gave me an account of all that was done; I could not forbear blaming the Physicians, for acting so preposterously, against the rules of Art, as to prescribe Opiates in a Cholick, with a strong constipation of the Bowels: The Apothecary could no waies take their part, but was of my Opinion. But the business was now, what was most fit to be done; nothing could be given by the Mouth, for her Teeth seemed to be set;

set; I immediately bethought of the former Clyster, which was presently given, and in half an hour came away, with many hardned Excrements, after which, the Sick was discerned to breath: I caused the same Clyster to be administred again, and all the Region of the *Abdomen*, to be bathed very well with *Powrs of Amber*, and a Flannel moistned with the same, to be laid hot over the afflicted Parts. The Clyster stayed Two Hours with the Sick, and then came away with more hardned Excrements; after which she opened her Eyes, and seemed to move herself; and in about six hours time speak. The first Clyster was given about Ten in the Morning, the second before Eleven: About Eight at Night I prescribed this, *Take Mutton Broth three quarters of a pint, Aqua Benedicta three Ounces, Venice Turpentine two Ounces, Oyl one Ounce, mix and make a Clyster.* She confessed she had great Ease before this was exhibited; but after she had received this last, she confess'd she

was in perfect Ease; it came away from her, in about an hour and quarters time: After which, I first gently purged her with a Dose of my *Family Pills*; then with two Doses of my *Pilula Mirabiles* (but withal giving her respite to recover Strength) after which she constantly took my *Spiritus Anticolicus*, in all her Drink, and became perfectly well. *Salmon.*

XVII. *A Cholick proceeding from Gravel, obstructed in the Reins;* It was plainly perceived to be an Obstruction of the Reins, because the Sick could not make Water. I prescribed the last of the afore-going Clysters, which was repeated three times, once every day; and the Patient, by this means alone, was perfectly cured: And this might possibly be performed by the *Balsamick* and *Diuretick* Particles of the Turpentine, being received into the Lacteal Veins, whereby it was mixed with the Lacteal Juice, and so entred into the mass of Blood, and was circulated with

with it; whereby, altering its Crasis, it opened the Obstructions of the Passages, and so provoked Urine; for alwaies after the Clysters, the Sick made a very large quantity of Urine. This thing I have many times experienced. *Salmon.*

XVIII. *In some Patients the best Clysters do little good; and by I know not what hidden cause, the Pain, in a day or two, or three, returns again, as bad as ever, or worse: these, by the following suppositories, have not only found present Ease, but the Cure has succeeded, as if it had been done by Incantment. Take Honey One Ounce, boiled to a thickness, that it may be wrought with ones Finger; then add in Powder Sal Gem two Scruples, Troches Albaudal half an Ounce, and with distilled Oyl of Wax, ten drops, make and form a Suppository, which let be put up in the Paroxysm.*

XIX. *Whether the Cholick comes from Choler or Vitreous Flegm, sharp and emollient Clysters, are of excellent Use: And sometimes Clysters made*

only of Oyl, or of Oyl three parts, Turpentine one part, have saved the Life of a Patient: For since the Cholick is caused by the Colons being obstructed by plenty of Matters above, Wind in the middle, and a great quantity of hardned Excrements below, whereby the Wind can neither get up nor down, or get out: It is necessary first of all, to open the lower Passages, and to help the dryness of the Bowels, which may be done by Lenitive and Emolient Clysters; and if the matter be tough and viscous by sharp, inciding and attractive ones, such as we have before described, which must be so long continued, till all the hardned Excrements are taken away: Nor must Oyl be omitted, because it mollifies and loosens much more than any Aqueous Body, and leaves the Bowels in a better temper. *Salmon.*

XX. *Fienus advises to mix Narcoticks or Opiates with Purgers. And this may be good where the Constipation is not Great; for by this means the*

the sick has present ease; the tough flegm or matter is afterwards carried off, and the wind descending into the Colon, is dissolved. In this case take this: *Take Extract of fine Aloes one Scruple, Scammony in fine Powder eight Grains, of our Volatile Laudanum, with Aloes, five or six Grains: Mix and make a Dose, to be given at night. Salmon.*

XXI. Bartholinus saith, that Clysters of Tobacco-Smoak are excellent, and a present help. There is a Pipe made on purpose for this use; but the Smoak may be blown up the Anus by a common Tobacco-pipe, which for the most part effectually brings away the hardest Excrements, dissolves Wind, and even cleanses the Intestines of cold glassie Phlegm.

XXII. *An Electuary to purge with in a Cholick:* Take of Dates, pulp of Raisins of the Sun, of each half an Ounce; Scammony in fine Powder twelve Grains, Bezoar mineral a Scruple: Mix them for one Dose. *Salmon.*

XXIII. If the Excrements be very much hardened, Clysters of pure Oil ought first to be given; then such as are more sharp: For the Oil first dissolving the Excrements, they are the more easily brought away by a sharp Clyster, such as this: *Take Broth, Oil Olive, of each seven Ounces; Elixir proprietatis sine Acido one Ounce and half; mix them. 'Tis a thing beyond Commendation, if seasonably used.*

XXIV. *If the Cholick proceeds of bilious humours, whereby the Constipation of the Bowels is vehement; one of the best of simple things, is Syrup of Peach-blossoms three Ounces given at a time: Or this, Take Extract of fine Aloes, Calomelanos in fine Powder, ana one Scruple, Scammony seven Grains; mix and make Pills for one Dose; it seldom fails. Or, Take pulp of Raisins half an Ounce, Calomelanos a quarter of an Ounce; mix for a Dose: After which, drink an Infusion of Sena and Rheubarb, sweetned with Manna and Syrup of Roses,*

Roses. After the Purge has done working, give eight or ten Ounces of Oil of sweet Almonds; and let the sick repose himself. *Salmon.*

XXV. *Rondeletius* tells us he has cured several with a Clyster made of Decoction of Hedge-mustard, especially being made with Wine: You may sweeten it with Honey.

XXVI. *Hercules Saxonia* saith, *I must ingenuously confess, I have cured several in one day with this Medicine:* Take Diaphoenicon half an Ounce, *Roses* Hiera three Drams; or a Bolus.

XXVII. *In some cases, especially where Convulsions attend a Cholick,* it is good to make Revulsions by vomit. Some prescribe a Vomit by Leaves of *Asarabacca*, and it is a good one: But there is no better Emetick for this purpose, than our *Pulvis Emericus*, or our *Cartharticum Argenteum*. The first may be given from three Grains to six or eight in Broth or Posset drink; the second to a

Dram, or a Dram and half, in like manner: They are easie and safe. *Salmon.*

XXVIII. *In some Constitutions troubled with a Cholick, Wine and strong Liquors are very pernicious,* and always generate the matter causing those pains: In those cases drinking of Water is the only remedy, and Fountain-water in which *Sal Prunella* (a Scruple to half a Pint) is dissolved, and well sweetned with Sugar; and this is always certain in a bilious Cholick, especially if accompanied with a Fever; in which cases, as also in an Inflammation of the *Coloh*, this Remedy never fails.

XXIX. *This is also to be noted, That where there is occasion of using my volatile Laudan. Guttæ Vitæ, new London Treacle,* or any other of that kind, that they ought to be used while there is yet strength: For if they be used when the Forces are wasted, and the sick consumed, or near death, they will not only do hurt, but also hasten the Patient's death, taking away Life and Sense

Sense together: Nor ought they to be given by any means, if the Pulses be low, languid, and weak: Yet if they be at all used, they ought to be applied externally, or only used in a Clyster, in a proper Vehicle; and the Clyster being given, the sick to lie on the pained side. *Salmon.*

XXX. *They are also most effectual, if taken after Universals, as proper and fit Emetics, or Catharticks, or both, such as we have before described: And without these Preparatives, they ought not indeed to be taken. Salmon.*

XXXI. *Authors say, Clysters should first be given, as of Oils alone, from six Ounces to a Pound, which the sick is to keep all night. If evacuation of Excrements follow not that, then exhibit five Ounces of fat Manna, dissolv'd in Broth, aromatiz'd with Cinnamon or other Spices; for that by its softness, moistness, and subtilty of parts, loosens and penetrates, and by softning expels the Excrements. If this does not, Oil may be*

given again, from six or seven Ounces to a Pound. When the Excrements are brought away, purge with this: *Take Sena an Ounce, Aniseeds bruised a Dram and half, Salt of Tartar one Dram, Juice of Liquorice half a Dram, Spring-water a Pint; make an Infusion over a gentle heat for twelve or sixteen hours, and strain it out for four Doses.* This will effectually cleanse the Bowels, and take away all the Excrements, or remaining morbidick matter: Or instead thereof, you may use our *Tinctura Aurea*, from half an Ounce, to a whole Ounce at a time, till the whole Cause is removed. *Salmon.*

XXXII. *Should the Disease yet return, and the Cholick pains be violent, there is a necessity of having recourse to Opiates: You may give them from 2 to 4 or 6 grains of our Volatile Laudanum; after which give this: Take of our Spiritus Cosmeticus a spoonful, or spoonful and half, choice Canary six spoonfuls to eight; mix them, to be given immediately after; and the whole Region*

E of

The *Abdomen* is to be bathed with our *Spiritus Anodinus*: And these things are so much the better, if the Constitution be hot: But if cold, the morbiſick matter is made thicker, and the Disease becomes yet more stubborn.

XXXIII. *When the Bowels or their Tunicles are thus afflicted with a gross, tough, and cold matter, heating things ought to be used, whether they be Cathartick, or Alterative only.* In this case you may purge with this: Take of our *Tinctura Aurea* from half an Ounce to an ounce, Powers of *Anniſeeds* half an ounce; mix them with a Glas of White-wine or Ale, for a Dose. An Alterative Essence of Garlick is an admirable thing; for it exceedingly heats & warms; discusses Wind profoundly, and withal prevents the breeding and increase of the cold flegmatick Humor.

XXXIV. *To make the Essentia Allii, or Essence of Garlick, of so great use in this case.* Take a large quantity of Garlick, beat it well in a Marble Mortar, and reduce it to an impalpable Pap as much as

you can; put it into a long-neck'd Matraſs, or large Bolt-head; which seal up hermetically, or otherwise well close it; set it to digest in Horse-dung, or a Sand-heat of equal strength for forty days: Then open the Vessel, take out the matter; which will most of it be reduced into a slimy Liquor; strain out the thinner part by pressing: Digest again in a little Sand-heat, or rather in *B. M.* that there may be a residence of the grosser parts: The thinner separate by inclination, which perfectly purifie by adding to every quart of the Liquor from half an Ounce to a whole Ounce of its own fixt Salt; or for want of the same, as much Salt of Tartar; digest again for forty days, then separate the pure from the impure, and keep the Essence for use in a Glas close stoppt: It will keep a long time, and be as it were incorruptible: Dose from half a spoonful to one or two spoonfuls, or more. The Essences of Plants made after this manner, will be transparent, either of an Em-
rakd

rald green, or of a red Oriental Granate, according to the quality and quantity of Salt, Sulphur, and Mercury, predominating in each Plant. *Salmon.*

XXXV. *To make the Essentia Apii, or Essence of Smallage, which is a specifick in this Disease.*

Take a great quantity of Smallage when in Flower, beat it well as aforesaid; digest in a long-neck'd Matras for forty days close stopt, in a Sand-heat; strain out the thin by pressing: Digest again in a very gentle Sand-heat, or *B. M.* to make a farther separation: Separate the thinner by inclination; which perfectly purifie by adding to each pint of Liquor from two Drachms to half an Ounce of its own fixt Salt; or for want of it, as much Salt of Tartar; digest again for forty days then separate the purely clear, and keep it close stopt for use. Dose from a spoonful to two or three spoonfuls, or more, in a Glas of Wine. This is a

Medicament not enough to be valued. *Salmon.*

XXXVI. *These Essences thus drawn from the whole Plant, or its parts, are purified and exalted until they arrive to the nature of their first Being,* which will eminently posses all the central Virtues of their mixt; for here Art and Nature, in this Preparation, have preserved all the seminal Powers with which it was endowed; and these Essences contain in themselves all the efficacy and Virtues of the Plants of which they are made. The addition of the Salt of the Plant, not only adds to its virtue, but it also causes to separate all the heterogeneous and slimy matter which did hinder the exaltation and perfection of the Medicine, and brings it to the highest clarity and purity imaginable. If three or four Ounces of white Sugar be added to every Pint of the Essence, it will not only help to its conservation, but also be more pleasant to the Patient: And withal, if you put a little Spirit of Wine, or

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instead

instead of the Sugar, five or six Ounces of our *Syrupus Volatilis*, the Preparation will not be the worse for it. Note also, these Essences may be given in Wine, Water, Broth, or Decoction, as the sick best likes. They restore decayed strength, and bring Nature back again into its old path, for the health and preservation of the Body. *Salmon.*

XXXVII. *The Essence of Peach-leaves.*

Take Peach-Leaves (long before the Fruit is ripe) so many as by supposition you may have six Quarts of juice from; beat them well as before; digest all according to the former method for forty days: Strain out and digest again, separate the thinner part, and with its own Salt, or Salt of Tartar, in the former proportion; by digestion purify and perfect the Essence by another forty days space of time. Lastly, adding three or four Ounces of white Sugar to every Pint or Quart, keep it close stopp'd for use. Dose from two spoonfuls, to four, six, or eight, according to age & strength.

It purges well, and carries off the morbid cause to a Miracle; but it ought to be taken three, four, or six times, as the exigency of the Disease requires. This is a specific in a Cholick beyond most other things, and withal very safe. *Salmon.*

XXXVIII. *Among Carmi-natives, or Discussers of Wind, I commend (from a very long and large Experience) our Powers of Anniseeds, Powers of Caraways of Juniper-berries, Limons, Cloves, Nutmegs, Rosemary, and the like. Out of these the following Compositum may be made: Take Powers of Cloves, Nutmegs, ana one Ounce, of Anniseeds, Carraways, ana an Ounce and half; of Juniper, two Ounces; of Limons and Rosemary, ana two Ounces and a half: mix all for the Uses afore-mentioned. Dose half a spoonful in a Glas of Ale or Wine. Salmon.*

XXXIX. *This is also certain from a very great Experience, That as vehement Cholicks are often caused from a cold, tough, viscous Phlegm, sticking*

ing to the Stomach and Guts, and Wind thence arising; so that not only the said Wind may be gradually discuss'd, by the assiduous use of the said *Potestates* or Powers, but also by the use thereof, that viscous Phlegm adhering to the Tunics of the Stomach and Guts, will be by degrees incided, corrected, and removed. *Salmon.*

XL. But though these Aromatick *Potestates* are so admirable in the precited case, and so powerfully resist the Cause; yet it is my Opinion, That nothing exceeds my *Spiritus Anticolicus*, being profitable to all the intentions of the Cure; for that it not only corrects both Phlegm and Choler, and discusses Wind when bred, but also hinders it from breeding. It not only discusses Wind, or condenses it, but prevents its new extention, or rarification again. I could produce several Histories of this Cure, performed by this Medicament alone.

XLI. Some, after all other Remedies have failed,

been cured by a Decoction of *Guaiacum*, and its Bark. And several Histories of Cures performed by it are extant; but the most eminent is that of a Bath-keeper of *Vienna*, after he had been tortured with a most vehement Cholick for nine months, and used a great number of things to no purpose, his Disease still increased upon him, and by drinking of Spaw-waters was still exasperated. He was married to a young Wife, and she was also afflicted with the same Disease, and dead of it: He feared the same fate, and began to be convulsed in his whole Body; so that his Physicians began to fear, that the Disease was or would be translated to the *Genus nervosum*, or nervous Stock, and so cause a Palsie. Having stopt his Convulsions by other Medicines, he gave him *Guaiacum Wine*, according to the Advice of *Amatus Lusitanus*, *Cens. cur.* 32. to cause him to sweat, which he did for five days, and was perfectly cured: *Germ.*

Epib. An. 3. p. 487. This Cholick the Physician judg'd

E. 3 arose

arose from phlegmatick Humours, the Seminaries of Wind, which being dissolved by that diaphoretick Wine, were spent by Sweat. Some Laxatives were also given between whiles.

XLII. *In a Cholick proceeding from a hot cause, hot things, whether for inward or outward use, must be avoided, lest an Inflammation be caused:* In this case purging Waters, clarified Whey with Sena, and Syrup of Violets, drank plentifully, are given with good success: and outwardly to the Bowels, *Willis* advises to Fomentations of a Solution of Nitre, or Sal-Armoniack, as in pains of the Gout; and sometimes, as *Septalius* reports, of simple cold Water.

XLIII. If the Cholick be caused by hard Excrements, hindring the passage of the rest of them; and of Wind, Emollients must first be used, and afterwards sharp things to irritate the faculty. *Sennertus.*

XI.IV. I had a Patient that for Four Months had been

troubled with an almost Invincible Colick; at length he desired my help; I only gave him my *Spiritus Anticolicus*, two Drachms at a time, in a Glass of Wine, and made him sweat upon it; and by the using of about two or three Ounces thereof, he was Cured.

XLV. A Man, about sixty Years of Age, mightily complained to me of a grinding pain in his Groin, which always seized him just at Night, and this had continued with him for three or four Months; the Constitution of the Bowels all this while being as it should be, for, he was neither Costive nor Loose; from whence I conceived it to be rather a Flatulency in the Muscles of the *Abdomen*, than in the *Colon*, and so it proved; for I caused him Morning, Noon, and Night, to bathe the Part afflicted with *Powers of Amber*; and this alone in about a Weeks time (without taking any thing inwardly) cured him.

XLVI. I have several times cured

cured an Inveterate Colick, with loss of the use of Limbs, by giving *Turpetum Minerale*, so as to raise a Flux, which has sometimes lasted twenty Days, or more; for by this means the peccant Matter lodged, and as it were, rooted in the *Nervous System*, which could not be removed by other Medicines, is taken away: For the Mercurial Particles, by diffusing themselves every way, dissolve, divide and dissipate the morbidick Matter, into almost insensible small Particles, and at length wholly expell them. And this I experienced in a miserable Lame Patient, whom I Cured by this means, even while this present Book was in Writing.

LXVI. I am of opinion, that Catharticks, mixt with Opiates, are of good use: I have used this following, with a wonderful success: *Take Extract of fine Aloes, Extract of Colocynthis, of each twelve Grains; Laudanum Volatile Nostrum, five or six Grains: mix them for a Dose.* It is true, the Purge works

not presently, by reason the Opiate is mixt with it, and therefore I give it over Night, but it commonly works by the next day-noon: yet this is very observable, That the Patient does not feel himself as if he had taken a Purge, but lies very quietly and pleasantly all Night, the Physick not disturbing him, griping him, nor making him sick; and when it does work, it is with a great deal of pleasantness, without any pain at all; and by this silent way (as it were) of carrying off the Humour, the *Paroxysm* is many times presently at an end.

XLVII. If the Pain, as I said before, be not in the Bowels, but in the Muscles of the *Abdomen* (from what cause soever, it does not so much matter) it is sometimes cured by a *Vesicatory* applied upon the part, or a little below the Navel; and this is often done with very great success: But you must by no means lay it upon the Navel; lest Convulsions or Swooning follow, by reason

of the commerce of the umbilical Vessels and the Heart. For a man certainly dies, if the Skin be flea'd off the Navel, though 'tis possible he might live, if he was flea'd in any place besides; which is a note, worthy observing.

XLVIII. Authors say, That *Mercury-Water*, inwardly taken, radically cures the Cholick: I have not had the experience of it, but this I know; That being myself seized with a vehement Cholick, I drank about a quarter of a Pint of Wine, digested a Month upon my *Hercules*, and it cured me momentarily, or upon the spot: And some years since that time, I have several times been troubled with that Disease, and in like manner applying myself to that same Remedy, I have always found the same success, to my very great satisfaction: but the Philosophical Reason of this thing, is not very easie to be penetrated into.

XLIX. *Alexander Benedictus* commends this: Take *Nitre* two Ounces; dissolve it in a sufficient quantity of *Water*, with which mix as much *Oyl*, and exhibit it by *Clyster*, of a due beat. This, they say, wonderfully draws out the thick Matter, and dry compact Excrements. It may be a good thing for all that I know, but I have had no experience of it. This is probable, That if it proceeds from a hot Distemper of the *Viscera*, or *Intestines*, this Medicine may do good; but if from a Cold, it must be infallibly naught.

I. *Speedwell*, is commended by *Crato*, as a Specifick in the Cholick. 1. By drinking the Decoction thereof made with Wine, with half a Drachm of *Myrrhe*. 2. By exhibiting, Clyster-wise, a Decoction thereof in Chicken-broth. He also says, That when no other Remedies would do, he cut Root of *Masterwort*, put it into a Glas of Wine, and gave it to drink every Day before Supper, which made the pain cease.

LL. This following Clyster has cured many. Take *Malmsey*, or *Muskadel*, or for want of them *Malaga*, or *Canary* six Ounces; *Oyl of Nuts* four Ounces; *Powers of Juniper*, and of *Rue*, of each an Ounce and a half; mix, and exhibit it hot. Inwardly, you may give by the Mouth our *Tinctura Anticolica*, from half an Ounce to one Ounce in Wine: Or this Powder: Take *Powder of the Testicles of a Horse*, or of *Castoreum* one Drachm, *Anniseds in Powder* one Scruple: mix, and give it in Wine or Broth: Or, half a Dram of the Powder of the Sponge which grows upon the wild Bryar.

LH. A Cholick proceeding purely from taking Cold I cured, by anointing the whole Region of the *Abdomen*, with *Balsam of Amber*:

LIII. This following mixture being first given in a proper Vehicle, by the Mouth, Secondly, well bathed three, four, or five times upon the whole Region of the *Abdomen*. Thirdly, Given Clyster-wise in a little Broth, I have often-times found to cure the Cholick miraculously. Take *Powers of Caraways*, of *Lemons*, of *Nutmegs*, of *Clorves*, of *Virtues*, of each a like quantity; mix them; to be used after the manner aforesaid. *Salmon*:

CHAP. XII.

Of an Hysterick Cholick.

I IN describing this Disease, and prescribing a method of Precepts for the Cure thereof, I cannot follow any Author, nor have I met with any thing yet

extant, which has yet given me any satisfaction: The florid Discourses of some upon this Subject, seem to me rather an excursive sound of Words and Noise, than any

any thing of substantial Reasons; and truly in some fort, are rather Deviations from the Truth, than either Illustrations of the nature of the Disease, or sound Documents in order to its cure.

II. The very name of the Distemper imports the Nature and Quality thereof; it being a Pain excited from a distemper or disturbance of the Womb, or some parts adjacent to it; in all my Observations of Diseases of that part, there has seem'd something to indicate a consent of the Nerves of the *Mesentery*, if not some Disease actually residing therein; and that which induces me so much the more to this Opinion, is a vehement Cholick excited (as 'tis thought) from that which is vulgarly called a distemper of the Womb.

III. But if I should descend to the exact discussion of Hysterick Diseases, I am apt to think that in many of those cases, where the Womb is so much blamed, it is not concerned at all, but

is rather from Convulsions, or distemper of the *Mesentery*; for that I have known several Men (though not so commonly as among Women, because not so subject to such Passions) in an extreme manner afflicted with such as are commonly accounted Hysterick Fits.

IV. If a Cholick be excited in Persons not subject to Hysterick Fits (and such we shall call them, as oft as we have occasion to make use of their name, because of the vulgar acceptation) it cannot be an Hysterick Cholick, but that of the simple kind, of which we have largely treated in the former Chapter, and therefore shall say nothing here.

V. But if in Persons subject to Hysterick Distempers, upon the exciting of the Hysterick Fit, a Cholick be induced, this is that which we intend here, and whose Symptoms, Causes, Prognosticks, and Indications of Cure, we design in this Chapter.

VI. It

VI. It is easily known by the difference aforesaid, mentioned from an ordinary Cholick, yet there is a farther cause, than what simply causes Hysterick Fits, viz. a sharp, phlegmatick, or clammy Matter, lodged in the nervous foldings of the *Mesentery* and Bowels: moreover, the Sick for the most part complains of a vehement pain at Stomach, for some time before hand, with a weight and heaviness; and many times there is a Costiveness of Body preceding it; and if the Patient is plethorick, or full of Blood, there is sometimes a bleeding at Nose; or in heavy, melancholly, and unpleasant Bodies, a Flux of the *Hæmorrhoids*; if these precede not, the Patient complains of Vertigo, or a pain in the Head, a dull pain or heaviness in one of the sides, either right or left, and a dimness of Sight, with an unwillingness to stir, and move up and down, to which add, for the most part, a sadness and dejectedness of Mind, and sometimes Foolishness.

VII. The Nature of this Distemper is such, that it makes the Bowels sore, and all the Region of the *Abdomen* is as if it were beaten with Sticks; and if it continues long, so that the Sick cannot get Remedy, it so enervates the whole Body, that it not only takes away the Strength in general, but in many (as in a certain Gentlewoman, not long since my Patient,) it takes away the use of the Limbs also; in some the Arms, in some the Legs, in others the Arm and Leg on one side, and in other some all the Limbs together; so that the Patients are made wholly incapable of helping themselves. Now this difference proceeds from the strength of the Disease, and the matter causing it, and the Plicatures, or Ramifications of Nerves, hurt by the same; and in some Persons, the extremity of the Cause is so vehement, that it causes foolishness and alienation of Mind, with a strong Melancholly.

VIII. The

VIII. The near Cause appeared to be lodg'd in the *Muscles* of the *Bowels* and *Mesentery*, where sharp Salt, join'd with an acid Phlegm, being dissolved, and put into a fermentation upon the *hysterick Paroxysm*, causes this vehement pain: For by reason of the Collision of the neurotick Spirits jostling one another in their passages, and the acid Sals pricking the most sensible Fibres of the Nerves with their vitriolick Particles, causing a vehement anguish; and the distention of the Nerves and musculous Passages, where the said acid Juices are lodged, this almost invincible Cholick is excited, which, *Protens*-like, is so various in its appearances, that we cannot here in few words describe it.

IX. The remote cause is to be known from the consideration of the six Non naturals, and other Accidents of Nature intervening, the which we shall here pass over, and leave to the more exquisite Consideration of philosophick Minds.

X. As to the Prognosticks, this we have to say, That if the Disease has been of long continuance, and in ancient People, it will be of difficult cure; the older and the longer the Disease has been, so much the more difficult. If the Limbs have lost their use, 'tis very seldom that the Sick recovers. If a Palsie be induced, the Sick is incurable; so if any contraction of the Nerves, with loss of the use of any Limb: The same also if the Patient is become foolish, or there be a very great alienation of Mind, more especially if it be not recent, but of long continuance. But if there be no loss of the use of Limbs, or it only returns by long intervals; if it be recent, & the Patient young, strong, vigorous, and lively; If they can eat freely, and sleep well, there is all the possible signs of recovery; and so much the better and easier if in a Woman not with Child, or in a Body not scorbutick.

IX. The

XI. The *Indicationes Curativæ* are these: Obstructions must be opened, hysteric Vapours or Fumes must be quieted, the acid Salts and Juices must be altered, the peccant or offending Matter must be evacuated or removed: And lastly, the parts weakned must be corroborated and strengthened, and the scorbutick Taint (if any be) destroyed.

XII. In respect to opening of Obstructions, we must consider whether the Constitution be hot or cold; for accordingly different Medicines must be used. Those things which open Obstructions in hot Bodies, create them in cold, & *è contrario*. If therefore, by the exuberant symptoms, you perceive the Constitution to be hot, these following things are fit to be used, *viz.* *Spirits of Sulphur and Nitre, Spiritus Aperiens, & Antiasthmaticus Spiritus Anticolicus Sal niri, Tartari nitratum, & Nitri Vitriolatum, Sal Armoniacum Volatile, Syrupus Nephriticus,* being given in a

convenient Vehicle, and in a proper Dose; all which you may see in my *Phylaxæ Medicinæ*.

XIII. But if it be in a cold habit of Body, then you will find these following things good: Take Juice of Smal-lage two Pound, Sugar as much, make it into a Syrup by boiling, which strain through Hippocrates his Sleeve; Dose three spoonfuls every morning fasting, and at night going to bed. Or this: Take Juices of Fennel, Germander, Agrimony, Brooklime, Watercresses, ana four Ounces, Sugar twenty Pound; make it into a Syrup, which clarify with Whites of Eggs: Give it in the same manner and Dose with the former: Or these Juices may be mixt with new Ale, bottled up with a little white Sugar, and a Clove slit put into each Bottle, and so drank. In this case also *Tinctura Martis* given in clarified Juice of Plantain, mixt with an equal quantity of Canary, is of good use. Also *Potestates Carui, Juniperi, Lithontriptici, & Pulegii,* may be daily given in all their drink.

XIV. To

XIV. To quiet the irregular and turbulent motion of the Spirit, and hysteric fumes, these following things are fit to be done: First, the Stomach, and whole Region of the *Abdomen*, are to be bathed with *Powers of Amber*, or *Pennyroyal*, or both, and a hot Flannel dipt in the same, laid over them. Secondly, the Nostrils are to be often touched with *Postestates Cornu Cervi*; and the Sick should keep a Bottle always about them to swell to, or at least a Bottle of *Volatile Sal Armoniack*, mixt with some few drops of *Oil of Pennyroyal*, or *Savin*. Moreover, our *Tinctura Hysterica* should be at convenient times given in a little Wine or Ale. Or this: Take *Tinctura Hysterica* one Ounce, *Gutta Vitæ* half an Ounce; mix them; of which sixty drops may be given at a time, every night going to bed; and, if extremity require it, every morning fasting. But if the Sick be troubled with a costiveness of Body, this following is of more excellent use: Take of our *Extract of*

Aloes one Scruple, *Castor* in Powder half a Scruple, of our *Volatile Laudannum* three or four Grains; mix them, for one Dose, to be given every night going to bed. These things thus used, will not fail you expectations.

XV. The third intention of Cure, is, to sweeten the acid Salts and Juices of the Body; for which purpose there is certainly nothing more powerful and admirable, than our *Spiritus Universalis*, (which see in our *Phyl. Medic. Lib. 2. cap. 22.*) given twice a day, or as often as the Sick drinks in all their Ale or Beer: Or instead of this, *Volatile Sal Armoniack*, add six or eight Grains, in all their Liquor aforesaid. Some possibly may prescribe Preparations of *Pearl*, *Coral*, *Amber*, *Crabs Eyes*, &c. but these things (though after a very long using may do some good, yet) being fixt Alkalies, do not so immediately enter into the Mass of Blood, and are therefore to be laid aside, where the other things can be had, forasmuch as this Disease possesses

lesses the whole Mass of Blood and Humours, and the wholly habit of the body.

XVI. But more effectually to answer both the first Indication of Cure at *Sect. 12.* and 13. foregoing, and this third present, this following Composition is most excellent: *Take Venice or Strasburgh Turpentine two Ounces, Angelis Mineralis, Bezoarticum Minerale, ana enough to make the Turpentine up into Pills:* Dose one Dram, or a Dram and half; and in some cases two Drams. It is a most effectual Medicament for the Purposes intended, and not enough to be valued; and so much the more especially, if it be given in a scorbutick habit of Body, and where the Sick has lost the use of their Limbs.

XVII. The fourth Indication is to evacuate the morbidick Cause, or peccant Humour, which you may most compleatly accomplish with my *Pilula Mirabiles*, for they (given from one Scruple to half a Dram) wonderfully carry off the offending mat-

ter, and draw it away even from the most remote parts of the Body: Or instead of them, you may use my *Family Pills* (those which are made according to my last designation, by which they are much improved in their Virtues and Goodness, which can be only had of me, and such as have them from my hand, not from *Hollier*, or his Accomplices, for that he knows neither the Names, Number, or Nature, Preparation, or Proportion, of any thing contained in them, as they are now prepared by me: So that I modestly affirm, one Box of this Preparation is really worth three Boxes, for all that I know ten, of any of those made and sold without my order or consent.) These Family-Pills may be given, three, four, five, or six in number, according to Age and Strength. If the Patient cannot take Pills, they may purge with *Vinum Catharticum*, (see it in my *Phylaxa Medic. Lib. 2. cap. 44.*) one of the most excellent things in the World,

VIII. The

XVIII. The fifth and last Indication is *Vital*, or to strengthen and restore the hurt and weakned parts, which is done both by Internals and Externals: For Internals I propose chiefly our *Tincture of Kermes*, to be exhibited in a Glass of Wine, or other convenient Vehicle half a spoonful at a time morning and night. To this purpose serves our *Tinctura Antimonii*, *inctura Corallorum*, (which are no mean things) given in the same manner;

as also our *Potestates Virtutum*, given to twenty, or thirty, or forty drops in Ale. Outwardly you may bathe the *Stomach*, *Abdomen*, and *Back*, with the same; and now and then to comfort the Bowels, give this Clyster: Take *Venice Turpentine* one Ounce, *Yolk of one Egg*; grind them well together in a Mortar till they are well mixt; then add to them *Chicken-Broth*, choice *Canary*, of each half a Pint, of our *Aqua Bezoartica* an Ounce; mix, and exhibit warm. Salmon.

CH A P. XIII.

Of an APOSTEME.

I. AN Abscess or Aposteme, is an Aggregation of Matter in a muscular or fleshy part, with an intention to break out; the Precursor of which, is always Pain and inflammation: And it is for the most part known by tumour or swelling of the part, with great heat and continual pain.

II. If therefore pain seize any part of the Body, and there be a suspicion that Matter is gathered there; if the Sick sweats, or there be a natural *Diaphoresis*, especially about the Face, and the pain yet continue, you may certainly conclude, that Matter is gathered together in the part, though the Colour thereof be not changed; and there-

therefore in its due season it must be opened, that the congregated Matter may be let out.

III. I remember once I was sent for to a little Boy, about ten years of Age, who at play had hurt his Leg: The Child complained vehemently, and almost always cried out, yet no great appearance of an Aposteme: There was no outward discoloring, or inflammation, or scarcely any appearance of a Tumor; but at length a small general swelling over the whole Leg, and the vehement pricking pain was only in one particular part thereof: I applied Maturatives or Ripeners, which made the general Tumor more apparent; but the pain equally continued, and the Colour of the Skin was the same as formerly, or as that of the other Leg, without any protuberance, or place pointing out, where it ought to be open'd. When I thought it was time to open it, I did it with an Incision-knife, upon the very place of the

pain, which was about three Inches, or more, below the Knee, on the outside of the Leg; after opening of it, the Child had immediately ease; and I took out of the *Aposteme*, of well-digested Matter, about three quarters of a Pint, at several times: And then I cured it after the general method of healing Apostemes. *Salmon.*

IV. 'Tis true, *Guido* advises to *wait* till Nature causes an Aposteme to break; because he thinks that which is made by Nature, is better than that which is done by Art: But by Experience I know otherwise, and, with *Avicenna*, am fully of Opinion, That an Aposteme which is brought to ripeness, ought immediately to be opened, for that many evils flow from Matter kept too long in the Abscess, and sometimes divert or seize upon more noble Parts, infecting the Nerves and Muscles, and sometimes corrupting the Bone, to the very great, if not irreparable danger of the Sick.

V. And for this Reason it is, That *Buboes* (in the *Plague*, or a *Pestilential Fever*) when they appear, we hasten their ripening with so much vehemency, and sometimes are forced to open them before they are perfectly ripe, lest the poisonous Matter should revert inwardly, and its malign Fumes strike to the Heart, and smite the vital Spirits.

VI. But again on the contrary, too much haste ought not to be made to open an *Aposteme*, before it be thoroughly ripe, (except in malign Diseases, as aforesaid, and where the hazard of Life, for that Cause is very great, or a Mortification is beginning,) lest a mortification of the part (from the Crudity of the Humour, not yet turn'd into Pus) should ensue, or a violent Fever, with sometimes Convulsions; for that such an untimely Operation, does indeed much more excite the pain than the Tumor it self, and causes a new conflux of Humors.

VII. But beside the former Reasons, for a hasty opening of the Abscess, these following also conclude it: 1. Where the heart of the part is languid or weak, and the Sick wants sleep. 2. Where it is evident, there is a very great plenty of Matter, which Nature cannot dispose of. 3. When the Matter is seated deep, thick, and wide at bottom. 4. When it is adjacent to a principal Member, which may be in danger of being hurt or affected by the malign Fumes thereof. 5. If it be on or near the Joints, lest the corroding Humor, thus detained, should seize upon, or eat the Ligaments. 6. If it be in a glandulous part, because they are more subject to putrefaction, and the cutting of them hurts but little. 7. Lastly, If it be upon Bones, Nerves, or Tendons, as in *Whistloes* and *Fellons*, which happen to the Nails and Fingers ends, where for want of seasonable opening, the Bone is many times putrified and corrupted, to the losing sometimes of a Joint, sometimes

times of two. So Hippocrates advises, concerning an Abscess upon the *Perinaeum*: When (saith he) any such little Tumour shall begin, cut it forthwith, while it is yet unripe, lest the suppuration should reach to the *Intestinum Rectum*, or Arse-Gut.

VIII. When therefore an Inflammation with pain is present, and that it appears, the Tumor will apostemate, it is necessary to apply Suppuratives, to bring it to a complete maturation or ripeness: Such as this: Take Yolks of Eggs, Honey, Oil Olive, ana two Ounces, Pulp of Figs, Raisons, ana three Ounces; Mithridate four Ounces, Powder of Aron-Roots, enough to bring it to the consistency of a Pulvis, which renew twice a day: Or this, which is stronger: Take Basilicon minus, Ox Gall, Black Sope, soft Hens dung, ana two Ounces; Onions, Garlicke, Leeks, ana an Ounce and half; Mithridate, Gum-Elemi, ana an Ounce; Saffron half an Ounce; Powder of the Roots of Aron and Briony, of the Leaves of Dittany and Rue, ana enough to make it into

the consistency of a Pulvis. It will bring it to maturation in a short time.

IX. But if you would have the Maturative much stronger, as in those cases where Life is in imminent danger, as in the Plague, and other malign, poisonous, and putrifaactive Distempers, you must add to the Composition, Salt of Tartar, Nitre, Quicklime, Powders of Gentian roots, Ranunculus, Pyrethrum, Hellebore, and Mustard-seed, with other things of like kind, which you must apply, and renew it every twelve hours.

X. The Abscess being now brought to ripeness, or a necessity of opening it; the next thing to be considered, is, the best way of doing that operation. It is done either by a potential Caustery, or an Actual, or the Knife.

XI. Celsus, lib. 7. cap. 2. saith, If the malady be deep, it is to be considered whether that place be nervous, or no:

If it be without Nerves, the Actual Caute-ry, as a red-hot Iron is to be chosen; (because it strengthens the parts it touches;) but if Nerves be near, the Actual Caute-ry, or Fire, is not proper, for that it is certainly (according to Hippocrates) an Enemy to the Nerves: in this case, you ought to use the Incision-knife, or Lancet.

XII. It remains then to be determined in other cases, whether the potential Caute-ry, or the Knife is best; or if each at some times are best, which that best is. We will consider, from Barbet, the Conveniencies and Incon-venience of each: First, As to the potential Caute-ry, it has these Conveniencies in it: 1. That it does not af-fright a faint-hearted Pati-ent. 2. Nor does it cause very much pain, especially if you use the famed Caute-ry of these times, viz. Dutch Soap mixed with Quick-lime, which eats deep enough to the Flesh, and much more gentle than the Holoferick Caute-ry of Paræus: Yet these Inconveniencies are

apt to attend it: 1. It corrodes sometimes much deeper and farther about than is needful, by reason of its spreading, notwithstanding the defen-sative. 2. It is some hours, before it perfectly does the operation; which, if the Hu-mor be malignant, will not permit of it. 3. The Eschar does not presently fall off, so that if you would have the Matter brought forth pre-sently, you must use the In-cision-knife or Lancet, for all that; nor is it possible to avoid these Inconveniencies.

XIII. Secondly, As to the Knife, it has these incon-veniencies; 1. That most Patients are afraid of it. 2. That it is supposed to cause much pain; but the fear is prevented by not speaking of it; and the pain is of no great moment, be-ing more in name, than in power: yet it has these Conveniencies withal. 1. By the Knife, or Lancet, you may make the Apertion as long, and as deep, as you please, or the Aposteme requires. 2. You very quick-ly come at the Matter, where

whereby it is evacuated, and the Patient eased. 3. The remaining Matter, not yet digested, will be more easily maturated, by external applications, assisted with Internals. 4. There will not be a long continued gleeing (which often attends Tumours, or Apostems upon the Glandules) being opened with *Cathereticks*. For Apostems behind the Ears, in the Neck, Arm-pits, and Groins, arise from hardened Glandules, fill'd with preter-natural Humours: These Glands are covered with a proper Coat, which being hurt, a gleeing necessarily follows; for the Tunics being broken or opened, the Glandule can neither preserve it self, nor its Humour, but a gleeing will continue so long, 'till the hole in the Tunicle is cured, or the whole Kernel is vanished and consumed.

XIV. The Aposteme being opened, you must not let all the Matter (if it be much) out at once; for there would be a too great spending of the Spirits at

one time: But for the asswaging of the pain, you must let out only some part of it; and afterwards make the evacuation by degrees; because that the remaining concocted *Pus* helps to ripen that which is yet unripe; if any be; as also to keep the natural heat of the part, to cut, deterge, soften, and dissolve all the Reliques of the Aposteme, beyond the power of any Topick Medicine whatsoever.

XV. When all the Matter is evacuated at once, it often causes a fainting or swooning, from the exceeding great loss of Spirits; the remaining undigested Matter oftentimes grows so hard and scirrhus, that the Affect becomes incurable, to which Resolvents or Emollients are applied in vain; the first consuming what is thin, leaving the remainder hard like a Stone; the latter, wanting strength and an attenuating force, to divide the Matter into its smallest Particles: Nor can this be done by any thing but the *Pus* it self, which is both con-

tiguous and continuous, with the remaining undigested Humor, being the nearest efficient, and of the same Species, and therefore only and alone able to cut, attenuate, and prepare the remaining Matter.

XVI. Therefore, as soon as the Skin grows soft with the Matter in it, the Aposteme is to be opened, and, if the Patient be not fearful, with the Lancet or Knife, that such other proper Remedy as Nature requires may be applied, lest the purulent Matter should corrupt other parts or Vessels within; and the Incision or Apertive ought to be so large, as the nature of the part, and magnitude of the Aposteme require: Which if it be skillfully done, afflicts both less and a shorter time than a Caustery; and immediately also brings the desired help, without any prejudice to either side, the Skin being only cut in a right line; whereas a Caustick will (spight of all prevention) extend it self both lengthways & breadthways; whence many times

arises cruel pains, and great inflammation, both in the parts immediate, and those adjacent to the Caustick, and so leave a large Eschar; which is not only long in falling off, but the part laid bare, is slowly and with difficulty restored:

XVII. Moreover, Tumors which keep the native Colour of the Flesh and Skin, and but slowly maturate, seldom grow copped or rise much; (as in our Example of an Aposteme in the Leg, at Sect. 3. foregoing;) and therefore you must not wait for a head before you open it.

XVIII. If you open an Aposteme near some internal Cavity, as the Breast, or Abdomen, you must wholly reject Injections made with a Syringe, lest some part of it should enter into the Cavity, where it might not only cause grievous Symptoms, but also prove the death of the Sick.

XIX. Apostemes in the E-munctories, Throat, and behind

behind the Ears, ought to be opened rather too soon, than to stay for a full maturation; not only because ill Symptoms many times succeed, but Life it self is lost: Of which *Fabricius Hildanus* gives you some examples, which are worth noting.

XX. A certain Woman in this City had an Aposteme on her left side, near the Reins of her Back, so that when ripe, it covered partly the Side, partly the Back, and partly the Hip, being as large as an ordinary Fourpenny-loaf. This had been twelve or fourteen Weeks a gathering; several Physicians and Chyrurgions were entertained, and many things were done without any profit to the Patient; nor indeed could they all tell what the Disease was. At length the Aposteme apparently manifested it self; they were then consulted about opening of it, but none of them was willing to do it, they all fearing her immediate death. At length I was sent

for, to view it; it was a great and wonderful Tumor, and not without apparent hazard and danger; yet it was my Opinion it should be opened, (for as the Proverb is, *While there is Life, there may be hope*;) the Patient consented to it, and I did it: There was near two Quarts of digested Matter gathered together; (for the timorousness of the Physicians and Chyrurgions had kept it too long from being opened) this Matter I evacuated by degrees; I took out almost a Pint at the first, (giving the Sick immediately a Dram, or two, of my *Aqua Bezoartica*, to support her Spirits,) and in about five or six Days time, the whole substance of the Pus was evacuated. And finding that it had made no inroads into the cavity of the *Abdomen*, I soon cleansed the Ulcer, and in less than six Weeks time left the Patient perfectly well.

XXI. Hence it is to be observed, That though an Aposteme may sometimes

happen to be in a dangerous place, and withal, through either the neglect, timorousness, or unskilfulness of the Artist, the Apertion has been too long deferr'd, whereby apparent danger is imminent; yet the learned Physician should prudently put on so much Courage, as to leave nothing unattempted towards the saving of the Sick, so long as there is Life, and the case only doubtful.

XXII. Some Authors say, That Abscesses, or Apostemes may be discuss'd after they are suppurated; two Examples of which *Riverius* brings, *Observat.* 473, & 474. Where one *Pomeret* cured a suppurated Aposteme in his Daughter, about eight years of Age. The Aposteme was (saith he) on the out-side of her nether Jaw, on the right-side of her Face, and suppurated. He, { from the Authority of *Guido*, who saith, That suppurated Apostemes are sometimes cured by discussion, and from the Experiment of *Paracelsus*, who

also avers, that he had cured a suppurated Aposteme, with crude Mercury, mix'd with Diapalma Emplaster, which discuss'd the same, he, I say, in imitation of them, mixed a Dram of Mercury, with an Ounce of Diapalma, and applied it to the said suppurated Tumor, and within four days he affirms it was perfectly discuss'd. He also saith, that he did the same thing again on the same Daughter, who having an Oedematous or Flegmatick Tumor suppurated upon the Region of her Loins, as big as the palm of one's Hand, it was discuss'd within a few days by the same Plaster. But in order to the performance of this, it is required, 1. That the suppurated Matter be small in quantity. 2. That it be thin and serous. 3. That it be near the Skin, and not in any deep part. 4. That it be in a soft-fleshed, strong and youthful Body. 5. That it also be in the Summer-season of the year.

XXIII. These are great Authorities, and so much as they

they may do upon their own score, may force a kind of belief: But a Mind exercised with Reason, and desirous of Truth, can hardly entertain them, besides the hazard and danger that may follow after such an Operation; for where think you must that mass of Putrefaction go, if it be discust? The whole substance of it cannot pass through the pores of the Skin; if any thing, only the thin and watery part can pass: The thick putrified Matter, if it dissolves, must revert either into the Blood or solid Substance of the Flesh, or both; which cannot but corrupt the Body, and fill it full of ill Humors springing from such a corrupt Seed of Diseases, whence Tettars, Ringworms, Morpew, Scurf, Leprosie, King's Evil, Scurvy, Pains, Aches, Lameness, even an Army of attendant Diseases will possibly succeed. So that if the thing may be possible, I scarce think it prudent to attempt such a Work. Nor does it yet appear by all that these Men have said, that any such thing has been

done, for the Tumors not being opened, their Judgments might deceive them; and they may take that for granted, which never was: A very admirable Example of this kind I could instance, of a pretty large Aposteme (as it was thought) by several Physicians and Chyrurgions, my self being present there also: The Man had been in much pain, but now was pretty easie: The Chyrurgeons were for opening of it, as judging it to be suppurated; but the Patient's being easie would not permit it; he only kept it covered with a *Diapalma Plaster*, and in a Months time, the Tumor was discust, and the Sick well. Now I am of Opinion, that here was no suppurated Aposteme. However, from the aforesaid Observations of those learned Men, this may be noted: 1. That a Mercurial Emplaster applied to several sorts of Tumors, may be exceeding useful, more especially if they be not suppurated. 2. That it is possible the wisest Artist may be deceived by appearances in Diseases

Diseases of this kind, where the insides of Things are not seen into, though many times they may judge right. *Salmon.*

XXIV. Moreover, The declension of the *Fibres* are heedfully to be observed in opening an Aposteme, that you may not cut cross them: For, as *Rolfincius* observed, an ignorant Barber opening an Aposteme on the forehead, did it cross-ways: 'Tis true, the Ulcer was cured; but the Patient was ever after deprived of the benefit of his Eyes, except when he pasted up his Eyebrows with Plasters.

XXV. If pain seize any part of the Body, and you fear that Matter is gathered there; if the Sick sweats, and the pain continue, 'tis positively to be concluded; and though the colour of the part be not changed, yet it must be opened to let out the Matter; which if it be but little, it may well enough, and without any prejudice, run all out at once, which is ready to run with-

out pressing; and pressing indeed is to be avoided, (because it many times does hurt,) unless the *Pus* or Matter be lodg'd in some remote place from the Orifice.

XXVI. In opening of an Aposteme upon the Buttocks, you must be careful not to cut the great Nerve which lies under, or lay it bare, lest it be hurt by cold; for thereby it will leave the Thigh for ever after benumbed.

XXVII. *Sylvius* saith, that among all things which move or promote the excretion of Matter, antimonial Medicines are most to be commended: For (saith he) I have often observed, that they have a Virtue to correct all Evils brought on the Body by Matter, and to hinder the production of new: Because Antimony is not less serviceable to the purification of Man's Body, than it is to that of Gold, if it be rightfully prepared and administred. *Antimonium Diaphoreticum*, more especially *Bezoar Minerale*) stop

stop the continual generation of Matter from corrupt Blood; and any other alterative Medicine made of Antimony, especially the Balsam, made according to Art out of its Flowers. *Balsamum Sulphuris Anisatum*, is also good for the same.

XXVIII. And to this purpose I commend my *Angelus Mineralis*, or my *Pilula Anglica*; if given according to the Directions in my *Phylaxa Medicinæ*, Lib. 1. cap. 42, & 53. For they not only stop the Flux of Matter to the part, hinder the generation of new, but also dispose the whole habit of the Body, and all Humors thereof to a healing temper.

XXIX. If there be an inward Aposteme, Nature commonly breaks it; yet things proper for the same ought to be given; for which purpose some commend *Anisated Balsam of Sulphur*: When it is broken and become an Ulcer, it is clearly and fully cured by taking for some time or continu-

ance *Antimonium Diaphoreticum*, or *Bezoar Minerale*, or some other more effectual refined Medicine made of Antimony, whose Elixir, Magistery, Essence, or Powers, will perform things wonderful, although they seem incredible to most, not only in curing this Disease, which is dangerous and hard to be cured, but also other like Distempers which may at any time seize the *Viscera*.

XXX. Some Men commend the Juice of Water-Cresses, as also the Juice of Garden Cresses, strained, and drank, for the speedy breaking of inward Apostemes in the Body. This is good: Take Mustard-seed, grind it well with Water; then with a sufficient quantity of Water, wash out the Virtue from it, which Water sweeten with Honey, and drink it.

XXXI. To ripen also an external Tumor, you may apply a Cataplasim made of Water-cresses, and Garden-cresses beaten up with Hogs Lard:

Lard: A Cataplasm also of
Goose-dung fresh and hot,
or of Pidgeons or Hens
dung will do the same. Or
this: Take Cresses cut and brui-
sed well, Goose dung, Hens
dung, Pidgeons dung, ana
one handfull; Goose-grease eight
Ounces; with Pouder of Aron-
Roots, make a Cataplasm. See
my Synopsis Medic. Lib. 3.
cap. 24. sect. 30.

CHAP. XIV.

Of the THRUSH.

I. *T* Is certain, That every
Thrush has its rise
from a morbisick Acid; and
that is the true Reason they
are so frequent in Children;
and in Children, rather
than in those of riper Age;
and this is first caused either
from ill Milk in the Nurse,
spoilng the Stomach of the
Child, or from a natural
Weakness of the part, and
sharpness of Humors there;
which curdling the Milk,
breeds or encreases the acid
Humor so much, till it comes
to that acidity, as to cor-
rode the Skin; so that the
Mouth and parts adjacent,
seem as if it was a part scal-
ded, and in some, as if it was

scalded, and the Skin rubb'd
off.

II. *The first thing therefore
to be considered in the Cure, is
to absorb the acid Humor, and
that with all the speed that
may be: For the soreness of
the Mouth, though it be
bad enough, yet is not that
which indicates the greatest
danger; inasmuch as the
acid Humor may be carried
down into the Bowels, and
do the same thing there, at
least cause gripings, sharp
prickings of the Bowels, and
sometimes a vehement Flux,
if not a bloody Flux; which
does not always go alone,
but are many times atten-
ded*

ded with dire Symptoms, as Convulsions, Fevers, and the like.

III. *It is also to be noted, That where this acid Matter or Spirit extravagantly prevails in little ones, by reason of the softness and ductileness of the parts, the said acid penetrating, and through a thousand Intricacies ascending up to the Brain, being volatilized by the infant-heat and subtilty of the Spirits, it strikes upon the Ventricles of the Brain, and seizing as it were upon the Substance of the Brain, contaminating all the animal Spirits with its acidity, it forthwith causes an Epilepsie: And this is the true ground of this Disease, which so often and so much afflicts Children, which might easily be prevented in the beginning, were but care timely taken to depress the acid, and sweeten the juvenile Juices.*

IV. *The next thing is, to expel the Excrements or Matter contaminated with the acid: We must not only correct or absorb the acid Humor, but the Matter affected*

therewith must be expelled; for otherwise it will lie both in the Bowels and Vessels, and there corrupt or grow sowre again; and indeed it easily resumes its former state.

V. *The acid is corrected with Alcalies, and such indeed are best, which may best, and with most ease and the least danger, be given to Children: Such are impalpable Pouders of Crabs Eyes, Pearls, Corral, Salt of Tartar, Lapis Hematitus, Antimonium Diaphoreticum, Bezoar Minerale, Cinabar of Antimony; which last being levigated into subtil Powder, is a most absolute thing. Out of these things you may make the following Prescriptions, or the like.*

VI. *Take impalpable Powder of Crabs Eyes, from one Scruple to half an Ounce; Syrup of Poppies two Drams; mix for a Dose. Or this: Take Bezoarticum Minerale one Scruple; Syrup of Poppies or of Plantane, enough to make lax it for one Dose. Or this; Take Antimonium Diaphoreticum*

ticum ten Grains, Cinnabar of Antimony one Scruple: All being in fine Pouder, let them be given in a little Milk. Or this: Take Bezoar Minerale, Cinnabar of Antimony in impalpable Pouder, ana fifteen Grains; mix for a Dose. And some of these things are to be taken Morning and Night for four or five days. These Doses are for elder Persons; but if for Children, you must diminish the Dose accordingly, Ex. Gr. Take Bezoar Minerale four Grains, Cinnabar of Antimony eight Grains; mix for a Dose. Or this: Take Salt of Tartar eight Grains, Cinnabar of Antimony six Grains; mix them.

VII. To carry off the morbid Matter, the vulgar Physicians commonly purge Children with Syrup of Cichory with Rheubarb; and it may do indifferent well: But Purges which cool the Body are here to be chosen. Take Manna half an Ounce, Extract of Cassia one Dram; mix for a Dose: Or the Manna may be made into a Syrup with Water, and the Cassia dissolved therein: Or

two or three Drams of Cassia, with two or three drops of Oil of Anniseeds, may be given dissolved in Milk. Or this: Take Sena from half a Dram to a Dram, Liquorice bruised half a Dram, Anniseeds one Scruple bruised; infuse twelve hours in a gentle heat in two Ounces, or better, of Water; strain out, and sweeten with Manna. Or this: Take Sena, Liquorice bruised half a Dram; Anniseeds, Caraways, ana ten Grains; infuse as before in Water two Ounces for twelve hours; strain and dissolve therein Cassia extracted from half a Dram to a Dram, and give it for a Dose. But if it be to be given to one of riper years, you must double, treble, or quadruple the Dose according to Age and Strength.

VIII. Fat and oily Things take off the edge of the acid; but Opiates do it much better: For this purpose you may give from ten to fifteen or twenty drops of my Guttæ Vitæ, in any thing the Child drinks, at bed-time; I have found it very prevalent. It not only blunts the points of the acid,

acid, and dulls the edge of the sharp Humor, but gives Nature rest and ease, 'till she can recruit her self again; as also it puts a present stop to the flux of the Humor to the sore or raw parts: Elder Persons may take my *Laudanum Volatile*, from three to six Grains, beginning with the smaller Dose first. They that cannot swallow a Pill, may take ten or twelve Grains of my new London Treacle, in any fit Vehicle. These things thicken the fluid acid, so that it cannot approach with that violence to the diseased parts.

IX. But whereas Opiates strangely disagree with some People, my *Tinctura ad Catarrhos* answers all the Intentions both of sweetening and stopping the flux of the said Humor; and it may be given even to Children with a world of safety and security, from half a Dram to one or two, in any proper Liquor which the Child will take. See it in my *Phylaxa Medic. Lib. 2. Cap. 9. Sect. 2.* &c.

X. If an Epilepsie or Convulsion be present, or feared, you may give with it, from ten Grains to fifteen or twenty, of Cinnabar of Antimony, or from six Grains to twelve of the native Cinnabar levigated into a very subtil Powder, purging presently after with some of the things before named.

XI. If the Child be taken with a vomiting withal, it certainly shews the foulness and disaffection of the Stomach; and then you must cleanse it with the most innocent *Gilla Theophrasti*, or the Salt of Vitriol, given to fifteen or twenty Grains; which has this Property in it, not only to cleanse the Ventricle of the sharp and acid Humor causing the Thrush, but also even to heal the places already raw. And in those of ripe years, it is a most admirable thing, if given from two Scruples to a Dram, in Broth, or some such-like.

XII. *Sylvius de le Boe* saith, he prefers a metallick or mineral Sulphur fixt above all; in comparison of which, nothing

thing (saith he) that I have hitherto tried, does so kindly, certainly, speedily, and safely restrain those vicious effervescencies: But what those Sulphurs are, or how (in his sense) to be prepared, he has no where told us. I am well satisfied, that the Sulphur of Antimony, if well made, is a most admirable thing: But then it must be given to Men, and not to Infants. Truly, I cannot tell whether it may safely be given to Children in any Dose whatsoever, or no, especially as it is now made. There is a Sulphur of Antimony that I know, which may be so prepared, as it may be given to little ones without danger; but that is no where to be sold that I can tell of.

XIII. Among the rest of the ordinary Remedies Lac Sulphuris is no mean thing; and it may be given to Infants, as well as to elder Persons, with a very great advantage.

XIV. Topicks must be also used to the mouth, throat, and

afflicted parts; among which, elder Persons may use this: Take white Vitriol, Rock Alum one Scruple, Plantane or Spring-water four Ounces; mix, dissolve, and sweeten with Sugar, for a Gargarism. But Children, to whom it cannot so easily be used, must have the juice of baked Turneps to wash withal, or swallow down; or the juice of Parsneps baked with Milk. These things are Balsams in their kind; and besides their healing Property, have a faculty of sweetning and taking off the edge of the acid.

XV. Moreover, you may if you please, sweeten these Juices with Honey, or Syrup of Roses; both which still contribute to the healing of the sore and raw mouth: And if the Child has discretion enough, it ought to hold the same in its mouth for some time: And to these things you may add Syrups of Violets, Fijubes, Liquorice, Lettuce, juice of Purslane, &c, for that they all blunt (as it were) the edge of the sharp Humor, and withal contribute to healing.

XVIL But

XVI. *But that which is more observable and remarkable, (but only for Persons of ripe years,) is, the use of Spirit of Wine, or pure Brandy; for that only held in the mouth, (and sometimes Gargled with,) for two or three minutes at a time, and that four or five times a day, and then spit out, certainly heals and cures the afflicted parts to a miracle. And though it may smart much at first, it is vehement but for a while, viz. for the first two or three times using of it, afterwards it is easier, and at length the parts are, as it were, pleased and refreshed with the use thereof; and in the end it perfectly heals them: And this it does not do only from its balsamick Property, but also as it is an Alcali, and absorbs the acid in the Ulcer.*

XVII. *Sylvius commends the Yolk of an Egg, mixt with a little Rose-water and Sugar; for that it draws to it the acid Humour that hurts the Stomach; and so by degrees shears the parts affected,*

and promotes the falling of the Thrush; you may use it as the Turnep and Parsnep-Juice: Concerning both which Juices, you are to note this; That they correct the evil Ferment both in Stomach and small Guts, whereby the acid effervescency is hindred, and the Disease the sooner cured.

XVIII. *While the Thrush is ripening, to wit, gradually falling from the afflicted parts, a new Cuticle grows under it, and covers the place; and although this follows of its own accord, by the Benefit of the Medicines now commended, yet it will be promoted by Syrup of Red Roses, Honey of Roses, and the like: Also Powder of fine Beles, Terra Sigillata, Crabs Eyes, &c. mixt with fair Water and Sugar, or Honey, and held for some time in the mouth, promote the healing.*

XIX. *This is also observable, That as in the curing of other Ulcers, Driers are used, so on the contrary much spitting is good here, as if the Patient was in a Flux; for then it is*

cured with the more speed and ease. In other Ulcers, things that temper the acid Acrimony, and then dry, are used: In this, you must use such things as may temper the said Acid, but withal moisten.

XX. *Ætius commends Galls beaten and boiled in Water; the strained Decoction made into a thick Syrup with Honey; being rubbed upon the place, it is good. Others commend a Decoction of Cinquefoil Roots: You may also, if you please, use the Leaves too. A Decoction of Savory in Wine, is said to do it in two or three days. If it be malignant, Hercules Saxonia, used Lixivium of Tartar, or Vitriol-Water, by which he conquered them. Joel first washes the part well, then lays on*

this: *Take Honey of Roses half an Ounce, Oil of Vitriol one Dram; mix and make a Liniment. This, he says, is a present Remedy, whether in old or young.*

XXI. *Goelenius advises, for a Thrush in Children, this: Take Roch Alum, Sugar, ana half an Ounce; boil in Plantane water; add Juice of Mulberries a sufficient quantity; mix, and wash the mouth often with it. But Riverius saith, that the best and only Remedy, is. Spirit of Vitriol or Sulphur, (if there be no Inflammation,) which in those that are grown, may be used alone: Dip a little Cotton, bound to the end of a stick, in it, and give the Sore a light touch; for so a simple Thrush is cured in a moment.*

CHAP. XV.

Of a QUINSEY.

L A Quinsey is an Inflammation of the Muscles of the Fauces and Throat, which being swelled, do stop and contract the passages of Breathing and Swallowing: This Inflammation possesses both Pharynx and Larynx: The Pharynx or Fauces, is the hinder and lower part of the Mouth, which cannot be seen, unless the Mouth be opened wide, and the Tongue held down, being the beginning of the Mouth of the Gullet, (and by some for that Reason is called the Throat:) Its substance is fleshy, performing its attractive motion by strait Fibres, and its expulsive by such as are Orbicular; it contains two Bones, the Os Hyoides, and the Lambdoides: It has also four Cartilages; two somewhat great, long, and round, in the Belly of the Os Hyoides, and two lesser, adjacent to the Horns

thereof; as also, four pair of Muscles. The Larynx is the head, or upper part of the Wind-pipe, situate in the Neck, and that in the middle thereof, being but one in Number, that there might be but one Voice, of a roundish Figure, that it might be hollow for the Voices sake, which is strait in Youth, whereby the Voice is shrill, but larger in elder Persons, whereby the Voice is bigger, and more gross, and contains seven pair of Muscles, five Gristles: Veins from the Internal Jugular; Arteries from the larger branch of the Carotides, or sleepy Arteries and Nerves, from the Recurrent Branch of the Par Vagum, which help on the motion of the Muscles; as also Membranes contiguous with, and continued from the Membranes of the Trachea.

II. I thought it absolutely necessary to give a small Description of the Parts, which this Disease possesses; for that their Anatomical Structure being understood, the Disease is made something the more intelligible to the Mind; wherein the danger of it lies, (which is always great) the extremity of the Torment, (almost unexpressible,) and some Light is added to the ways and means of Curing, which ought to be as speedy and hasty, as the Disease is dangerous and exquisite.

III. A Quinsy is also said to be two-fold, viz. either True, or Bastard: The True is when the Muscles, and other parts of the Throat and Jaws, are not only inflamed and swelled inwardly, but the outward parts of the Neck are swelled outwardly also, which is always accompanied with a Fever: The Bastard is only an outward Swelling of the Throat, Tumifying and Inflaming the Muscles thereof, and parts adjacent there

to, but ever without a Fever.

IV. Almost all Authors say, That it is always caused of Blood; and some, That it is caused of Blood mixt with other Humours; But Experience has taught us, That it is only a Flux of Humours to the Parts, which filling them with their Passages, puts the Life into peril: And this is eminently apparent in such as are opened, or where they break, the Matter flowing forth, demonstrating that it is only the product of confluxing Humours of divers kinds, raised for the most part from Cold taken, which putting the said Humours into a Fermentation and Flux, in a febril habit of body, send them up to the Throat, and parts thereabouts, especially if there be also a natural weakness of those parts attending.

V. Physicians, for the most part, begin this Cure with Blood-letting; and if ever Blood-letting be reasonable and necessary to be done, it ought

to be done here; because, (though by that operation you cannot empty the Matter congregated, yet) by drawing a pretty quantity of Blood away you will in some measure empty the said parts of the sanguinous Humour appendent thereto, and probably take away the imminent danger and peril of Life, which in this Disease is so usual. By this means a revulsion being made, the afflux of Humours to the part affected, is in some measure stopt.

VI. For as in other Inflammations, Blood is let, not in respect of that Matter which has already caused an Aposteme in the part, but for preservation's sake, in respect to the Matter yet flowing, and increasing the Inflammation: And so here they prescribe Phlebotomy in the beginning, lest the Inflammation, continually increasing (before other Remedies could be seasonably applied) by the continual afflux of Humors, a present Suffocation should emerge.

VII. But if the Tumor be not very great, or while the Sick can yet indifferently swallow, it is good to make other Evacuations; and the Sick may now the better bear them, because the great danger in this Disease proceeds not so much from the weakness of the Body, as the oppression and hurt of a singular part. Now the Question is, Whether this Evacuation ought to be by Vomit, or by Stool, or by both.

VIII. Some are for Vomiting, others are against it; for that, as they say, it draws the Humours still upwards to the Throat. To which we Answer, That a Vomit only draws the Humors into the Stomach, and does nothing more than expel them by the Throat: And if the Humours from most of the adjacent parts congregate in the Stomach, ('tis no matter whether they be attracted or sent,) 'tis possible the Fauces, and parts adjacent to them, may in some manner be emptied by this

kind of revulsion or derivation, (chuse you whether:) But this is to be considered, that this kind of operation ought to be only in such as easily Vomit, and are not naturally averſe to it, and while yet the Paſſages are ſo wide, as indifferently to let the Matter paſs through. If otherwiſe, you will cauſe a Suffocation inſtead of an Evacuation, and kill the Patient inſtead of Curing.

IX. *Among many others, I remember two ſpecial Examples of Cures of a Quinſey, which I did by Vomiting. In the firſt, it ſo effectually evacuated the Matter, that the Inflammation abated immediately, and the Tumor diſappeared, and wholly went away, without any other operation, or intention of Cure: In the other, by reaſon of the ſtraining of the parts, and violence of Vomiting, the Tumor (being come to ripeneſs) broke in the very act of Vomiting, and the Patient had an immediate relief; the remaining part of the Cure being done after the manner of a common Ulcer.*

X. *But Evacuations by Stool, may much better and ſafer be performed; and though many times Purging does not wholly do the Cure, yet it for the moſt part evites the Peril, which is the principal matter in this Cure; for that Nature it ſelf would perform the work alone, if Suffocation did not prevent it.*

XI. *In this caſe it may be demanded, that if Purging be neceſſary, What kinds of Purges thoſe are which ought to be uſed in this caſe: To which I Answer; Such as are ſtrong and violent, that a ſufficient derivation may be made downwards: For if you Purge, and it be ſo weakly as not to derive the Matter, you do nothing: You are to remember that the danger of Life is preſent, and therefore that it is neceſſary, by violence and force to draw back the peccant Matter.*

XII. *In order to this, the Extract of Colocynthis (made with Water by long boiling)*

is of most note: You may give it from five Grains to twelve or fifteen, in strong Bodies: It Purges admirably, and carries off the morbidick Cause to a wonder. Or this: *Take of the said Extract eight Grains, Extract of Aloes (made with Water) one Scruple; mix for a Dose.* It diverts excellently, and derives the Blood to the lower parts. Or this; *Take of the Extract of Aloes one Scruple, of Colocynthis eight Grains, of Turbithum Minerale four Grains; mix for a Dose.* This ought to be given only to strong Bodies, but where it may be given, or does prevail, it does wonders.

XIII. *If any should Object, That by reason of the Turbith Mineral, the Humors would flow to the Throat the more, where they already are too much, and so augment the Disease; we answer, No.* The briskness of the Catharticks would make its whole Effects downwards, while that, by its melting Property, it dissolves the near or conjoin'd Cause of the Disease,

and so carry all off by stool: But suppose it should be otherwise, it would yet put the Sick out of peril; for if its effects were upwards, so as to cause a Flux, it must needs open the mouths of the salivatick Vessels, and so take away the Disease that way, which is as rational as can be proposed.

XIV. *I care not greatly if I relate a History of this kind, done by a Mountebank in this City: A young Man having an exquisite Quinsy, sent for this Man; who coming to view him, and looking upon his Throat, and not knowing or apprehending what his Disease was; but mistaking in his Judgment, and thinking it to be the Pox, gave him a lusty Dose of Turbith Mineral, in a Dram of Mithridate: This (the Humours being beforehand in Flux, and filling those parts) in fifteen or sixteen hours time, put him into a severe Flux, and in less than twenty four hours, put him out of the peril of Death; for he spit out the Cause of the Disease, and fluxing twenty two or*



twentyth days, was perfectly cured without any more to do. Had he truly known the Disease, it must have been accounted a very bold and rash attempt, and not, with safety, to be adventured; but as it fell out, it proved very fortunate and successful; for though the Sick had a great deal of trouble and pain, yet he did very well at last. You know what the Proverb is, *There is no Carrion will kill a Crow.*

XV. Seeing therefore, that a Quinsy is a most acute Disease, & that sometimes it takes away a man in one day, the great remedies are to be used with mighty care and diligence. Riverius advises immediately to let Blood, and that to twenty, twenty four, or thirty Ounces; but by degrees, on that side most afflicted: *Saxonia* and *Rolfincius* advises, to have it done under the tongue. *Tral-dianus* in a desperate Quinsy opens the Jugular Veins. In these things, you must exercise your Reason. Some are for bleeding in the Leg or lower parts; others for

the Arm, because they say it makes better Revulsion, and causes less weakness.

XVI. In giving inward Remedies, you ought to let them be in the form of a Potion, not of a Pill or Bolus, because of the difficulty of swallowing; and if the Sick should be provoked to vomiting, by reason of the force, the straitened Passage, and solid Matter of the Medicine, it might hazard strangling.

XVII. If you bleed the Patient, you may purge him the day following, (not waiting for the Coction of Humors, because the Disease admits of no Truce;) yea, if it be very violent, you ought to purge even the same day. Sydenham saith with gentle Medicines; (but it is like a great many more of that Gentleman's Mistakes;) I say, it must be with strong, and such as may divert powerfully downwards; (for this Experience has taught me, and I have saved many Lives by it; whereas had I trifled with gentle Things, my sick Patients had been infallibly lost.)

lost.) To these Things you may add emollient and cathartick Clysters, which very much derive and promote the Cure.

XVIII. *When the Aposteme is come to ripeness, it would be well that Nature would break it alone; if not, to save Life, it ought to be opened.* Barbet tells us of a Quinsy which he cured by opening the Aposteme: It was a Woman; her Tonsils were so swelled, that she could not swallow at all, but threw whatever she took out at her Nostrils: He let her Blood, used Cataplasms and Gargarisms; and the fourth day as he was searching the part with a Probe, saw that the Abscess was ripe: he resolved to treat her somewhat roughly; without giving her any warning, he brake it with the same Probe; upon which, when she was cured, she laugh'd, and commended his Industry.

XIX. *If the Aposteme be in no hopes of sudden breaking, to save Life, opening the Throat may be attempted; which is*

called *Laryngotomy*: It is seldom put in practise for fear of Disgrace, if the Patient should die soon after the Operation is ended. For if in a dangerous Quinsy where the Lungs are obstructed with Humors, or the Pleura is afflicted, or those Parts be any way inflamed, in these cases, it is for the most part done in vain, and only gives occasion of Reproach.

XX. *The Operation is thus performed:* Put the Patient into a Chair with his head leaning back, as much as he well can; let a Servant, standing behind him, take up the Skin on each side of the forepart of the Neck; then let the Artift cut the Skin lengthways, with the Muskles under it, just against the *Aspera Arteria*, not far from the pit of the Throat, and with a broad Lancet let him make a Section, in the middle space, between the third and fourth Cartilaginous Ring, taking diligent care that the Cartilages themselves be not hurt: And having made a hole, he must put

put in a Silver Pipe, not over long, nor to touch the back part of the Wind-Pipe, for then it would cause continual coughing. By this way the Breath goes and comes to the Lungs, 'till the Inflammation is either dispersed, or comes to Suppuration, and a passage for breathing by the mouth be restored, which usually comes to pass in three or four days. Then the Pipe may be taken away, and the Wound cured after the ordinary way, which will quickly be healed.

XXI. When the Aposteme comes to Suppuration, that it either breaks of its own accord, or is opened by Instrument, you must take care that at the Corruption fall not upon the Lungs, nor into the Stomach, for fear of some other Disease; but it must carefully be cast up at the mouth; and then a Gargarism of Hydromel, or Wine and Honey of Roses, must be used to cleanse the parts.

XXII. Galen, and his Sectators, use cold and astringent

Gargarisms, in all sorts of Quinsies, contrary to the Precepts of Hippocrates, who prescribes *Gargarisms* actually hot: The former causes certain and speedy suffocation, if the congregated Matter be from Phlegm which refuses Repercussives: And Humours extravasated, sticking in the Flesh, whilst thick cannot flow; therefore they are to be made Fluxile with hot Remedies. If one taken with a Quinsy, do (saith Wallæus) in the beginning of the Disease, gargle with Spirit of Wine, all Inflammations will cease in about three hours time.

XXIII. *There has been a great noise made in the World about the use of a Swallow's Nest, but the Virtue truly lies in the Dung which is found in the Nest: And because the Dung is full of nitrous Salt, 'tis possible it may have a specifick Virtue against this Disease; and though it is sharp, yet it is withal discutient, and therefore may be proper where the Disease arises from thick Phlegm. The Tincture of it may be made*

made with Wine, or Spirit of Wine and Water, and a Gargarism made thereof to be used four, five, or six times a day hot.

XXIV. Scultetus commends this highly in the beginning of any Quinsy whatsoever: Take Plantane Water three Ounces; sharp Wine-Vinegar one Ounce; Sugar two Drams; Saffron in Powder half a Dram; mix and make a Gargarism, to be often used.

XXV. Platerus commends the Juice of Tree-Ivy, swallowed slowly from three Drams, to half an Ounce; for that it both digests and repels. Sennertus saith, that the Decoction of the inner Rind of the Hazle, or of the Barberry-wood, is excellent: So also a Decoction of Alder-flowers and Leaves, with Jews-Ears, sweetned with Honey of Roses for a Gargarism: An Infusion of Mustard-seed in Wine, is also an approved thing.

XXVI. Outwardly Things also ought to be applied to induce the ripening; such as this:

Take of our Antidote one Ounce; Hens Dung, Turpentine, Saffron, ana one Dram; mix them, and apply it hot. Or this: Take a roasted or baked Turnep split in halves; moisten it well with Balsam of Amber, and apply them on both sides the Jaws warm. But the old Remedy, you know, is Album Græcum, dried, powdered, and mixed with Honey; to be applied as a Cataplasm outwardly, and to besmear the parts withal inwardly.

XXVII. Some affirm, that the Ashes of an Owl, (burnt in an earthen Pot,) being blown into the Throat, are a Specifick against a Quinsie, softning it to admiration, and breaking of it. Others commend, as a great Secret, this: Take Nitre half an Ounce; Cream of Tartar one Ounce; white Sugar two Ounces; make each into a fine Powder, and mix them; which put upon the Part, leisurely to dissolve there; or make a Gargarism therewith, with this following Water: Take Juice of Houseleek one Pound, Sal Armoniack half an Ounce; dissolve

solve and filter through brown Paper.

XXVIII. *I commend this following, as a thing I have had great Experience of: Take Wine half a Pint; Tinctura Stomachica a Spoonful; mix, and give it for a draught.* It dissipates the Inflammation, and by its heat it discusses the Tumor at three or four times using, provided it be used at the beginning: If used afterwards, it does good, either discussing the swelling or hastning the maturation; it is certainly one of the best of Remedies in this kind; but at first, it seems to set on fire the whole Mouth and Throat, afterwards it is more moderate.

XXIX. *Among the number of the rest of the Things which I cannot enough commend, our Spiritus Antisepticus has place:*

In Extremity, the Parts ought to be smeared or moistened with it (with a Rag) alone; or you may mix a Spoonful of it with three, four, five, or six Spoonfuls of Wine, and gargle with it often warm, viz. five or six times a day.

XXX. When a Quinsey is in beginning, the only thing, and truly the best of Remedies, is, to take about one ounce of our *Spiritus Cosmetics*, in a Glass of Sack; this given two or three times, is indeed an admirable Remedy; for it not only discusses or dissipates the Tumor, but it brings on a most necessary Diaphoresis, by which not only the afflux of new Matter is prevented, but the Disease and all its Relicks perfectly cast off.

C H A P. XVI

Of Deafness.

I. **Y**OU ought to consider whether there be a perfect deafness, or a difficulty of hearing only: If the deafness be perfect, so that the Patient can hear nothing, no not the very beating of Drums, nor the noise of Guns, or Cannon, the *Tympanum*, or Drum of the Ear, may be supposed to be broken; and therefore the Disease to be incurable: In this case you ought to attempt nothing; for you will reap nothing but Disgrace: But If with much gaping, hollowing, or making a noise, the Patient can hear you, there is hopes, and you may hopefully make a trial.

II. If Deafness is either attended, or begun, with Pain, it is either through a sharp Vapour, or Matter, offending the Part; In this case, according to the Rule

of *Hippocrates*, Sect. 4. Aph. 48. you ought to evacuate by vomit: For Diseases (as he saith in another place) are to be discharged by the part next to them; and to be drawn out by that part that has a passage nearest to them. In *Libro de Affectibus*, he advises, That if pain arises in the Ears, to wash in much hot water, and apply a fomentation to the Ears, that the *Pblegm* may be attenuated, and the pain eased; but if it cease not yet, an emetick Potion is then best to be used.

III. There are many kinds of Vomits prescribed by Physicians, as the *Vinum Benedictum*, *Vinum Antimoniale*, *Aqua Benedicta Rulandi*, and a great many more of that kind, which, without doubt, may be profitably given: But there is no Vomit, which I ever met withal, has out-done, nay, scarcely

ly equalled my *Catharticum Argenteum*, which may be given from two Scruples to a Dram, in a little Posset-drink, or Ale; or in place thereof, you may give from four to six Grains, of our *Impetius Mineralis*, in a little Conserve or Syrup, taking a large quantity of warm Broth after it.

IV. Now this is to be understood when the seat of the Phlegm, and cause of the Pain is above; but if it lies lower, or vomiting does no good, cooling things must be dropt in, and that actually cold, as *Juice of Plantane, Fumitory*, and the like; and a Potion or Pills must be given that purge downwards: Our *Vinum Catharticum* is here of excellent use, if you give a Potion; but if the Sick loaths a Potion, and you desire to use Pills, our *Pilule Mirabiles*, are admirable, given from twenty Grains to half a Dram: If any thing can be said to exceed them, it is the *Pilula Lunaris*, given to six Grains; which I have several times given with

success, even in this case, See these Medicines in my *Phylaxa Med. Lib. 2. Cap. 59, 61, 62.*

V. You ought also to consider, whether the Pain and Deafness proceeds from a hot or cold cause, though what proceeds only from those simple Intemperatures, seldom lasts long; yet you ought to have some respect to them, because hot Medicines in a hot Temperament influence the Body, as cold Medicines in a cold Temperament chill it, and so make the Disease worse.

VI. Though *Opiates* are accounted ill in a Deafness, yet if the Pain attending be very acute or sharp, there will be a necessity to dispense with the Ill, for the Good that may ensue: And this is an Observation worthy of remarking, That though *Opiates* are apt (if not to cause deafness, yet) to confirm or continue it, those ill effects seldom last much longer than the taking of the Medicine: I have known some Patients of

of mire, who being a little deaf afore-hand, upon liberally taking of *Opiates*, have had their deafness seemingly very much augmented, yet upon the giving over the use of the same, have had their Hearing return again to satisfaction, and that with the advantage of greater acuteness; whereby it appears that *Opiates* do no essential injury to the Organs of Hearing.

VII. If any Matter runs from the Ear, looking like the Matter of an Ulcer, you must be cautious how you use Repellers, lest the Matter strikes inward, or be driven to the Brain; (thereby endangering an Apoplexy,) or part of the Matter be dried and hardened in the cavity of the Ear, whereby not only greater Dangers may ensue, but at least the hazard of an incurable Deafness: And the same thing is to be understood in a critical Evacuation, or where the Matter is thick and tough, or there be an Aposteme breeding.

VIII. If the Pain and Deafness proceeds from a cold Cause, you may inject Juice of Onions into the Ear, or Goats or Sheeps Urine. Or this: *Take Juico of Onions three Ounces, Spirit of Wine one Ounce; mix them,* and drop it into the Ear, or inject it with a Syringe. Or this: *Take Boys Urine new-made two Ounces, Spirit of Wine one Ounce, in which six Grains of Camphire is dissolved; mix,* and inject it. These are excellent Medicines in a cold Cause, and seldom fail, at least of giving ease.

IX. But if a hot Cause be present, though things absolutely cold may be given, yet hot things must positively be forborn; and things of an equal temperature are to be administered, such as these following: *Take choice Canary four Ounces; Spirit of Wine one Ounce; Nitre in Powder two Drams; mix,* and drop it into the Ear. Or this: *Take Juico of Plantane two Ounces; Juico of Purslane one Ounce; Juico*
of

of Lettise half an Ounce; Spirit of Wine an Ounce and half; mix them. Or this: Take Juice of Cucumbers two Ounces; Spirit of Wine one Ounce; mix them, to be dropt into the Ear.

X. If with the Deafness and Pain, there seems to be an Apostemation, *Faventinus* his Cataplasm of roasted or baked Onions, are usual to be applied. Or you may apply this: Take Pulp of roasted Onions, Mithridate, ana an Ounce; Saffron in Powder one Scruple; Spirit of Wine Gut. Thirty; mix, and apply it hot to the Ear. If it proceeds from a cold cause, it will warm and comfort the part, and hasten the Maturation of the Aposteme, if any be: If it proceeds from a hot Cause, it will open the pores of the parts adjacent, and cause a discussion of the Pain, and thin Matter offending. Or you may apply this: Take Pulp of roasted or baked Onions two Ounces; our Antidote half an Ounce; Powers of Amber forty drops; mix, and apply it;

XI. In a Deafness, accompanied with vehement Pain, so as the Patient can take no rest, it is good to carry off the Matter with proper Medicines. I commonly give in this case some Doses of my *Family-Pills*: But if the Pain be extream indeed, then two or three Doses of my *Pilulae Mirabiles*, and according as occasion requires, repeat the Dose five or six times, for they insensibly melt and dissolve the Matter causing the Pain, or make it fluid and movable; and then carry it off by stool: But withal Topicks ought to be applied in the mean season, to dispose the Matter in some measure to a Cure; such as this: Take Mithridate, or our Antidote, one Ounce; Balsam of Sulphur half a Dram; mix, and apply it.

XII. If the Ear once runs, you must promote the running of it, which may be done with Externals, after this manner: Take of our Antidote one Ounce; Balsam de Chibi two Drams; Balsa-

Balsamum Arthriticum one Dram; mix, and apply it. You may also inject this into it, which very much promotes the Hearing: Take Venice Turpentine half an Ounce; Yolk of one Egg; grind them together in a Brass Mortar very well; then add new Canary eight Ounces; Spirit of Wine two Ounces; mix for an injection. In the mean season let the sick be well purged with our *Vinum Catharticum*, at least five or six times; I have found it to be a Specifick in this case, and does that which an hundred seeming greater Medicines will not touch or come near.

XIII. I remember I had once a Patient, who had a Deafness, accompanied with so vehement Pain, that ordinary Remedies, whether inwards, or Topicks would do no good; and all Evacuations by internal means, rather augmented the Pain; I was at length forced to give a Dose of my *Volatile Laudanum*; the sick began with three Grains, and increased, it gradually 'till it

came to seven Grains: This brought upon the Patient a large *Diaphoresis*, upon which they had some ease in a day or two's time, and in five or six days perfect ease; but the Deafness seemed to be greater: The Ear was washed with Spirit of Wine twice a day; and in about a Weeks time after the giving over the *Opiate*, the Hearing perfectly returned, which had been in a manner lost for seven or eight Months before. After all, I purged the Patient with two or three Doses of *Family Pills*.

XIV. I had a Patient, a Woman about fifty years of Age, who had been very deaf for above a year, and at times very much afflicted with Pains in her Ears: I cured her in about six Weeks time, by continually dropping into her Ears, four or five times a day, our *Gutta Vitæ*; and sometimes likewise giving her about fifty or sixty drops of it inwardly, in a Glass of Wine, at night going to bed.

XV. If an Inflammation be present, it may be abated by putting into the Ear Vinegar, mixt or ground with Oil: And though Vinegar alone would put the Part (especially nervous Parts) to pain, by its Acrimony, yet mixt or ground with Oil, and in a small quantity, it becomes harmless, and eases the Pain, allaying the heat and fierceness of the bilious Humor.

XVI. An ancient Gentlewoman, having a noise and ringing in her Ears, and sometimes a little pain, was cured by dropping into them once or twice a day, our *Aqua Bezoartica*, and stopping them with Cotton dipt in the same; it dissipated the flatulent Matter offending, and comforted the weakned Nerves.

XVII. Where Deafness is joined with vehement pain, and no Internals nor Topicks have yet been able to do good, there is a necessity to apply Viscatories; for by this means a great

quantity of the acid Humor, causing the Pain, and coagulating the approximate Juices, inducing the Deafness, will be taken in a great measure away; and that is done many times with one Blister, which forty Purges and Vomits would not so well accomplish; the Success of which, (having often tried this means,) I could not but commend to the Consideration of Artists.

XVIII. Whatever Medicines you put into the Ear, be sure they be warm, (unless some great occasion require the contrary,) but not very hot; because the natural temperature of the Ear is cold and dry: And be sure you put no new Medicine in, 'till they are cleansed from the filth of the former: The Sick ought to lie on the contrary side; and the Medicament put in, ought not to exceed four or five drops at a time. The less unctuous the Medicament is, so much the better; for when it is gotten into the Labyrinth of the Ear, it comes not easily out again: Things
more

more subtil and spirituous, are much to be preferred in this case, because they do their Work, and then go away in Vapor.

XIX. Dropping in Things into the Ears may do, but syringing is much better, provided it be done with a fit Instrument, and a skilful Hand: You ought not to syringe violently, but leisurely; lest by such a violence, the *Tympanum* should be broke, which would cause an incurable Deafness. Moreover, you ought to be very careful how you apply Topicks, 'till Universals are premised, though the afflux of the evil Humors be first abated.

XX. The passage of the Ear being very sensible, you must be careful that you use not sharp Things; yet *Wallens* boldly attempted the use of *Unguentum Aegyptiacum*; and he saith, that therewith he cured a sore Ear that ran with purulent Matter for the space of eight years. And *Petrus Johannes Faber* saith, That

Nitre dissolved in strong Vinegar, and often dropped into the Ears, quickly cures any ringing or noise in them.

XXI. *Galen* advises *Opium* dissolved to be put into the Ear; and *Paulus* dissolves it in Milk for that purpose: But these may be dangerous. If an *Opiate* be required, there is nothing better of that kind, than our *Gutta Vitæ*, or *Spiritus Anodynus*; for by reason of the heat of the Spirit, and other Things joined with the *Opium*, the *Opiate* can do no hurt; whereas otherwise it might stupifie, and much encrease the Deafness, and may destroy the Instruments of Hearing. However, *Opiates* of any kind must be given, if the Sick be in danger of death by the Pain; because the saving of the Life of a Patient, is much greater than the Hurt, should it be a total and perpetual Deafness.

XXII. If 'tis certain there is an Apoplexie, Authors say, You may use Juice of Crow-foot, 'tis much commended;

but 'tis scarcely safe, because 'tis very hot and corrosive. If the Bone that is covered with the thin Membrane, becomes carious after such Suppuration, you must often drop into the Ear Spirit of Wine mixt with Honey of Roses. Marcellus saith, That *Cows Milk* two Ounces mixt with Honey one Ounce, being dropt into the Ear, and the Ear stoppt presently with Wool or Cotton, will wonderfully heal the Ulcer, yea, though it were cancerous.

XXIII. Crato's Medicine for a Noise and Tingling of the Ears: Take bitter *Almonds* blanched an Ounce; *White Hellebore*, *Castoreum*, ana two Drams; *Costus* one Dram and half; *Rue* two Scruples, *Euphorbium* half a Dram; boil all in a sufficient quantity of Water for an hour, over a gentle Fire; then strain, and drop of it warm into the Ear three or four times a day.

XXIV. Sennertus advises to this: Take Ox-Gall, Goats

Gall, Juice of Onions, ana four Ounces; Vinegar Twelve Ounces; mix, and put them over a Chafing-dish of good live Coals, and let the boiling Fume be taken up the Ear, through a Funnel.

XXV. A Deafness which had been of many years continuance, I cured with the Powers of *Anniseeds* dropping them into the Ear; but I purg'd the Patient four times with my *Pilula Mirabiles*; and drew several Blisters, both behind the Ears, and on other Places adjacent thereto.

XXVI. A poor Man had lost his Hearing, (as some thought by the Pox) falling into an Empericks hand, he cured him by fluxing him with the following Medicine: Take *Turbith Mineral* eight Grains; *Mithridate* one Dram; mix for a Dose. It raised an effectual Flux, which continued twenty four Days; after which, the Patient heard as well as ever he did in all his life. Some may wonder at the Success, because that some have either

wholly lost their Hearing, or had it mightily depraved by this kind of Operation. But this is not to be wondred at, since that in some Bodies such *Sulphurs* abound, as are not only able to fix the *Mercury*, but also to condense or coagulate it, which mixt with the Hu-

mors (as it will be, if much of it be used,) coagulates or thickens all the morbidick Matter contained in the part, whereby the Organs or Passages are more firmly obstructed than before, and a perpetual Deafness succeeds.

C H A P. XVII.

of BUBOES.

I. **A** *Bubo* is a Swelling of the Glandules, whether in the Throat, Arm-pits, or Groin; and they proceed either (1.) simply from the afflux of Humours caused by Cold, or some other Matter; (2.) Or are complicate with Poyson and Venom, as in the Plague or Pestilence, and *French Disease*.

II. If it be a *simple Bubo*, and indeed let it arise from what Cause soever, whether *simple* or *complicate*, (if there be any hope of its breaking) you must wholly desist from

Purging and Vomiting, for those Operations destroy the End of the *Bubo*, since Nature thrusts out the offending Matter by those Emunctories, and the nature of Vomiting and Purging is to draw from the Circumference to the Centre, whereby the *Bubo* is hindered from rising, and coming to its perfection: In all these Cases Nature's End in thrusting forth the *Bubo* ought to be promoted, which is best done by a sudorifick means, inwardly given, and strong Attractives and Suppuratives mixed outwardly.

III. In order to this end you may give some few Gr. of our *Laudanum Volatile*, or our *Gutta Vitæ*; or if for some particular Reasons *Opiates* are not to be given, the *Diaphoresis* is to be promoted with *Antimonium Diaphoreticum*, or *Bezoar Minerale*; or with some more powerful Medicine, as is *Mercurius Sudorificus*, or our *Angelus Mineralis*, or *Angelick Pills*; or you may compound something after this manner: Take of our New London Treacle twelve Grains, *Bezoar Mineralis* sixteen Grains; mix for a Dose. Or this: Take of our *Antidote* one Scruple, *Antimonium Diaphoreticum* twenty five Grains; mix for a Dose, giving often one Ounce of our *Aqua Bezoartica*. The Patient is to be covered down warm in his naked Bed, and he ought to Sweat, as long as he can well endure it, or 'till Faintness; after which let him cool gradually, or by degrees. Where *Opiates* are wholly uselefs, give this: Take *Bezoarticum Minerale* one Scruple, *Juice of Alkermes*

enough to mix it into a soft Bolus for a Dose.

IV. In the mean Season Topical Remedies are not to be omitted, such as this, Take Pulp of roasted Onions, *Mithridate*, *Turpentine*, soft Soap, soft Hens Dung, of each half an Ounce; Oyl of Amber two Drams, Salt ground fine one Dram; mix for a Cataplasm. Or this: Take Pulp of roasted Garlick, Balsam of Sulphur, *Turpentine*, Yolks of Eggs, Pidgeons Dung, ana half an Ounce; Oyl of Anniseeds two Drams; mix for a Cataplasm. Or this: Take Pulp of Aron Roots baked, Balsam of Sulphur, soft Soap, Pepper in fine Powder, *Turpentine*, ana half an Ounce; soft Soot six Drams, Oyl of Scorpions two Drams; Oyl of Juniper-berries one Dram; mix for a Cataplasm: These are to be applied, and renewed every twelve hours.

V. The general Rule is, That if the *Bubo* is not like to be disperst, then to promote the Suppuration; but if it be Venomous, chiefly Pestilential, you ought to use all your endeavours to draw

draw it out; for that, if it should revert, and the Poison strike inwards, the Patient would be almost infallibly lost: And in other *Buboes*, not Venomous, if they be not brought out, it has been observed that after a little time, it happens that a new *Bubo* rises, either in the same, or some other part.

VI. In a Venereal *Bubo*, where there is no danger of Death, you ought to observe Nature's motions; for if she thrusts forth the *Bubo* powerfully, you ought to promote the Suppuration; but if it comes forth weakly, or looks not as if it would break, 'tis possible it may be carried off another way, more advantageous to the Patient.

VII. Moreover, in the *Plague* it self, where sometimes *Buboes* will yield to no Remedies, they must at last be left to Nature; especially if they create the Patient little or no trouble in walking, nor much pain, nor endanger Life. In this case it is not necessary to open those

Tumors, for that Nature in some length of time can best digest them, whereas on the contrary, the hazard of an Incurable Ulcer may be run by unseasonable and violent opening of it; but these things ought to be considered with great Judgment and Prudence, as the nature of the thing requires; for 'tis the poor Patient that must pay for all, who, if the Physician mistakes, pays no less than his Life.

VIII. I cannot but confess my dissent from the Learned *Sylvius de le Boe*, where he saith, That Pestilential *Buboes* should, if possible, be discussed, otherwise be brought to Ripening and Suppuration: We say, on the contrary, that if possible they ought to be maturated or broken, and only left to Nature, or be discussed, when there is not Matter enough to promote the Suppuration. Maturation is much more safe in a Pestilence than discussion, and indeed in all other cases, it is much better; however, Violence is not to be done, against

against the general tendency of the morbidick Matter.

or Incision-knife, is to be preferred.

IX. The Cure (saith he) is to be performed by the same Medicines, wherewith the Swellings of the Conglobated Glandules are usually cured, and always with respect to the Pestilential Poison, for which cause sake *Treacle*, *Mithridate*, and such like, which are good for it, ought ever to be added to other things: To this purpose Distilled Oil of *Harts-horn*, *Ox-horns*, *Rams-horns*, and *Goats-horns*, and other things which have a Volatile Oily Salt, may be mixt with common Medicines. It is observed, That *Unguentum Martiatum*, mixt with *Venice Treacle*, is excellent to discuss or disperse, but that *Diachylum cum Gummi*, promotes Suppuration. And unless the violence of the pain be urgent, you ought not to promote Scarification of the *Bubo*. As soon as the *Bubo* is Suppurated, the opening must be hastened, either with a Pen-knife, or some breaking Medicine; but the Pen-knife,

X. After the *Bubo* is opened, apply *Balsamum Sulphuris Terebinthinatum*, & *Anisatum*, with *Unguentum Basilicon*, or our *Balsamum Amicum*, and *Andromachin Treacle*; for by this means the Ulcer will be quickly cleansed, and the more securely and happily healed; more especially if you apply a little *Diapompholigos*, or some such like, to hasten the Cicatrice.

XI. The aforesaid *Sylvius* disallows of Blistering, (tho' he allows of Cupping and Scarifying,) from which, he saith, he could never apprehend what good could be expected: On the contrary the Skilful *Barbet*, at the first clapt on (upon a Pestilential *Bubo*) a *Vesicatory*, although the Tumor be of no considerable bigness, neglecting Cupping-glasses which he therefore rejected; because they cause much pain, and increase the Fever, draw out the good Humors as well as the bad, and

and alter the whole Blood more: Within seven or eight hours, or so long time as is necessary for the Blister to rise well, it is cut, and *Emplastrum Magneticum Arsenicale* is applied, whose Virtue certainly is such in this case, that a more noble Medicine is not known, as will appear to any one that shall use it.

XII. The making of the *Arsenical Magnet* we have taught in our *Pharmacopœia Londinens. Lib. 4. Cap. 11. Sect. 54.* to which I shall refer you. But the *Magnet Plaster of Hartman*, which was that which *Barbet* used, is this following: Take *Gum Serapinum*, *Galbanum*, *Ammoniacum*, ana three Ounces; dissolve in *Vinegar of Squills q. s.* express through a *Linnen Cloth*, and by boiling, thicken them: Then take *Wax*, best *Turpentine*, ana four Ounces, *Powder of the Arsenical Magnet* three Ounces, *Oyl of Amber* two Ounces; mix the *Wax* and *Turpentine* with a gentle heat, remove it from the Fire, and stir it well, to bring it to the consistency of an

Ointment, to which add the *Gums afore prepared*, with the *Arsenical Powder*, and *Oil of Amber*, which mix well by much stirring, then make it up into *Rolls*, and keep it in *Bladders* anointed with *Oil of Scorpions*, for use. This differs nothing in the number of *Ingredients* from that of *Angelus Sala's*, save only he adds to the Composition, washed *Earth of Vitriol* one Ounce: That of *Hofman's* is thus made. Take *Ammoniacum*, *Galbanum*, *Sagapenum*, ana three Ounces, *Wax*, *Turpentine*, ana two Ounces and a half, *Arsenical Magnet* one Ounce and a half, *Roots of Aron* half an Ounce; dissolve in distilled *Vinegar*, boyl, and make an *Emplaster*. This latter may be used to *Rusticks* and strong People, but for the more delicate and tender, the former is the better.

XIII. *Barbet* saith, That he has experienced these good Qualities in the said magnetick Emplaster, that if it be applied to a hard Skin, it produces not the least *Eschar*, and in the mean time

time draws out the malignant Humours, so egregiously, that a *Bubo*, as big as a large Walnut, is sometimes taken away in four or five Days times: But because this does not always succeed so quickly, a Vesicatory is first to be applied, that the Humors may the sooner be evacuated; and because that in robust Bodies it will produce no Eschar, a Blister ought there to be used, that not only the *Cuticula*, but some part of the Skin also may be corroded first. But in Children, Ladies, and thin Skinn'd People, it will make an Eschar, or raise a Scab of it self, without any Blistering afore-hand: This Scab is the true Seat of the Extracted Poyson, wherefore it is found pretty thick, and the Skin only superficially corroded; which is a thing worthy to be considered, and may possibly be the reason why it is sooner separated than any other Scabs raised by Art; for in thirty, or thirty six Hours it has fallen off by the help only of a Spatula, without any

precedent Scarification. It may be used without any, or with but a very little pain, if to the Anti-pestilential Plaster you add a little *Basilicon*, or *Treacle*.

XIV. This Ointment following excellently promotes the falling off of the Eschar. Take *Honey*, *Goose-grease*, *Turpentine*, *Gum Elemi*, ana one Ounce; *Soot* six Drams, *Yolks of two Eggs*, *Mithridate* four Drams, *Oyl of Scorpions* enough to make an Ointment. If when the Scab is fallen the Tumor be not enough abated, you may raise a second, yea, a third, with the said Magnetical Arsenical Emplaster, and then proceed as before. Lastly, heal up the Ulcer with *Emplaster de minio*, or some other healing and drying Plaster; but make not too much haste to heal it, lest the poisonous Humor, not yet wholly evacuated, should cause either a new Disease, or Death.

XV. Buboes arising from a Venereal Cause, have the Pocky virulency affecting the Spermatick Vessels, whether

whether the *Præparantia*, or *Deferentia*, through which the malignity rises, and insinuates it self partly through the whole Mass of Blood, and partly into the parts adjoining, and so into the Glandules themselves infecting them. If the Bubo be fiery, and like an *Erysipelas*, there is a Choleric Cause; if like an Oedematous Tumor, it is conjoynd with Phlegm; if from an acid Acrimony, from Blood, or Blood mixt with Phlegm, joyned with a malign Spirit.

XVI. If there be no hopes of bringing the Tumor to Suppuration, after due Purging, you may apply *Empl. de Ranis cum Mercurio*, notwithstanding all that *Barbet* says against it, but if there be hopes of Maturation, it will be then Imprudence, for that it will cause the Venom to revert inwards, to the great danger of the Patient, as both Reason and Experience teach.

XVII. If the Bubo be feared to be Malignant, from

its green Colour, or Blackness, or Inflammation, such as come from adust Blood turn'd black, or Melancholy, joyned with malignancy and putrefaction, or virulent Choler, there will be danger of a Gangrene and Mortification: In this case you must defend the places round about with Repercussives and Repellers, but not the Bubo it self.

XVIII. In a Bubo, whether from *Plague* or *Pox*, beware of Bleeding, it is one of the most pernicious things can be done, for it hinders the rising of the Tumor, and in the *Plague* hastens Death; in the *Pox*, it disseminates the Malignity and Poyson through the whole Mass of Blood and Humours with a Vengeance. *Epiphan. Ferdinandus, Hist.* 17. saith, That he knew some who just upon the appearing of the Bubo, by letting of Blood and Purging, have fallen into a stubborn Pox, if not incurable.

XIX. If they are caused from thick, tough, and cold Hu-

Humours, they are ripened with a great deal of difficulty, and require a long time of Cure; for Nature not being strong enough to drive the Matter quickly outwards, it lies between the *Peritonæum* and the *Muscles*, whence it perpetually sends Vapours to the Liver, and sometimes causes large *Sinns*'s, and many other Symptoms, whereby the Mass of Blood is miserably Infected, and so sends its Prolutions to the outward parts of the Flesh and Skin.

XX. *Hildanus*, Cent. 5. Obs. 65, gives a strange relation of a *Bubo*. A certain Person (saith he) had a *Bubo* in his right Groin, who deferred opening of it, till the malignant Matter fell upon the fourth and biggest Nerve of all that moves the Hip; upon which there was violent and constant pain in the Hip, attended with Convulsions, a continual Fever, &c. after which followed a Pining, Leanness, and great Weakness. Many things, both inward and outward, were tried, but in vain for the

Bubo did scarcely appear outwardly, the Groin only was hard, with very little pain; for the violence of the pain in the Hip had, as it were, drowned it. At length the *Bubo* was broken, by help of a Caustick, out of which, in six or seven days time, there ran above ten pounds weight of Matter, after which, with great difficulty, he was cured.

XXI. This following has been applied with Success, to draw out the Poison: Take *Diachylon Compositum* one Ounce and a half, *Mistbride*, roasted Garlick, roasted Onions, ana two Ounces, *Figs* three Ounces, *Galbanum* and *Ammoniacum* strained, *Leven*, *Mustard-seed*, of each an Ounce, *Palm Oil*, *Oil of Amber*, ana half an Ounce; mix, and make a Cataplasme. In a cold *Bubo* for Suppuration this: Take *Linseed-meal* two Pound, old Cheese one Pound, *Jelly of Hogs Legs* q. s. mix, boil them together, and make a Plaster.

XXII. If there be any hope of Suppuration, 'tis certainly best to induce it with all means that may be, lest more grievous Symptoms and Diseases spring up; 'tis positively against the Principles of Art to dissolve it, for Nature has disposed the Matter from the Blood and Liver, and whole Body, to those parts to be cast forth, where the malignity and virulent Matter runs out, which otherwise being detained within by discussion, or Repellers, the Matter reverts to the more noble Parts, infects again the whole Mass of Blood and Humours; (so that the latter end of this Man, is much worse than his beginning;) whence comes falling off of the Hair, Nodes, Tophi, Gums, Nocturnal Pains, Leprosies, Pustules, sore Head, putrid

Scabs, Serpignes, Herpes, Cancerous Ulcers, affection of the Periostion, rottenness of the Bones, and an hundred other affrightful Symptoms.

XXIII. *Guilielmus Fabricius, Cent. 6. Obs. 68.* saith, That he had often found the benefit of a Vesicatory of Cantharides, in a Pestilential Bubo, for it draws the Poison to the out-parts: Take *sower Leven* one Ounce, *Cantharides finely poudred* twenty, *Mithridate* two Scruples; mix and make a Cataplasme; to be applied four Inches round the Tumor. Also, in a malignant Bubo, you may apply *Diachylon cum Gummi*, mixt with black Soap, whereby most stubborn Buboes are Suppurated; and if Hens Dung be added, it will be so much the better.

CHAP. XVIII.

Of the Cachexia

I. **T**HE *Cachexia* is the very same Disease which Physicians call a *Leucoplegmatia*, and is the fore-runner, or rather the beginning of a *Dropsie*, and called by some a *white Dropsie*: It is a Lazy Disposition and Habit of Body, with Puriness, uneasiness of motion, and sometimes shortness of Breath, with difficulty of Breathing, coldness, softness, and smoothness of the Skin, with other concurrent Symptomes arising from Obstructions of the Liver, or Spleen, with the *Mesentericks* and other *Viscera*.

II. It can never be said to be incurable, because it is properly but the beginning of another Disease, and seems to be only a cold watery Juice, shed abroad under the whole Skin and substance of the Flesh, arising

in part from Obstructions, as aforesaid, in part from a *Discrasie*, or weakness of the substance of the Blood, so declining in its Strength, as not to have ability to carry its *Serum* along with it to the Emulgent Arteries, to be evacuated in its ordinary course by Urine.

III. It is caused either by too frequent and long giving of *Hydragogues*, which by vehement drawing away of the watry Humour, so mightily weaken the substance of the Blood, that it is left so thick, and its grumous parts so compact or congelated, that the following generated *Serum* cannot easily mix with it, to make it of one Substance or Consistency, whereby in its passage through the Veins and Arteries, lying in a separate state from the other parts of the

the Blood, it soaks (as it were) through the Vessels, and makes the habit of the Body cold and watry: Or, from *Obstructions*, as aforesaid, whereby the Blood becomes not only vitiated, but also has time to let its ferrous parts pass through the Pores and Plicatures of the Vessels, to the Flesh and external habit of the Body.

IV. That there is no *Plethora* in a *Cachexia* is certain; and nothing is more certain than that there is a *Cacoehymie*, and therefore care must be taken not only to open the present *Obstructions*, but also to depurate the Blood, and alter the habit of its Substance: If it proceeds from taking too great a quantity of *Hydragogues*, you must give Strengtheners, which are partly *Sudorifics*, that as well as to make the Blood stronger, they may so open the Pores of the Body, as to cause a transfusion of the superfluous *Humidities* which infest the Flesh and Skin through them; for which purpose this following mixture is of

good use: Take of our *Antidote*, *Bezoar Minerale*, ana fifteen Grains; mix and make a *Bolus*, to be given at Night going to Bed, and let the Sick sweat gently upon it. This ought to be given every day, or every other day, for four or five times, in which space I have never known it fail to cure.

V. In the other case, the chief business is to open the appendent *Obstructions*, and remove the *Discrasie* of the Blood. Many prescribe Blood-letting in this, but in my Opinion, that must be very pernicious, because it still diminishes the Strength of the Sick, which is already too much weakned, and exhausts the Spirits now wasted and flagging. In this case bitter Herbs by many are prescribed, and the bitter *Decoction* has been found of good use. Half a Pint of the Juice of Centory given Morning and Evening for a Week together, has cured to a wonder.

VI. But because the squeamish Stomachs of several, can-

cannot be prevailed with to take such bitter and nauseous Doses; and because in others the Obstructions are so obdurate, that none of those ordinary Remedies, nor yet any thing prepared from Vegetables will do any good, we must have recourse to Things that are more powerful, and of another Nature, which shall have power to pierce to the most inward recesses of Nature. Of this kind are mineral Waters; but such especially as proceed from an Iron Mine, of which the Sick ought to drink liberally, and for some Weeks, because those Waters being repleat with a *ferrous Vitriol*, both powerfully open, and also sweeten, which is one of the chief Intentions of Cure.

VII. Now because many can neither spare time to go to the Wells, or by living remote, cannot well compass to get thither, we shall here prescribe other Remedies, which no Place can fail of affording: *Take Filings of Iron, white Tartar in Powder ana; make them into a Mass*

with Water, which put into an earthen glazed Vessel, or wooden Bowl; put it in a warm place till it is dry: Powder it again, and moisten with Water, and and dry again, repeating this five or six times. This prepared Iron, may be made up into Pills with a little Diacassia: Or, if the Sick cannot take Pills, you may make a Tincture of it with White-Wine, by digesting the White-Wine upon it for five or six Weeks. And although possibly a Tincture may be made in much lesser time, yet the longer the White-Wine stands upon the Matter, (were it a year, or more,) the better it is: Take of the Rust aforesaid, eight Ounces; White-Wine two Quarts; digest five or six Weeks, as aforesaid; then decant the Tincture, and upon the Feces put more Wine, repeating this Work so long, till no more Tincture will arise: Dose from a Spoonful, to three or four. This Tincture you may if you please boil into a Syrup with Sugar:

VIII. If you be in the Country where Tartar cannot

not be gotten; it may do, if you only take Scales of Iron from the Smith's Anvil, and put into White-Wine: The Wine alone will in time, being in a warm digestion, extract a most admirable Tincture for the purpose aforesaid; and truly neither in appearance nor effects will it be much inferior to the former: *Take Scales of Iron four Pound; White-Wine a Gallon; mix, digest warm, for two or three Months, or more, shaking the Glass once a day; and keep it for use upon the faces:* Dose from one Spoonful to three or four, in the Morning fasting. Now here is to be noted, that the Sick ought to lie in their warm Bed, two or three hours after taking of it; or if up, to walk up and down, or use some stirring Exercise, for two or three hours following.

IX. If the *Cachexy* be attended with vehement pain, in any particular Part or Limb, bleeding with Leeches is of admirable use: I remember (once more especially) I had a cachectick

Person in cure, who had so vehement Pain in his Shoulder, that he could not lift his Hand to his Head: I set a dozen Leeches to his Shoulder, and he was cured of his Pain at once: This method I have pursued several times with good success. And sometimes where Leeches could not be gotten, I have profitably applied Vesicatories, which have abundantly answered expectation: Yet this is to be observed, That though they often are, and may freely enough be applied to the Legs, yet it is something dangerous to do it in a Dropsie, lest they should bring an afflux of Humors upon the Part, so great, as to cause a Gangrene; which yet a prudent Physician, having this Caution, may easily avoid.

X. In a *Cachexia* in Women, where there is a great Obstruction of the Terms, you ought not to provoke them, 'till you have opened Obstructions of other Parts cleared the passages, and prepared the Blood and Hu-

mors: For Nature discharges not the Blood by the Veins of the Womb, 'till the Crudities be in a great measure consumed, and the Blood has recovered its inward Heat, Life, and Vigor: And Crudities being concocted, and the Oeconomy of the Body restored, what natural Evacuations were suppressed, will return of their own accord.

XI. I once had a cachectical Patient, who formerly had the Pox, but had been well of that Disease some years; but fearing there should be yet some Relicks of it, desired I should proceed in the Cure, as if it had been the Pox; nor could I prevail with the Man to admit of any other Cure: At length I fumed him with the following Troches: *Take artificial Cinnabar six Drams; Myrrh, Amber, Mastick, Olibanum, Cloves, Nutmegs, ana half an Ounce, Mercurius Dulcis two Drams, with Spirit of Wine; make thirty two Troches, for eight Fumigations.* I fumed him three or four times, and took a-

way all his swelling, without any sensible fluxing; and he became perfectly well. But one thing which was very remarkable in this Cure, was, That an old Pain of the Spleen, which he had been troubled withal for twenty two or twenty three years, was totally and perfectly removed, and much of the Disease went away by Urine.

XII. A confirm'd *Cachexy* is without danger, and may be cured in short time by Sudorificks only; the Cause principally proceeding from a Debility of the Blood and noble Parts, charged either with too great Acidities, or an aqueous Matter, which is sent into the Habit of the Body: For this purpose, a Tincture of the opening *Crocus Martis*, or the *Crocus Martis* it self is profitably given; and Grulingius saith, for this purpose it excels all other Remedies, because it strengthens so powerfully: For internal Sudorificks, (which may also absorb the Acid,) we commend *Bezoar Mineral*,

Mineral, from six to sixteen Gr. our Angelus Mineralis from six to twelve Grains; Pilulæ Angelicæ from one to two Scruples; or a Decoction of Guaiacum, after the usual manner, the Patient being in a Stove or Bed.

XIII. *Barbet* saith, that the watery Matter is first gathered in the Face and Limbs; and if the tumid Parts be prest with your Finger, that they are not so full as in a true Dropsie; and that the cause of it is from the lymphatick Vessels being compressed, broken, or some other way obstructed, whereby the natural Motion of the *Lympha* is hindred, and so thrust into the fleshy and skinny Parts. But all this we cannot concede unto; nor do we believe that ever the Rupture of the lymphatick Vessels were, or can be the Cause thereof; but this possibly may be sometimes a Cause, the two great thinness of the *Lympha*, and the weakness or laxness of the Vessels containing it, whereby it has an emission

through their Pores, and Plicatures into the fleshy Substance of the Body.

XIV. If the Sick be of a *choleric habit* of Body, if they sweat, (in a Stove, Chair, or Bagnio,) it ought to be with a gentle heat: If they be *melancholly*, the heat must be greater; but if *phlegmatick*, the heat must be most intense, that the Humors may be melted, and the preternatural Gelly dissolved; without which, it can never pass away by sweat: And this is of use chiefly in Virgins, where the Disease proceeds from Grief, drinking cold Water, eating unripe Fruit, or other heterogeneous Things: But in hot Constitutions, and such as have been used to eat and drink hot Things, (whereby the Liver is made exceeding hot and dry, and much Choler abounds in the first and second Region, viz. in the Veins of the Liver, Spleen, and Mesentery, and in the greater Veins and Arteries,) Baths are much more proper than Stoves, and such-like, because they

moisten; whereas a dry sweat irritates the Atribilious Humor.

XV. Being come out of the Bath, you may anoint the Belly, Feet, Legs, and other swoln Parts, with the following Unguent: *Take tops of Elder, Dwarf-Elder, Doves-foot, musked Crape-bill, Mustard, Rocket, Camomil, ana two Ounces; Palm-Oil one Pound; boil well, strain out by pressing; then add distilled Oils of Amber, Aniseeds, and Juniper, ana three Drams; mix them, to anoint withal, and inwardly give a Dram or two, or more, of our Aqua Bezoartica, or good Cinamon-Water.*

XVI. Catharticks are adjudged by most to be of evil consequence, being given to cathartick Persons, because they hurt the Liver, and weaken the Ferment of the Viscera: This is true, if they be often or long given, as we noted at Sect. 3. above, for they destroy the Patient, the Viscera and weakened Parts being extreemly hurt, and more weakened there-

by; but *Lenitives* may be given and repeated with *Strengtheners* between; and sometimes *stronger Purges*, provided there be pretty long intervals between, and many times Corroboraters of the Bowels be given in the interim, to support and restore their tone.

XVII. *Quercetanus* commends this Pouder: *Take fine Filings of Iron one Dram; Feculi Ari one Dram; Essence of Coral, Pearl, Pouder of Ambergise, ana half a Ounce; Amber prepared, Cinamon, ana four Scruples; Sugar q. s. mix, and make a Pouder.* It is a good Thing for pale and depraved Colours, Cachexies in Men, Women, and Maids, whether young or old, the Body being prepared and purged for some time before hand. *Schroder* commends his Chalybeated Salt for the same purpose. See it in my *Sepladium*, Lib. 1. Cap. 16. Sect. 13, 14, 15. & Lib. 2. Cap. 14. Sect. 4, 5.

XVIII. Or this: *Take Filings of Iron, sprinkle them with Waters of Wormwood, Ash,*

Ash, or Scurvy-Grass, where in their Salts have been dissolved, leave them so long till all is converted to Rust or Crocus; of which take six Ounces; burnt Harts horn prepared, Magisteries of Coral and Pearl, ana one Dram and half; Cinnamon, Crystals of Tartar, ana one Dram; Sugar a sufficient quantity; mix, and make a Powder: Dose one Dram.

XIX. Sennertus commends this Wine: *Take Filings of Iron three Ounces and half; White Wine two Quarts; infuse them together in a Bolt-head a Month in a warm place; shaking it three or four times a day: Dose five or six Ounces at a time, in the Morning fasting, and lying two or three hours in Bed after*

it; or otherwise walking and stirring two hours after it. As often as you pour out one Glass, you must put in another, till half the Rust or Crocus seems spent; then you are to cease, and put in no more. Our *Tinctura ad Chlorosin* is also of experienced Use.

XX. If the Patient finds any pain in the *Abdomen* or *Belly*, you ought to bathe the Part with *Powers of Amber* twice a day: Or with this: *Take Palm-Oil four Ounces; Oil of Anniseeds half an Ounce; mix, and anoint with it. Or this: Take Palm-Oil four Ounces; Oil of sweet Fennel-seed, of Oranges, ana two Drams; mix, and anoint with, as before.*

CHAP. XIX.

Of the STONE in the Reins.

I. **A**S this is a Disease with which many are afflicted, so it is of as hard and difficult Cure, for which variety of Medicaments are instituted. The cause of which is this: That those things which do some good, and cure them to boot, yet do others no good at all, and sometimes make them worse; for which Reason sake, we shall make it it our Business here to examine variety of Authors, and hear what they all say.

II. It is a Disease like the Colick; but it is distinguished from it, because in the Stone, the pain continues still in one place; and in the beginning the Urine is clear, but afterwards of a troubled Substance, bringing forth with it at length Gravel, Stones, and such-like; where-

as in the Colick the Pain is different, or in different Parts, afflicting for the most part the Colon; and in the beginning the Urine is of a troubled Substance, afterwards more clear.

III. How Gravel (which is the Progenerator of the Stone) is bred, there is various Opinions: *Spigelius*, by his Discourse, seems to believe it to be bred in the Veins; for he saith, That he has found the Blood in the Veins full of small Gravel; and if so, it is natural for it to descend with the Substance of the Blood, into the emulgent Arteries, and from thence with the Serum to the Reins and Bladder.

IV. But by what Artifice Gravel is generated, is another

ther Question: I care not greatly if I relate to you a singular Observation which I made whilst I was in the *West-Indies*. In those Countries, for clearing of Ground, the People commonly lay all the Wood on heaps, and burn it: I did the like of Wood growing upon a very sandy piece of Land, the Substance of the Earth (under its upper Crust) being a pure white Sand. I had very white and soft Ashes, not inferiour in softness to our finest Wheat-flour, or white Starch, in which not the least appearance of Gravel or Sand could be discerned by any means. Of these Ashes I had occasion to make a *Lixivium*, sometimes by infusion only, sometimes for Expedition sake by boiling. The *Lixivum* being decanted, and the Ashes cast away, I had the curiosity to view, and by an exact scrutiny, found them to be nothing but pure white Sand, without any of the small and soft particles of Ashes, which before the elixiviating of them, made them feel like

pure, fine, and soft Wheat-flour. This I did, 'tis possible, an hundred times, and always produced the same Sand: From whence I deduced these things: 1. That those Trees, (which in those Countries are mostly of a mighty bigness, chiefly Pine, Oaks, Hickeries, and such-like, (Herbs, Plants, and the like,) growing upon such sandy ground, have all their Nourishment and Substance from that Sand, whether white, red, yellow, or of what Colour soever. 2. That by the plastick Virtue of the Plant, the Substance of the said Sand is dissolved, and fitted for the Nourishment of the same Plant. 3. That the said Sand is dissolved into a moist Humor, and it may be resinous or glutinous, or aqueous, consonant to the Nature of the same Vegetable; the same kind of Sand which produces an Oak, makes also a Pine, Hickery, Ash, or other Plant, growing upon the same: For if they were not generated or produced of Sand, (the Earth being scarcely any thing else, ten or twenty

ty Foot deep, in those Places,) Of what other Matter can they be made? 4. That an *Analysis* being made by burning and elixivation, the whole Substance of the Plant (in a manner) resumes its *prima Materia*, or first Matter again, converting its Body into Sand, and not into any other Principle. 5. That the Extremity and Violence of the Fire, has not power to destroy the *Idea* of the prime Cause; but it still retains the same through all Vicissitudes and Changes, even of the strongest Fire it self.

V. I made also another Observation, of the same kind of Trees, Herbs, and Plants, growing upon the same kind of Land, from their rotting: Great Pine-Trees, four or five Foot in Diametre, and others, being rotted upon the Ground, although the rotten Wood at first become only light and chaffie, then a Slime and Mud; yet that Slime or Mud, and Rottenness, gradually converted from that brown, dark, or black Co-

lour, and soft, clammy, mucillaginous and rotten Substance, into a pure white Sand, no ways unlike to the first Substance, or that of which they were primarily generated; all which things might clearly be discerned in many of them, according to the differing Degrees and Times of Rotting or Putrifying, as Nature had been several Years in performing that Work and Operation: Those which were produced of white Sand, reverted into white Sand again; those of red Sand, into red Sand, &c.

VI. Out of what has been said, it clearly appears, that Things by resolution naturally return into the Matter of which they were first generated; so that according to the Food, and the Place or Matter that Food was generated from, being again resolved in Man's Body, is the Production of Juices, Humors, Blood, Flesh, and other Substances of the same. So true and faithful is the Work of GOD in the Universe, that as He cannot deny

deny Himself, so neither can the Things He causes to be produced, lose their first *Ideas* and *Potentialities*, though they never so often change their *Forms* and *Appearances*, but will after a long race or course of Vicissitudes and Alterations, return to their first Matter again.

VII. And thus the first Cause of the Stone is to be sought into farther, than the Parts in which it is generated, or the natural Spirits possessing the same; though I do not deny what *Riverrius* says upon the point, but that there may be a petrificative Spirit, which may be assisting in that Generation: Both which considered, may be the Reason that some People may be troubled with this Disease, and some not.

VIII. Gravel subsiding does not necessarily indicate the Stone, but sometimes the material Cause only thereof, (for multitudes of People that are perpetually free from the Stone, do ma-

ny times make much Gravel,) yet possibly it may signify a Disposition to that Disease: For if Gravel, which used constantly to come away, is afterwards suppressed, and Pain is felt, the Urine being clear and thin, there is great danger that the Gravel may concrete into a Stone; and when it is made again with Pain and Stranguary, it is a sign there is a Stone generated.

IX. Gravel which is bred in the Veins, comes away with the Urine, and is mixt with the Sediment; but what is bred in the Kidneys, Ureters, and Bladder, presently resides, as the Urine is made: Authors say, it proceeds from adustion of the Humors; bred in the *Liver* and *Veins*, and sticks to the sides of the Pot, nor does it sink to the bottom, as that which comes from the *Reins*; it also breaks by rubbing with ones Fingers, and appears of a more *saline Substance*, whereas the other neither yields to the Fingers, nor can it easily be dissolved. This Gravel of a *saline Substance*,

stance, is dissolved in warm Urine, and appears not whilst it is yet hot; but the Urine being cold, it coagulates and sticks to the sides of the Chamber-pot, or Urinal, not much unlike *Tartar* in a Cask of *Wine*, or which is dissolved in hot Water; which cooling again, sticks to the sides of a Vessel; so that the very Nature of this Gravel and *Tartar*, seem to be much alike.

X. And this possibly may in a great measure proceed from the same Cause, *viz.* from drinking *Wine*, especially *new Wine*, not sufficiently enough freed from its *Tartar*, the which is evident in all those Countries which abound with, and drink much *Wine*, in which the Stone and Gout, from those *tartarous Concretions*, are very familiar and common.

XI. Now why *Wine* should (by much drinking of it) cause those Diseases, is apparent from its *tartarous* or *petresactive* quality; and why *Wine* should breed or

have such plenty of *Tartar*, is also as clear from the Principle before-named, at *Seet. 6.* deduced from the two foregoing Observations at *Seet. 4.* & *5.* for that Vines generally delight and grow in *sandy Ground*, and upon the *sandy sides* of Hills, and in many places upon *meer Rocks* themselves, out of whose sole Substance, not only the Body of the *Wine*, but also its Leaves and Fruit, are wholly made, and by the plastick Virtue of the Plant formed; so that it is no wonder, for a Liquor formed out of the Substance of a Rock, or out of Stones and Gravel, being resolved, to revert into its first Principles again, and where it can reside, or dwell, and have a home, to breed that Matter of which it is generated. And this your great *Claret-Drinkers*, sufficiently afflicted with Gout, or Stone, and sometimes with both, can, by sad Experience, tell; for that *Red*, or *Claret Wine* abounds with *Tartar*, much more than other *Wine* does, as the very Vessels containing it sufficiently witness.

XII. You ought to avoid purging in the height of the *Paroxysm*, or till the pain is somewhat asswaged; for even a strong Cathartick, being given whilst the Pain is violent, will many times not purge at all; because the Parts only mindful of the Pain, feel not the Cathartick force at all; or at leastwise they so contract themselves, as not anywise to assist the Medicine.

XIII. In remedies for the Stone we are to consider,
 1. What Things give ease and relief in the *Paroxysm*.
 2. What Things open the Passages, so as to make way for the Water.
 3. What Things cleanse the Parts of Sand and Gravel.
 4. What Things naturally or by accident dissolve sandy and stony Concretions.
 5. What kinds of Purges are most necessary in this case.

XIV: The first of these is done by Opiates, and Things a-kin to them; but their Matter and Composition, and way and manner of

Exhibition, remains to be enquired into. They are given in Liquids, or in a more solid Body: As also either by the Mouth, or by the Fundament, or by the Urinary passage.

XV. The Matter of which they are made, is *Opium*, or Things of like Nature with it, as *Purslane*, *Lettise*, *Nightshade*, *Stramonium*, &c. As for Preparations made of *Opium*, there are scarcely any better than what we have invented; such as are,
 1. Our *Gutta Viscæ*, which may be given from twenty Drops to one hundred; and in extremity to two hundred, or a full spoonful.
 2. Our *Spiritus Anodynus* in like Dose and manner.
 3. Our *Antidotos* from one Scruple to two Drams, or more.
 4. Our *Tberiaca Londinensis* from half a Scruple to two Scruples; and in extremity of Torture to one Dram.
 5. Our *Volatile Laudanum* from two Grains to six or eight, or to ten or twelve, or more, if gradually given, and in extremity. I remember once

I knew a Gentlewoman, which had lain about twenty days in extream Torture, and continually crying out for Death, making in all that time little or no Water: She sent for a Dram of *Crude Opium*, resolving upon a fatal ease: She had it, and took it unknown to any about her; She fell into a Sleep for about twenty four Hours, then waked in ease, and freely and plentifully made Water; nor was she ever after troubled with any more *Paroxysms*. Though this succeeded well, yet such bold attempts are not practicable; I here only recorded this matter of Fact, for the Gentlemen of our Art to contemplate the reason of the thing, and to consider how far a man may warrantably goe in extremity, or where the case seems desperate.

XVI. We have also other preparations of *Opium*, which we have found extraordinary effecting, as 1. Our *Tinctura Opii Sulphurata*. 2. Our *Elixir Opiatum*. 3. And our *Laudanum Volatile cum Aloe*.

The first of these we oftentimes give to those who naturally disaffect *Opium*, and all other kind of *Opiates*; for by reason of the Acid, the *Opiatick* is so corrected, that it never disaffects the Stomach, nor alters its Tone, as the other preparations of it do. The *Opiated Elixir* is a Stomatick, and of good use where Vomiting is present: And where there is a constipation of the Bowels, my *Laudanum Volatile*, with Aloes, is of singular use; and the effects are more than ordinary, for that the *Aloes*, though joyned with the *Opiates*, yet seem not to lose any part of their Cathartick force, and in some Constitutions the Medicine works more, than if the Aloes were given alone.

XVII. A Tincture drawn out of the Seeds of *Stramonium*, or out of the Leaves carefully dried, gives present ease: So the inspissate Juice of the Leaves, given from ten Grains to one Scruple, made up into the form of a Pill or Bolus.

Crato

Crato commends the Juice of Purslane, being inspissated and made into Pills, and given to the quantity of a Dram, he says it does wonders. *Syrup of the Juice of Lettice* is also of good use, being given to three or four Spoonfuls; it may be thus made. Take Juice of Lettice two Pound, white Sugar as much; mix, boyl, clarifie, and make a Syrup; the Syrup being made and cold, add thereto Spirit of Wine a Quart. It is a thing not to be despised.

XVIII. But if the Torture be tolerable, 'twill be much better to give such things as have an appetitive Virtue and Power, which may gently open or purge, or evacuate; because by emptying, the parts will become more Lax, and so the easier submit to the opening Medicine: This I commend as a thing familiar for both Intentions. Take Juice or Decoction of Speedwell eight Ounces, choice Manna two Ounces; mix for a Dose. It opens and purges gently. Asses Milk is likewise

commended for People troubled with the Stone, for that it exceeds all sorts of Milk in serosity and subtilty: If the Sick be Costive, let it be sweetned with Manna, for Manna has a peculiar property, both of opening the Urinary Passages, and giving ease, whereby the Matter offending is the more fit to be carried off. Authors have commended Camels Milk, and not without a shew of Reason, as being good against the Dropsie, because they Feed upon Spurge, Widdow-wait, Ranunculus, and such like strong, fiery, and cathartick Herbs, whereby their Milk acquires a Purgative Faculty, and the Serum becomes deterfive. But some Authors will have all Milk to breed the Stone, because it is caseous; but this is Error; For why should the solid Substance of Milk breed the Stone more than other solid Substances? Except there be a real petrifactive property in it, which none ever yet could prove: And truly in this I think Galen was wholly in the wrong: I am clearly

clearly of the contrary Opinion; for the curdy part of Milk is only Nutritive, and the greatest part of it dissolves in the Stomach into a chylous Juice, (God Almighty Himself seeing it the best and most innocent Nourishment, even for Infants as soon as they are Born; And who dares to doubt His Wisdom?) whilst the oily and serous parts of it cool, moisten, open, cleanse, and make slippery the Passages.

XIX. Now things are said to open, rather in respect to their *emollient, attenuating, and discussive Qualities*, than to their *Diuresick*, because there are many things which powerfully open Obstructions, that provoke not Urine at all; amongst which are most *bitter Herbs* and Plants, which open by a *Specifick Virtue*, as Centory, Wormwood, Hops, Gentian, Carduus, Camomil: and *Carminatives*, which do it by a *discussive* property, such are Angelica, Southernwood, Parsly, Smal-lage, Anniseed, Cumineed,

all the sorts of Pepper, Cloves, Nutmegs, Fennelseeds, Caraways, Carotseeds, &c. And *Emollients* which do it by their *softning and making slippery*; such are Oil Olive, Mallows, Marshmallows, Lillies, Spinage, boiled Onions, Garlick, Leeks, &c. But the true, great, and chief of all Openers is *Iron*, and the aperitive Preparations thereof, which do that in a Day, which none of the others will do in a Month; for which purpose I commend my *Tinctura Martis*, as one of the most famous things in the World; to which may be added *Tinctura ad Chlorosin*, an approved thing for opening the most obdurate Obstructions.

XX. The Matter being prepared, the next thing is to cleanse the Vessels and Passages of slime, filth, matter, sand, or gravel, which does, or may obstruct the Passages of the Urine; and this is properly done with *Diureticks*; of which kind of Medicaments Authors admirably abound: We shall not

not here tell you all that has been said upon that Subject, but rather give you an Abstract of the choicest and most approved Experiments of that kind. Take of our *Tinctura Stomachica* two Dra. Juice of Garlick one Dram, White or Rhenish-wine, six Ounces; mix for a Draught: I have often proved it with good success: Or this. Take Juice of Onions two Ounces, Juice of Hydropiper half an Ounce, White or Rhenish-wine eight Ounces; mix for a Draught. I gave this to one in extremity, a Woman, that had not made Water in eight or nine Days, it made her make Water, and gave her ease in less than an hour. Take Onions four Ounces, bruise them, Anniseeds, Caraways, ana two Drams, bruised. Infuse them all Night in White-wine; then squeeze forth the Wine, and let the Sick drink it; it is a singular Experiment.

XXI. *Sennertus* commends *Lignum Nephriticum*, and *Lapis Nephriticus*; and so does Experience too: Take Rasplings of *Lignum Nephriti-*

cum two Ounces, Spring-water two Pound; infuse till the Water is blewish, for twenty four, or forty eight Hours; then decant for three Doses. Or thus: Take Rasplings of the Wood two Ounces, Spring-water, White-wine, ana one Pound; digest for forty eight Hours, then decant or strain out the clear for use, for three Doses. Or thus: Take Rasplings of *Lignum Nephriticum* two Ounces, Winter-Cherries bruised one Ounce, White- or Rhenish wine two Pound; mix, digest forty eight Hours, and strain out for use.

XXII. Or you may draw forth the Tincture with our *Spiritus Universalis*, after this manner: Take Rasplings of *Lignum Nephriticum* two Ounces, *Spiritus Universalis* one Pound; digest twenty four Hours, so will a substantial Tincture be drawn; decant and filtre; to the filtered Liquor put Alcohol of Spirit of Wine one Pound; digest twenty four Hours more, so will the Sulphur of the Wood be drawn into the Wine, which you may decant, leaving the *Spiritus Universalis* at the bottom, with which you

you may perform the like again. Dose one Dram to two, in any convenient Vehicle, as Waters of Onions, Parsley, or Hydropiper, Mead, White- or Rhenish-wine, or the like. The *Lappa Nephriticus* is seldom given inwardly; if you do it, give the levigated Pouder from one Scruple; to half a Dram, or two Scruples, in Syrup, or other fit Liquor. But the usual way of using the Stone is, to wear it as a Jewel, being tied to the Wrist or Arm, or hung about the Neck or Hip. I once knew a Lady which experimented the truth of this; as long as the Stone was tied to the brawn of her Arm she had ease, and voided much Gravel continually upon making Water; but as soon as the Stone was removed, the Gravel stopt, and the pains returned; and that she might be sure this was the effect of the Stone, she oftentimes laid it by for experiment sake, and the stoppage and pains in some few Hours would return upon the taking it off; and again, upon

the putting it on, she would have as sensible ease, and freedom of passage as before.

XXIII. *Trallianus*, Lib. 3. Cap. 39. saith, The Herb *Peony* (in Pouder) drunk with honied Wine, is an excellent thing against obstruction of Urine, caused by a Stone so hard as not to be broken: But the Tincture drawn from the Herb, with our *Spiritus Universalis*, as above directed, and then with Spirit of Wine, being drunk with the said honied Wine, is much more effectual: After the same manner you may make a Tincture of *Golden-Rod*, which will be no less effectual; for that the Crude Herb had been proved in this case, in innumerable Persons, (as *Carolus Piso* saith) with happy success.

XXIV. *Zacutus Lusitanus*, *Praxis Lib. 2. Observ. 58.* saith, A Man sixty Years old of a cold Constitution, was cured of the Stone by Purgations, made of *Turpentine* which he took divers ways, and a daily use of a

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Decoction of Lignum Nephriticum; by which he voided red Gravel, and a Stone, and was well for two Years together. His Disease afterwards coming upon him again, Clysters, Ointments, Fomentations, Plasters, Phlebotomy, Baths, were all used in vain, his Urine being retained eighteen Days, he began to be afflicted with the Falling-Sickness by Fits, and the Sick was given over as desperate; at length he took Oyl of sweet Almonds, with drops of Natural Balsam; (I suppose he means Balsam of Peru;) it made him void a clammy Humor by Stool, and small Gravel by Urine; and continuing the use of the said Remedy, he voided with Bloody Urine, a Stone of the bigness of a Date-stone, of a purple colour, long, round, rough, and very hard, and now making Water very freely, he took a greater quantity of the Oyl of sweet Almonds, viz. to three Ounces, and the Balsam to the quantity of half an Ounce, and in the space of ten days he voided sixty five Stones, hard, and of

the bigness and shape of Vetches. And with this Remedy alone he was preserved for the future; for he used every Morning to take half an Ounce of the Oyl, with six drops of the said Balsam, by which he voided gravelly Urine, and lived many Years: By this Balsam, *Avenzoar* saith he cured a Scrivener, who was at Death's door with the Stone: If you cannot get the true Balsam, *Zacutus* advises to use instead thereof *Stacte*, which is the precious droppings of Myrrh, and comes out of the *East-Indies*, also from *Peru*; which, saith he, works rare effects. In the same Observation he saith, That he had many times driven out great Stones that were firmly fixed in the cavities of the Kidnies, by the Water distilled out of *Green Tobacco*, which he gave the Patient to drink.

XXV. *Placutus*, in *Lib. 2.* of his *Observations*, tells us, He cured one of the Stone with this Julep: Take *Pellitory-water* one Ounce, *Fennel-water*, *Bean-flower-water*, Ju-

lep of *Roses*, ana half an Ounce; mix them; giving the Patient to drink after a decoction of *Pease*, *Bean-shales*, *Parsly Roots*, and *Restbarrow-Roots*. Another he cured by giving 1. *A Clyster*. 2. *A Narcotick*. 3. *Pellitory and Turpentine-water*, ana half an Ounce, by which the Stone got into the Bladder, and then into the Yard, and there stopt; he sate in a Bath, and a little after piss'd it forth: And by the taking of this following Powder, twice a Week, a Spoonful at a time, a Patient of his voided many Stones, and the continued use of it prevented the pain. Take *Liquorice in Pouder* half an Ounce, *dried Peach-kernels* one Ounce, *Anise and Fennel-seeds*, ana two Ounces, *Winter-Cherries* one Dram, *Gromwel-seeds* half a Dram, *Crabs-Eyes* two Drams, *Sugar-Candy* one Ounce and a half; make a fine Powder: He drank after it a decoction of *Pease*, *Parsley*, and *Bean-shales*, with *Butter*, and a little *Salt*. And in *Lib. 3. of his said Observations*, he commends this: Take *Turpen-*

tine two Ounces, *Honey* one Ounce, *Yolk of one Egg*; grind them in a Mortar together, 'till they are white; then add *White-Wine*, *Pellitory-water*, *Bean-flower-water*, ana one Ounce and a half, *Syrup of Limons*, or *Juice of Citrons* one Ounce; mix them: Dose one Ounce and a half. The Sick took also these Pills: Take *Cyprus Turpentine* half an Ounce, *Sugar-candy* two Drams; with *Syrup of Limons* make Pills: Dose one Dram at a time, drinking after, a decoction of *red Pease*; but while his pain was great he gave him an *Opiate*, and sometimes a cleansing Clyster of *Whey*, *Yolks of Eggs*, *Turpentine* and *Honey*. *Platerius* gave this to a Patient thrice, which had his Urine stopt: Take *Turpentine* five Drams, *Yolks of Eggs* two, *Honey* one Ounce, *Wine* four Ounces: By the use whereof he avoided so many Rags, that he wrote to him, *That a torn Shirt came out of his Bladder*: Thus was he cured, and lived many Years after sound: and with the same kind of Potion he cured a *French Minister*, who voided the

the Stone with the first Dose.

XXVI. I cured a Man after he had been twelve Years troubled with the Stone and Gravel, with this mixture: Take Venice or Strasburgh Turpentine four Ounces; Oyl of sweet Almonds six Ounces, Honey two Drams; melt and mix them well together; it opened the Passages, made him presently piss freely, and brought away a great quantity of Sand and small Stones: He took it Morning and Evening, half an Ounce, or better at a time, for three Months, drinking after it *Arsmart-water*, and was perfectly cured, so that for many Years after he had not the least Pain or Symptom. Another I cured with this: Take Strasburgh Turpentine eight Ounces, Yolks of four Eggs; grind them together in a Mortar, 'till they are white; then add Oyl of sweet Almonds four Ounces; and mix them well by grinding: Dose, an Ounce Morning and Evening, drinking a Glas of Mead after. This he con-

tinued for eight or ten Weeks, it continually brought away Sand and large Gravel, and he was perfectly cured. *Salmon.*

XXVII. *Bartholinus* tells us, That he found no ease by any Diuretick, except Bean-shale-water, which brought away Gravel; so that, saith he, more may be attributed to it, in bringing away the Stone, than to *Millepedes*: And, saith he, Egg-shells are given with singular success, (after the Chickens are Hatched) either to break, or expel the Stone, this *Lithonriptick* being reckoned among Secrets of this kind. For this purpose *Ludovicus Mercatus* commends the Flower and Seed of *Star-Thistle*, as a thing highly in request, for purging and cleansing the Reins and Bladder; daily experience (saith he) still confirming it; giving two Ounces of the distilled Water in the Morning Fasting; but an *Essence of the whole Plant* (as we have taught in Chap. 5. Sect. 35, and 37, a-foregoing) is much better.

XXVIII. *Augenius, in his Medicinal Epistles, Lib. 12. Ep. 1, and 2, saith, He has cured near six hundred of the Stone by this following Syrup, giving three Ounces at a time, with six Ounces of the decoction of Eringo, for fifteen days together, five hours before Dinner, Universals being premised. Take Saxifrage, Knee-bolly, Eringo, Lovage, Restbarrow, Anise, Fennel, Parsly, Grass, ana half an Ounce, Horse-Radish Roots two Ounces, Leaves of Betony, Burnet, Marsh-Mallows, Nettles, Penny-royal, Rocket, Calamint, Knot-grass, Pellitory of the Wall, ana M. qu. Winter-Cherries twenty, Sebestens fifteen, Seeds of Basil, Burdock, Parsly, Seseli, Millet, ana three Ounces, Bark of the Bay-Tree Root, Liquorice, ana three Drams, Water five Quarts; boyl 'till three Quarts only remain; strain, and with Honey two Pound, Sugar four Pound; make a Syrup, and aromatize it with Cinnamon one Ounce, Nutmegs half an Ounce. Probably it may do good, there is no Argu-*

ment against Experience, yet it looks like a hotch-potch of all together.

XXIX. *Crato, in Consiliis, saith, That he prefers Eringo Roots candied, or steeped in White-wine; and Syrup of the Juice of Speedwel before all; though (saith he) I am not Ignorant that the Roots of Brier and Restbarrow do much good when the Stone is manifest. And for the pain in the Kidneys caused by the Stone, there is nothing (saith he) better than a Decoction of Speedwel, or the Inspissate Juice thereof: But an Essence of the Plant crude, as we have directed in Chap. 5. Sect. 35 and 37, much transcends them both.*

XXX. *Fresh Oyl of Haslenuts by expression, given to three Ounces at a time every day, for some time, is commended as an excellent thing; and a certain Physician attests, That by the daily use thereof he has seen several Stones voided. The same probably may be done with expressed Oyl of sweet Almonds, as also with the*

the expressed Oyl of *VVall-nuts*, but more with the expressed Oyl of *Orange*, *Limon*, or *Citron* *Kernels*. Outwardly also to anoint with this following Oyl, it is of good use: Take Oyl of *Scorpions* four Ounces, Oyl of bitter *Almonds* one Ounce, *Palm* Oyl six Drams, Oyl of *Juniper-berries* half an Ounce; mix them, and anoint the region of the *Loyns* therewith, Morning and Evening.

XXXI. With this following Remedy I have done almost Miracles in expelling Sand, Gravel and Stones, out of both *Reins* and *Bladder*: Take *Balsamum Copaybæ* (or as we call it *Capivi*) four Ounces, Yolks of Eggs four, Oyl of sweet *Almonds*, Honey, ana three Ounces, Oyl of *Juniper berries* one Dram: Grind all together in a *Glass* *Mortar*, 'till they are perfectly mixed, and keep the Mixture for use. Dose, from six Drams to an Ounce, every Night going to Bed, drinking after it three Ounces of the *Essence* of *Speedwel*, in a *Glass* of *Rhenish-wine* and *Sugar*. *Salmon*;

XXXII. *Beverovicus de Calculo*, Cap. 12. saith, That when the ways are loosened (I suppose he means with Oily and Mucilaginous things,) nothing is more effectual to remove the Stone, than one Dram of *Sal Prunellæ*, to be given in *Rhenish-wine*, warm, by which Medicine alone (saith he) I have often brought away the Stone of the *Bladder* from Children. *Crabs-Eyes* are of tenuous Parts and Diuretick; they break the Stone, and force it away by *Urine*, especially the *Liquor* of them, which prepared after this manner is best: Take *Crabs-Eyes* finely powdered two Ounces, *Acetum Terebinthinatum* four Ounces; stop, and digest for a Night in hot *Ashes*; the next Day decant what is clear, and pour on as much more, repeating this work so often 'till all the Powder is dissolved: These *Liquors* filterate, and evaporate to dryness, and the Salt will remain at bottom, which dissolve in a *Cellar* into *Liquor*, per deliquium. Dose gut. ten or twelve, in *Horse Radish*

K 3 Water:

Water, or some such like. This Liquor is much more efficacious than the Crabs-Eyes in substance.

XXXIII. *Quercetan* his *Nephritick-water* is of great account; and it is thus made: Take Juice of Horse-Radish, of Limons, ana one Pound and a half, Waters of Betony, Saxifrage, Wild Tansey, Vervain, ana one Pound, Hydromel, Malmsey, ana two Pound, Juniper-berries three Ounces, Seeds of Millet, great Burdock, Nettles, Onions, Anise, Fennel, ana one Ounce and a half; of the four greater cold Seeds, Marsh-mallows, ana six Drams, burnt Egg-shells, Cinnamon, ana three Drams, Cloves two Drams; digest all four or five days in a gentle Balneo; then strain out, and distill in Ashes. He says this Water does wonders in the Stone, and against suppression of Urine: Dose from two Drams to an Ounce. He adds a Dram of two sorts of Lithontriptick Species to the Composition; but the finalness of the proportion to the former large

quantity, signifies but little. I am of Opinion the Juice of Limons alone depurated, without that specious preparation, or given in Malmsey-wine, as *Guarinonius* advises, may be as good; it is found by experience effectually to purge and cleanse the Reins, and to give help to many, and that without any harm to the Stomach, especially if sheathed with Honey or Sugar.

XXXIV. *Bramerus de Calculo* commends the following Syrup as an excellent Remedy, leaving no calculous Matter behind in the Kidnies, if after Purging, two Spoonfuls of it be taken at a time in the Morning Fasting: Take Juice of Speedwell one Pound, Juice of Ground Ivy six Ounces, of Purslane three Ounces; mix, and make a Syrup with Honey one Pound and a half. Both *Helmont* and *Faber* commend the Liquor of the Birch-Tree, which we call Birch-wine, as a Remedy that does not only expel the Stone and Gravel, but also

also prevents the Bleeding thereof.

XXXV. *Riverius* saith, The *Ashes of Egg-shells* given from half a Dram to one Dram in White-wine, powerfully expels the Stone lodged in the passages of the Urine: So also, the *Salt of Bean-Cods and Stalks*, of which half a Dram in White-wine operates after a wonderful manner: Also *Tartar Vitriolate* given in the same Dose. *Spirit of Salt* is also praised, some drops of it being taken in the Morning Fasting in Broth, or some other Liquor, as Wine, Decoction of *Eringo*, &c. He commends this Potion not a little: Take *Strawberry and Saxifrage-waters*, ana two Ounces, *White-wine* six Ounces, *Oyl of sweet Almonds* two Ounces, *Spirit of Vitriol* one Dram; mix for three Doses, to be given six Hours one after another. Take *Sal Prunellæ*, *Crystals of Tartar*, *Powder of Ivy-berries*, and *Leaves of Cresses*, ana partes equales, with some proper Syrup make Pills, of which take one Dram, every Morning Fasting.

XXXVI. *Atius, Sextus Platonius*, and *Guarionius*, do all of them commend a *Hare baked in an Oven*, 'till it is dry, then pondred; (but *Peterius* saith the *Ashes of a Hare*) given from one to two Drams in Wine, is profitable to expel the Stone, some say to dissolve it; as also to prevent its breeding for the future; made into Pills with Turpentine, it is indeed of good use. The Powder of *Deers-blood* given to one Dram, is commended to expel the Stone, as *Hofervus* affirms. *Motherwort*, and the *Roots of Vervain* in Powder, or the Essence of those Plants prepared as we have taught in Chap. 5. Sect. 35, and 37. and drank with White-wine, or Mead, a little warmed, are incredible Remedies in removing all things that hinder the passage of the Urine, as *Hofman* and *Marquardus* say.

XXXVII. For Medicines given Clyster-wise, *Pontanus* commends the Decoction of *Millet*, given to half a Pint; but, without doubt,

it may be much more effectual if half an Ounce of Turpentine be added to it, being first ground with the Yolk of an Egg, to open its body.

XXXVIII. Zecchius in his Consultations commends, yea, says nothing is better to bring away the Stone in the Kidnies than warm Water, or Veal, or Mutton, or Chicken-broth; five or six Ounces being drunk pretty warm Morning and Evening before Eating. And the great heat of the Reins will be taken away (which is the efficient cause of the pains of the Stone returning) if boyled Water, to the quantity of seven or eight Ounces, be drank before Meals twice a day, for nothing renders the Kidnies so free from Recrements, and so temperate: and their fiery heat is at length extinguished with the warm Water, so that they can never after breed the Stone: *If to what our Author here says, you add to each Draught half a Dram of Salt of Tartar, or pure Nitre, it will, in my Opinion, be much*

more effectual, because those Salts do in some measure direct the Water to the parts afflicted; If also it be sweetned with Honey, the Medicament will be still the better, for that it will less disaffect the Stomach, which in some People it will be apt to do. Salmon.

XXXIX. Saxonia in prescribing some familiar Purge for such as are troubled with the Stone, mightily discommends the use of Cassia, whether for Prevention or Revulsion: *Petrus Pigray, Lib. 7. Cap. 4.* says, That Cassia agrees very ill with those that are troubled with the Stone: Others say that Cassia has increased the Disease, and that the heat of Urine always followed the taking of it. *Fabritius Hildanus* tells us, That two Ounces of Cassia being given one in a continual Fever, it raised such a Flux of Urine, that for three days together he made his Urine so hot every time, that he thought a red hot Wire had been drawn through his Yard.

XL: To all this we answer, 1: That very famous Physicians, no ways inferior to the former, have constantly used *Cassia* with very good success: *Platerus* scarcely gave any thing in the Stone without it, and often gave it mixt with *Manna*: And the learned *Deckers*, in his Annotations upon *Barbet*, gave it to a Man of sixty years of Age with good success: I have oftentimes given it both alone, and mixt it with Turpentine, with a singular Advantage, never with the ill Effects above-named. 2. If we enquire into the Nature of the Medicine, we find it to be cooling, and without any sharpness of Parts, so that I can never think that any Medicine can give that which its self has not. 3. We ought to consider the Nature of those Bodies on whom *Cassia* had so ill an Effect (as they say) in the Stone; and then probably we may perceive that those supposed Effects, rather arose from the prevalency of the morbidick Matter, than

the Medicine, and that had any other Medicament been given at that time, adapted to the Distemper with the highest scrutiny, and Ingenuity of the most learned in our Profession, 'tis possible the same Effects might have ensued; so that in Prudence we ought to ascribe the afore-enumerated Disadvantages to the Habit of the Body, and prevalency of some acid Humor abounding at that time, rather than to the *Cassia*, or the innocent use of any Medicine whatsoever. *Salmon.*

XLI. *Crato* prefers the simple Decoction of *Speedwel* with Sugar, before all the more famous and great Medicines inwardly given for the Stone: The use (saith he) of a Clyster made only of a Decoction of *Speedwel* with Sugar, will do more good than any Medicine taken by the mouth; you may put into the Decoction some fat of a Loin of Mutton or Veal, of a Rabbet or Capon, that so it may be more smooth and slippery, or for want of these you may

may take some fresh Butter. The Sick often find more relief in the Cholick or Stone, from a simple Clyster of Milk and Sugar, boiled either with Speedwel or Cammomil-flowers, than from Clysters more richly and largely compounded of hot Things, because they by discussing Pain, encrease Wind, whereby the Pain is augmented, which is only to be appeased with Anodines.

XLII. The *Decoction of Pease made with Daucus Seed, Parsley-Seed, or sweet Fennel-Seed*, is a Medicine not to be despised, and many, by taking it alone, have had a perfect Cure: But as Diureticks in the Cure of this Disease are necessary to get the Gravel and Stone out of the Reins: So for prevention; and in time of Health, we must abstain from the too much use of them, lest while they provoke Urine, by a constant use of them, they make open the ways and passages to the Kidneys, whereby all the crude Humors, and Re-

crements of the Blood may tend thither, and make Matter to breed the Gravel and Stone: This is the fear of some Artists, though causlessly enough where neither the Meat nor Drink received, tends by resolution to such a generation, nor a petrifactive Spirit lodges in the Parts. However, Diureticks, for that they quickly run to the Reins, and carry along with them the Food crude and unconcocted, thereby loading the Parts already afflicted, though they are not the Cause of the Matter of the Stone, yet they are to be given with the more caution, lest by their violence, heaping up Matter, they the more streighten those Parts which are already too much streightened by the Body of the petrifactive Matter there lodged already. And therefore it is Prudence to give them a long time after Meat, or upon an empty Stomach; and if it may be done, after the Body is purged or cleansed.

XLIII. *Paracelsus* commends Spirit of Salt, and Spirit of Juniper; as also Spirit and Tincture of Nitre, Salt, and Antimony. *Willis* commends several Diureticks whose Basis is a volatile Salt; and several likewise whose Basis is an alkalifate Salt; some also whose Basis is an acid Salt. *Sylvius* says the Stone must either be dissolved, or expelled undissolved. For dissolving, he proposes *Spirit of Nitre*, giving ten or twelve Drops of it in Decoction of Grass-Root. All Stones (says he) that I have yet found, are dissolved in *acid Spirit of Nitre*; whence I conceive, that none can conclude that the coagulation of Stones can proceed from an acid, but, on the contrary, from something opposite to it. The virtue of generating Stones (says he) lies in austere Things, upon which account they give Glutinosity and toughness to Fluids; to which if (fixt) earthy and volatile saline Parts be joined, something not unlike the Stone (he should have said

by help of a petrifactive Gas or Spirit) is generated. Now this coagulated Austere, is infringed by the sharp Acid of the *Spirit of Nitre*. And therefore when the Rudiments and beginnings of a Stone are laying, we must, besides volatile oily Salts, use Things that dissolve the Stone, amongst which, we deservedly ascribe the first place to *Spirit of Nitre*, seeing in it Stones are so easily and so manifestly dissolved; and it may be given in Beer, Ale, Wine-Broth, &c. to make them a little sharp, and so to be used for some considerable time.

XLIV. To this of *Sylvius*, the learned *Deckers* makes something of answer: The *Spirit of Nitre* (saith he) being put upon the Stone powdered, and set upon a little Fire dissolves it: First it turns it into a tough, and then into a watery Matter; but the Mischief is, the Consequence in outward and inward means is not the same; or at least the *Spirit of Nitre* does not answer

Expectation. And *Fr. Hofman* says, you should rather give Things which consist of an absterfivè Virtue, from a volatile Alcalie and Acid, that by their gentle sharpness, do incide and cleanse the filth of the urinary Passages, as also by their sweet fragrantcy affecting of the Reins, do hinder the feculency of the Ferment, and so prevent all occasion of the Stone.

XLV. *Diureticks* are of two kinds; the one Aperitive, the other Incisive: Aperitive draw the Matter to the Kidnies; and therefore if these be affected, are very suspicious, because we draw the Matter to the part affected: But Incisives carry not the Matter to the Kidnies, but only by Inciding, Subtilize; and so the Matter being made subtil, passes the Reins. Hence it is (and I ever use it with success) that if in the beginning I give Spirit of Vitriol to break the Stone, or cut the gross Humor, I quickly see a happy Issue. And the Spirit of Vitriol, though it

be Diuretick, yet it only incides; upon which Subtililation, while the Matter passes out, the Urine appears more copious, and is truly a Diuretick by accident; not that it carries ought to the Reins, but because the Matter, when it has no hindrance, finds an easie passage. And that is attempted in vain, after the third or fourth day, which may be done the first; without which, the Pain is prolonged three or four Days, to the great damage of the Patient; for then we must stay for universal Evacuation, which in this case is not necessary in the beginning, but may very well be done, when the Pain is over. *Panarolus, Pent. Cap. 3: Obs. 41.*

XLVI. *Riverius* advises, That in the use of Medicines that break and expel the Stone, they ought not to be used once or twice only, but oftner, 'till the obstructed Passages be opened. And while they are given, the Reins and Bladder ought to be helped with Baths, Fomentations, Unctions &c. that

that they may operate the better. Liquors also that are of thin Parts, such as White and Rhenish-Wines must be given now and then, with internal Emollients, and Laxatives, and Things slippery, to make the Passages easie and open, and qualifie the Acrimony of other Medicines.

XLVII. To a nephritick Person vomiting Blood, *Mabius* durst not prescribe Things to force the Stone, lest when the Vessels are unstopt, they should open wider, and by farther vomiting of Blood, Life should be endangered: He gave therefore calveined Hartshorn, for several days, in fresh Broth, and fomented the Part with Camomil-flowers, &c. so his vomiting ceased, and the Stone fell into the Bladder, and after stuck in the neck of his Bladder. Then he gave his Anodyn-salt in Decoction of Mallows, fomented his Privities with mucilaginous Things, and anointed the Part with Oil of white Line-Tree; within six hours he voided a Stone as big as

a Bean, and was restored to perfect Health.

XLVIII. *Spirit of Turpentine* is a good Thing against the Stone; but before it be used, Lenitive Purgers should precede, at least, before it be continually and daily used. It is a great Medicine, and has a dispersing Power penetrating deep, purifying the Bowels, and healing them, dissolving coagulated or hardned Tartar, and expelling it by Urine: Yet in the use of Turpentine it self in substance, purging before-hand is not needful, because it has in it self a cathartick Virtue, especially if mixt with Rheubarb in Pouder, as *Crato*, in *Scholtzius Conf.* 152. advises. It helps by its temperate heat, whereby it befriends the Parts destin'd to Concoction; for which Reason it is good for those that are troubled with the Stone. You may see in *Amatus Lusitanus*, *Cent.* 1. *Obser.* 63. the History of a Monk, who every Morning, for several Months, swallowed a piece of Turpentine as big

big as a Nut, and so was cured both of Stone and Gout, when all other Medicines would do no good.

XLIX: When the Stone is voided, though all danger is over, yet you ought for two or three days following to use Absterfives and Cleanfers, and Healers, that the Reins may be perfectly cleansed and healed; for which purpose, nothing can be better than a *Bolus* of Turpentine, made after this manner: *Take Turpentine one Dram and half; Rheubarb, Nutmegs, Liquorice, all in Powder, ana half a Dram; mix and make a Bolus:* After which, an Emulsion of sweet Almonds in Barley-water or Broth, or Decoction of Pease, may be profitably drank.

L. How great a Medicine *Turpentine* is, is not easie to be declared, it being a volatile Alcalý, mixt with a small quantity of a volatile Acid, but the Alcalý very much over-powering. It purifies and sweetens the whole mass of Blood and

Humors, after a most wonderful and admirable manner, and after such a way as 'tis possible no other Medicine (except of the Family of Turpentine, as all natural Balsams are) upon Earth can do besides: For it momentarily enters into the whole Mass of Blood, purifies it, sweetens it, and dissolves all its Coagulums, entering into its Substance with its whole and entire Body; where, by its resolute Power, it does that which neither Spirit of Wine can do by its subtilty, nor Spirit of Nitre, Vitriol, or Sulphur can do by their Acidity, nor other volatile Salts can do by their penetrability; being indeed and intruth, one of the most absolute *Antisorbuticks, Antipbisticks, Antispasmodicks, Antiartbriticks, Antopilepticks, and Antinephriticks*, yet to this day discovered to the World.

LI. So that if a Physician knows rightly how to prepare and use that alone Medicine, he knows a Thing which will do more than a whole

whole Apothecary's shop beside it: It is a Medicament which is a natural piece of Chymistry, being only a dissolution of sand, rocks, or gravelly Bodies, by the mighty Power of the plastick Spirit of the Plant, (which destroys the antecedent petrifactive Spirit of the Matter of which it was made, *viz.* Sand, Gravel, Stones, Rocks, &c.) and by a living Alembick, to wit, the Body of the Tree, and all its Limbs, is digested, raised, exalted, and subtilized, purified and made volatile; and lastly, impregnated with a mighty Spirit, in direct antipathy and opposition, and vastly superior to the petrifactive Spirit, as being not only able to do, but also undo that, which the said petrifactive Power can never do, or accomplish again.

LII. Nature has done so much already, towards the perfection of this Medicine, that little remains to be done by Art; yet something it wants, to be fitted effectually for so universal an use,

as it is design'd for; and without which, it will not perfectly answer the desired End; of which we may in some other place discourse more at large: This we could not (even for Piety sake) avoid the speaking of here, considering that some thousands of times (in about twenty six, or twenty seven years Practise) we have made use of it with admirable success.

LIII. If in the Stone in the Reins, the Sick pisses much Blood, and often, the case is hazardous, because two opposite Intentions occur; and it is a difficult thing to find a Remedy in Art, to perform opposite Intentions or Operations, *viz.* to open and stop, dissolve and bind, break and consolidate, at one and the same time: In this case, you must set aside all other Remedies, and have recourse to vitriolick Bathwaters, or Waters running from Iron Mines, for that their Virtue is most excellent, there being no safer or better Remedy to be thought of; for such Waters expel

expel violently and efficaciously, and are therefore *Lithonriptick*; and yet (as being impregnated with *Vitriol*) they eminently stanch Blood, strengthen all the *Viscera*, and cool the Liver, Spleen, and Reins.

LIV. But because every one has not the liberty or conveniency of going to the Wells at *Tunbridge*, or other Springs coming off of Iron or vitriolick Mines, we shall here shew a Way of making those Waters artificially, to perform the same Intention, which is thus done: 1. Take fair Spring-water six Quarts; Salt, *Vitriol*, or Crystals of Mars one Dram; mix, dissolve and filter through brown Paper, so have you a Water in Virtue and Effects, like that which runs off from the natural Iron-Mines. 2. Or thus: Take Spring-water a Gallon, Salt Armoniack one Dram; Scales of Iron one Ounce; mix, and digest for some days in a gentle Sand-heat, 'till the Water begins to colour; then filter and keep it for use. 3. Or thus: Take Spring-water a Gallon; Spirit of Wine four Ounces;

Spirit of Vitriol two Drams, or better; mix them for use. These artificial Waters may be taken from a Pint to two Quarts, or more; but by degrees, and a little warm, or made into Posset-drink, using moderate exercise, and fasting, 'till the Water is out of the Body: They purge by Urine, cleanse the Reins and Bladder, open Obstructions of the Urine, take away sharpness of the Humors, cure inward Ulcers, strengthen the Stomach, Liver, Spleen, Mesentery and Womb, are prevalent against the Dropsie, Cachexy, Green-sickness, and Scurvy, and cure the pissing of Blood.

LV. Experience has for a long time taught us, that strong Diureticks must be used with much caution, for that they many times encrease the Pain, force the Stone into narrow Passages, excoriate the urinary Vessels, and many times cause pissing of Blood, which cause often times Faintings, Swoonings, Convulsions, Epilepsies, and the like. In
this

this case Lenient, or Emollient Clysters are of singular use; for by their discussive property, they melt or dissolve the Humors, clear the urinary Passages, making way for Urine and Gravel. A certain Physician had experience of this in his own Person, who being in extreme Torment, had ease by taking three Emollient Clysters in one day, the Gravel being loosed, and the thick viscous Matter joyned with it, being brought away with the Urine for several days together, that thence-forth he never fell again into any such pain.

LVI. Emollient Clysters may be made of Mallows, Althæa-Roots, Millet, and the like; but Fennigreek-seed is inferiour to none of them. If also with the Clyster *Turpentine half an Ounce, opened with the Yolk of an Egg, be added*, it will be so much the prevalent and efficacious. *Fontanus* accounted the Millet seed given to one Pound, or less, is an excellent thing, and kept it as a secret. *Dolæus* gives a Milk-

Clyster, or one of Milk and Turpentine, with the Yolk of an Egg; but he advises against Salt being put in, because it is apt to make them stay long.

° LVII. *Dolæus* (out of *Wedelius*) prescribes this following Opiate: Take *Sperma Cati*, Crabs Eyes, ana one Dram, Cinnabar of Antimony one Scruple, Volatile Salt of Amber four Grains, Laudanum Opiatum half a Grain, (but I think one Grain, or two, to be better) Troches of Alkengi, with Opium half a Scruple; mix, and make a Powder for four Doses. In the Fit (saith he) when the pain is violent, an Emulsion, or some Opiate will be good.

LVIII. Out of the Fit (saith the same excellent Man) we must endeavour to extirpate the Coagulator, and withal, we must always have regard to the Stomach, therefore Stomatick Medicines will be good: some say there is nothing better, either for the cure or prevention of the Stone than this following Antinephritic;

I. tick;

tick: Take *Seeds of Anise, Parsly, Dill, Leaves of Saxifrage,* ana half an Ounce, *Juice of a Pike, Crabs-Eyes, Seeds of Hipps, or wild Briar,* ana one Ounce; mix, and make a Poulder. Dose one Dram at a time. The following Pills are also of good use: Take *Venice Turpentine dried a little at the Fire two Drams, Spanish Juice of Liquorice, Poulder of the same,* ana half a Dram; mix, and make Pills as big as Pease, which roul in Poulder of *Millepedes*. Dose one Dram and a half at a time Morning and Evening.

LIX. Some Physicians commend a Vomit, for prevention to expel the tartarous Matter before it be derived either to the Reins or Bladder; some give it in the Fit, because Nature seems to shew the way by their reaching to Vomit. This I found true by Experience, in a certain Lady, a Patient of mine, who had lain Bedrid fifteen or sixteen Weeks of this Disease; and though many things were administered, nothing did good 'till

I gave her a Vomit, which was *Salt of Vitriol* one Dram, which gave her six Vomits; and this I repeated for five days together, it made a great revulsion, and had so wonderful an effect, that in fourteen or twenty Days she was restored to her perfect Health; and though through the extremity of the pain she had Convulsion Fits, and many returns of them in a day; (so that she was given over for dead,) yet after the first Emetick Dose those Fits ceased, and her Pains wonderfully diminished; the force of the Emetick being over, I then administered *Antinephriticks* and *Stomaticks*, such as *Powders of Juniper, Salt of Amber, Ens Veneris*, my *Tinctura Stomachica*, *Syrup of Limons*, with some other things of-like nature. And without doubt Vomits conduce much to the Cure, if there be a real Stone, or other obstructing Matter, for by straining much, it helps the expulsion of the Stone or Gravel, as sometimes it does to the delivery of a Woman in Travel, by the vio-

violent commotion of the whole Body, and compression of the Muscles of the Belly. This method I have often taken with success, and sometimes I have exhibited (especially if the Sick was strong) *Vinum Benedictum*, or my *Catharticum Argenteum*, with good success; but I chose to give *Emeticks* to such as were apt and easie to Vomit, and not otherwise. *Salmon.*

LX. *Barbet* saith he has done more by Alteratives, and Narcotick Medicines, than by any others; Clysters he also saith are very proper. And because in his *Praxis, Lib. 3. Cap. 8. Sect. 3* he has given us an ample Catalogue of *Antinephriticks*, I care not greatly if I transfer them hither. *Roots of* Rest-harrow, Eringo, Grass, Liquorice, Orrice, Parsly, (Smallage,) Drop-wort, Marsh-mallows, (Onions, Garlick, Leeks.) *Leaves of* Mallows, Maiden-hair, Germanander, (Arsmart, Pellitory, Camomil,) Ground Ivy, Lovage, Cresses, Saxifrage, Savin, Golden-Rod, Schæ-

nanth, Garlick, Cloves-Flowers of Elder, Hops. *Seeds of* Poppy, Gromwel, the four great cold Seeds, Anise, Fennel, Carrots, (Daucus) Carraways, Barley, broad Cummin. *Fruits, as* Winter-Cherries, Straw-berries, Figgs, (Juniper-berries, Bay-berries, Ivy-berries.) *Woods, as* Hasle-wood, Nephritick-wood, Guaiacum, Sassafras, Cassia Ligneæ, Cinnamon, Pine-chips. *Balsams, as* Turpentine, (*viz.* the Lari-
cea, Venice, Cypress and Chio, Balsams of Gilead, Peru, Tolu, and Chili, *Capivi*;) Balsam of Sulphur, simple and compound, with Oyl of Anniseeds, or Juniper-berries, Whey, Tooth of a Boar, Earth-worms, Tartar, and all its compounded Medicines. *Salts, as of* Tartar, Bean-stalks, Broom, Pot-ashes, Ash of Egg-shells, of Amber, Nitre, Sal-armoniack. Baths. Crabs-Eyes. *Waters* distilled out of the above-said Herbs and Roots, (Mineral Waters from Iron Mines, Mineral Waters artificially made.) *Spirits of* Wine, of Salt, of Sulphur, Vitriol, (Nitre,) and

and of Tartar, both Acid, and sweetned with Spirit of Wine, and of Ammoniacum. *Nephritick* Tincture of Mynsicht. Syrup of Althæa, of white and wild Poppies, Diacodium, Bizantinus. *Diuretick* Oxy-mel of Quercetan. Oils of sweet Almonds, Anniseeds, Amber, and Turpentine, (of Carraways, Dill, Fennel Juniper-berries.) *Nephritick* Antidote of Quercetan. *Montagnana's* Electuary. Jaw-bone of a Pike. Oyster-shells calcined. To which we add also, our *Gutta Viciae*, *Tinctura Martis*, *Spiritus Universalis*, *Antiscorbuticus*, *Anticolicus*, *Anodynus*, *Aperiens*, *Cosmeticus*, *Potestates Raccarum Juniperi*, *Carvi*, *Crinum Humanorum*, *Lithon-zriptica*, *Pulegii*, *Rosmarini*, *Succini*, *Terebinthinae*, *Anisi Virtutum*, *Elixir de Sulphure*, *Proprietatis cum Acido*, *Opiatum*, *Circoulatum minus*. Syrupus *Chalybeatus*, *Diasulphurus*, *Nephriticus*. *Sal Mirabile*, *Vitriolatum*. *Antidotus nostra*, *Tberiaca Londinensis nost.* *Laudanum Volatile nostrum*. *Pilula Lunares*, *Mirabiles nostrae*, *Nephriticae*. Lau-

danum Volatile cum Aloe. Manna, Honey, Mead and Metheglin, Rhenish-wine. All these latter Compounds you may see in our *Phylaxa Medicinæ*, Lib. 1. and 2. *Salmon*.

LXI. In a hot Cause and Constitution, *Barbet* gives this: Take Roots of *Althæa* one Ounce, *Liquorice* two Drams, *Mallow-Leaves*, M. ij. *Melon-seeds* half an Ounce; boyl them in *Barley-water*; in a Quart of the Colature dissolve Syrup of *Corn Poppies* two Ounces, raw *Crabs-Eyes* bruised one Dram; mix them; Dose two Ounces three or four times a Day. Or thus: Take *Rose-water*, *Strawberry* and *Purslane-water*, ana one Ounce, *Prophylactick-water*, *Cinnamon water*, ana half an Ounce, raw *Crabs-Eyes* bruised one Scruple, *Laudanum Opiatum* two Grains, *Fernelius* bis Syrupus de *Althæa* one Ounce; mix them, and let it be given by Spoonfuls.

LXII. In a cold Cause and Constitution, Take Roots of *Rest-barrow*, white *Saxifrage*, ana one Ounce; *Liquorice*

quorice half an Ounce, Goats blood six Drams, Crabs-Eyes bruised, Nutmegs, Cinnamon, ana one Ounce, Saffron three Drams, Cloves two Drams, Strasburgh Turpentine one Pound, Spirit of Malmsey-wine five Pound: the Ingredients being cut and bruised, digest fourteen days, then distil in B. M. Dose one Ounce Fasting, and twice or thrice a day besides. Barbet also saith, That *Cochinele*, being taken in fine Powder in Rhenish-wine to one Scruple, is a pleasant and sweet Medicine, and of great efficacy.

LXIII. Deckers advises the following Powder: Take Mustard-seed, Tartar Vitriolate, ana one Dram and a half, Crabs-Eyes, Salt of Beanstalks, of Broom, of Rest-harrow, of Pidgeons Dung, ana one Dram; mix, and make a Powder. Dose from one Scruple to half a Dram in Parsly-water. The Tincture of the Nephritick Stone is also very good, but it is no where described; but *Mabius* has this preparation; Take Powder of the Nephritick Stone, put upon it rectified Spirit of Salt,

digest, and there will be a green Tincture: Dose from six Drops to twelve or twenty, in Wine or proper Water. Seeds of Violets are very convenient, because they purge and expel the Stone, especially if they be used in an Emulsion, and is called by *Schroder* the *Nephrocathartick Emulsion*; it is much commended both by *Crato* and *Hartman*, and is a good thing against suppression of Urine.

LXIV. Spiritus Acetosa Mineralis: Take Tartar Vitriolate one Ounce, Julep of Roses one Pound, Cinnamon-water four Ounces; mix them. Dose two Ounces; 'tis an excellent thing: Or, Take Tartar Vitriolate one Ounce, Radish-water one Pound, Juice of Limons two Ounces, Syrup of Corn-Poppies and de *Alibea*, ana one Ounce, Crabs-Eyes two Drams; mix them. Dose two Ounces. Also, Spirit of Juniper-berries, affused upon Rob of Elder and Juniper, and digested, becomes of a pleasant red Colour, and in Taste like Malmsey-wine, and is truly a Medicine of great

efficacy. So also a Nephritick Liquor made of Nitre and Sal Gem, calcin'd and dissolved per deliquium, is a Nephritick of singular use.

LXV. The Urinary Laudanum of Michael: Take Spanish Juice of Liquorice dissolved in Winter-cherry-water one Ounce and a half, Camphire one Dram, Saffron four Scruples, Winter-cherries half an Ounce, Gum Tragacanth, Mastick, ana one Dram and a half, Laudanum Opiatum two Drams; mix them. It is much commended for a peculiar Quality of provoking Urine, opening Obstructions, and expelling the same. Michael his Nephritick Liquor: Take Lynx-stone, Jews-stone, Nephritick-stone, Sponge, Crystal, Crabs-Eyes, ana q. v. dissolve them in rectified Spirit of Salt, filter the Solutions, and distil to dryness; so have you at bottom a coagulated Nephritick Liquor.

LXVI. Rolfincius his Lithontripick Powder: Take Crabs-Eyes prepared, Goats-blood prepared, ana one Dram

and a half, Jews-stone, Nephritick-stone, ana one Dram, Pikes-Eyes, Millet-seed, ana two Scruples, Crystals of Tartar half a Dram, Salt of Tartar one Scruple; mix, and make a Powder. Dose, from half a Dram to one Dram, in any appropriate Water.

LXVII. Forrestus his Decoction, which some say exceeds all other things: Take Red Tares three Ounces, Barley bull'd two Drams, Seeds of Marsh Mallows, Mallows, ana three Drams; of the four greater cold Seeds, ana one Dram, fat Figs nine, Sebestens seven, Liquorice scraped six Drams, fair Water one Pound and a half; boil 'till half be consumed, then strain for an Apozem. These Pills also are esteemed. Take Powder of Millepedes, Crabs-Eyes, Jews-stone, ana one Dram, Turpentine two Drams; mix, and make Pills. Dose from half a Dram to one Dram every Morning Fasting. Deckers his Apozem is yet better. Take Spring-water three Pound, red Vetches, bull'd Barley, ana two Drams, Liquorice bruised, Juniper-berries

berries bruised, ana one Ounce, Seeds of Daucus, Violets, white Poppies, Nettles, Mal-lows, ana half an Ounce, fat Figgs nine, Sebestens seven; boil to a Quart; strain, and dissolve therein Syrups of Corn Poppies, of the five opening Roots, of Diacnicu, ana one Ounce and a half, Spirit of Sal Armoniack one Dram; mix them. Dose six Ounces, twice or thrice a Day, dropping into it at taking, 2 or three Drops of the Juniperated Balsam of Sulphur.

LXVIII. The same Dec-kers commends this Mix-ture: Take Parsly-water two Ounces, Fennel, and Treacle-water, ana one Ounce, Spirit of Vinegar half an Ounce, Crabs-Eyes one Dram, Oyl of Juniper-berries six Drops, Spirit of Nitre one Scruple, Laudanum Opiatum two Grains, Syrup of the five Roots (or rather Syrup of Corn Poppies,) one Ounce; mix them. If the same be great, this Emulsion may be given. Take Hull'd Barley (boil'd 'till it cracks) two Ounces, sweet Almonds blancht, Violet-seeds ana half

an Ounce, white Poppy-seeds one Ounce; with a sufficient quantity of Barley-water make an Emulsion; to twenty four Ounces of which add Diacodium, Syrup of Corn Poppies, ana one Ounce; mix them. He also commends to all the Spirit of Sal Armoniack, given in Rhenish-wine, or some Diuretick Spirit or Water, as a Specifick Medicine, not only to prevent, but to cure the Stone, (if brittle, or easie to be broken,) Universals being given beforehand.

LXIX. *Junken*, *Medicus* Pars 2. Sect. 1. Cap. 18. prescribes this: Take Straw-berries fresh gathered a Gallon, Winter-cherries half a Pound, Horse-Radish Roots scraped two Pound, Daucus-seeds half a Pound, Juice of Birch, or Birch-wine twenty four Pound; mix, and distil in B. M. Dose frome one Ounce to three, with Syrup de Althæa half an Ounce, sweet Spirit of Nitre ten or twelve Drops. Or thus: Take ripe Straw-berries four Pound, (Winter-cherries two Pound,) Malaga-wine two Pound, Juniper-

L 4. water

water, Water of Parsly-roots, ana two Pound, Ground-Ivy, white Saxifrage-roots, ana one Ounce, Peach-kernels two Ounces; digest in a Vessel close stopp'd for a Month, then distil. Dose from a Spoonful to four in the Morning Fasting; it is said both to preserve from, and cure the Stone. Again; Take Crabs-Eyes, Sperma Cati, ana half a Scruple, Volatile Salt of Amber six Grains; mix for a Dose, and to be often repeated. Or thus: Take Wild-Bryar-Seeds half an Ounce, Crabs Eyes, pure Nitre, ana one Ounce; mix them. Dose one Dram. Or thus: Take Crabs Eyes one Scruple, Volatile Salt of Amber six Grains, Laudanum Opiatum one Grain, or two; mix them for a Dose. Again; Take Malaga-Wine one Quart, Opium in powder, Salt of Tartar, ana two Ounces; mix, digest a Week, or longer, filter, and keep it for use. Dose one Spoonful. This has been used with good success. Take Cypress Turpentine one Ounce, Balsam of Peru one Dram, Powder of Florentine, Orrice-Roots, Crabs Eyes, ana

two Drams, Extract of Liquorice one Dram, Volatile Salt of Amber half a Dram; mix, and make Pills. Dose from half a Dram to a Scruple.

LXX. Syrup made of Juice of Pellitory of the Wall, with Honey, is a Specifick in this Disease, it opens all the Passages, provokes Urine, and that without any straining of the parts or pain, and expels Sand, Gravel, or other Matter which obstructs the Passages: Take of this Syrup four spoonfuls, White, or Rhenish-wine, a quarter of a Pint; mix for a Dose, to be given Morning and Evening.

LXXI. Where the Disease is extream, and the Sick has not made Water for many days, this following Liquor may be given. Take Rhenish-wine, Malaga-wine, ana one Pound and a half, Onions and Garlick bruised, ana twenty, Horse radish-roots bruised four Ounces, Juniper-berries bruised two Ounces, Salt

Salt of Potashes half an Ounce; three or four Spoonfuls
 mix, digest four or five days, several times a day.
 then decant the clear. Dose

CHAP: XX.

Of the STONE in the BLADDER,

I. **B**Efore we come absolutely to the matter in hand, it is necessary to discuss the Point, Whether the Stone in the Bladder can be broken by Medicines, or not? That it may be broken many Physicians do affirm, and bring in proof thereof their Experiences: The reason they render for it is, That Medicines may do it, acting by their tenuity, acidity, asperity, and their diuretick force: Or, that there is a dissolving Salt, as well as a coagulating One, which Virtues are not to be denied to Herbs, Plants, Metals, Stones, and minerals. *Ætius, Lib. 2.* tells us how *Philagrius* cured the Stone in the Bladder, with Goats-blood and a Hedge-Sparrowmixt together. *Laurembergius* cured one of a great Stone by the use of *Millepedes*. A Jesuite at Rome cured a Printer's Son of the Stone with *Millepedes* rightly prepared. *Turrianus* in *Latro, Lib. 4. Pag. 262*: saith, He broke a Stone, which was design'd to be cut, by giving a little Pouder of *Crystal* to drink, or the dissoluble substance thereof, viz. *Calcin'd* in a Potter's Furnace at least nine times, and quenched in Nettle-water, to be reduced to a Calx, then put into a Cellar to melt *per deliquium*. *Rhasis, Lib. 9.* saith, He cured a Stone in the Bladder of long standing with his Pills. *Horatius Augenus*, and his Father, with some others, cured several with

with the same Medicine. *Johannes Prevotius* saith, the Stone in the Bladder is broken by a Plaster of white Onions boiled, and applied to the bottom of the Belly. *Hippocrates, Galen, Avicenna, Dioscorides*, and others are of the same Opinion. And the Author of this Work knew one who was appointed to be cut of the Stone, by taking Diureticks, was perfectly cured, of which Horse Raddish was chief, was perfectly cured; so that for more than twenty five years since, he has not been troubled with it. And it is possible that a thousand more of these Examples may be urged.

II. To all these Things we answer, 1. That all these Examples, and thousands more of the like, can be no Rule to conclude the thing; because all the same Things have been used with all care and circumspection to others, where the success has not been answerable. 2. That it is probable that the Stones dissolv'd by the afore-said Medicaments, and such

other like, might be only sandy, gritty Concretions, friable, and easily broken; whereas we say, had the Stone been great, and hard like a Flint, the Event would not have succeeded. 3. We can bring also the Opinion & Experience of many great Physicians to the contrary: *Hartman* is of Opinion the Stone in the Bladder, if it be confirmed, and already come to some magnitude, is scarcely cured by any other way than by cutting. *Barbet* saith a crumbling Stone is seldom, a hard Stone can never be wasted away, or cured by Medicines. *Guarinonius* saith, that scarce ever any one saw the Stone broken by Medicines. I could name multitudes of others of this Opinion; but these may suffice. And truly daily Experience, to our Grief, and the wretchedness of miserable Patients, are as demonstrable and irrefutable Arguments of the Impossibility of Cure by Medicines without cutting: Though *Wincleras*, in *Misc. curios. An. 76. Obser. 102.* saith, he broke the Stone in the Bladder.

Bladder of a Boy 12 old, and brought it away peace-meal by this Medicine: *Take purple Violet-Seed half an Ounce; Waters of Strawberries, Rest-harrow, Winter-Cherries, ana q. s. make an Emulsion, to which add Goats Blood two pound; Hog-Lice prepared one Dram; Species Lithontriptica half a Dram; Spirit of Turpentine one Scruple; mix them:* Dose two Spoonfuls often given, which made it come away in pieces: Probably this might be such a soft crumbling Stone as *Barbet* speaks of. I have made trial two or three several times, and the Experiment succeeded not; possibly the Stones might be of a flinty Substance, and therefore the Experiment not to be despised. The last I tried it upon without success, was cut of the Stone; which being extracted, weighed three Ounces, and some odd Grains, and was of a hard and marble-like substance.

III. Moreover, when it is to be considered, that the distance of Place is far, and the ways by which the Me-

dicines pass many: and that if they be strong, they carry large quantities of Matter from the whole Body to the Bladder, and do more hurt by their acrimony and tenuity, in scowring off the *Lenter, Mucus, or slimy Matter*, which usually sticks to the Stone, and serves it for a Bed; whereby the Stone is made sharper and harder, and thereby raises more intense pains than before: But if they be weak, they lose their Virtue before they come at the urinary Passages and Bladder, whereby they do little or no good at all. I say, all these things being considered, they still confirm me in my Opinion, That if a Stone be large, and of a flinty or Marble-like hardness, or substance, there is no Cure for the same by Medicines, but by the Hand only of the Operator.

IV. Sometimes also we are deceived, and think there is a Stone, when indeed there is none; as is recorded concerning a *Noble-Man*, who after he had been tormented

mented with pain and difficulty in making Water, the *Physicians* and *Chyrurgions* doubted whether there was a Stone, or no; having used Medicines to no purpose, he was cut for the Stone, as is usual, and was eased of his pain; yet they found no Stone, but a *fungous* Flesh in the neck of the *Bladder*, which by degrees was consumed by convenient Medicines. A like Example to this, I can relate of a Patient of mine, *viz.* Mr. S— not long since one of the *Sbireiffs* of the City of *London*; who having been for some Months troubled with Pain and Obstruction of Urine, with most other symptoms of the Stone, it was believed not only by my self, but by some others, to be the Stone: He also for a long time pissed Blood, and made bloody Urine, which sometimes I helpt him of, though it often returned again. He was a strong, lusty, and well-look'd Man, and for all that could be seen, might have lived many years. Being at his Country-House, at T—, he was afresh taken

ill, (as himself, and we all thought, with the Stone:) He immediately came home for *London*, and sent for me as soon as ever I came into his Company, I saw Death in his face; he took me by the hand, held me, engaged my Company for that day, or 'till night; and withal (as one sensible his End was near) told me, he knew he had not long to be here, and therefore pray'd me to stay with him as long as he lived: I could not deny the Request of so worthy and good a Man; however, after four or five hours stay with him, he dismiss'd me; and prayed me I would come to him the next day, and sit with him; which I did five or six hours: He pray'd me I would not leave him, for that it was the last trouble he should put me to; yet being late, dismiss'd me again of his own accord, engaging my Company again. Going to see him the next day, he was insensible, and knew me not, lying, as we supposed by his great groaning in dreadful pain, and under the Agony of Death; by

by the force of which Paroxysm, he surrendred his vital Breath. He was immediately opened by ———

——— An excellent Chyrurgion of this City, nothing was found amiss in his whole Body, save the Lungs on his left side grew to his Ribs; all the *Viscera* were found and firm; nor was there any *Stone* in either *Reins* or *Bladder*: At last opening the *Bladder*, we found a *Fungus* or *Polypus* of *Flesh*, growing to the bottom of the *Bladder*, and hanging down to the Neck, being as near as I could guess about six Inches long, and an Inch and half Diameter, which gave a total suppression of Urine at time of Death: It was this *Polypus* or *Fungus* which bled, and almost continually made him make bloody Urine, by which at length he was something emaciated; and withal, it had begun, or was in part mortified, whereupon Death ensued. I relate this to shew how easie it is for the best and wisest Men (for there was several skilful, learned, and worthy Persons, in Consultation a-

bout this Gentleman,) to be deceived; and how easie it is for us (notwithstanding all our Knowledge, Skill, and Experience) to err and be mistaken; and when we think we do for the better, even then, to do for the worse? Though I must conclude concerning this Person, That if we had truly known what his malady had been, it had been absolutely impossible for the most skilful Artift, or wisest Physician, to have cured him, or saved his Life.

V. Some are against the using of *Lapis Spongiæ Lynceis*, calcin'd Egg-shells, and such-like, because tis thought they may hurt the intermediate Parts: But this is not so; for as *Sennertus* urges, their Efficacy does much depend upon their saline Spirits which get into the Stone, and dissolve it into Atoms, just as Metals and Minerals are dissolved in *Aqua-fortis*; and Coral, Pearl, and the like, in *Vinegar*: For which Reason, the use of such Medicines are not to be neglected,

VI. Universals having been premised, we must come to the use of Diureticks, whatsoever some Physicians have said to the contrary; and such Things are to be used which may be able to cleanse and open the Reins, but to extend their force to the Bladder also, that so (if the Stone is too big to be avoided of its own accord the natural way) it may be directed to the neck of the Bladder, and so be either forced out, or taken out by the help of Instruments, and the Hand of a skilful Artift. 'Tis true, that some Physicians (as *Avicenna* for one) forbid the use of Diureticks, by reason they take away the *skinny Coat* from off the *Stone*, thereby causing more vehement pain; yet if we respect the Cure, viz. of expelling a *Stone* which is but small, (and possibly may come forth of its own accord, by the help of Diureticks, through the natural passage,) Diureticks must be used, and those which are of the strongest kind also; not only to pre-

vent its future growth, but in order to the expelling of it through the neck of the Bladder and *Urethra*.

VII. *Horatius Augenus* commends this; as an excellent thing for this purpose, even to break the Stone: Take *Millepedes* prepared one ounce; common Spirit of Wine four Ounces; Red Chick-Pease-Broth five Pound; mix them for eight Doses: One or two of which, as you see need requires, may be taken in a day. But the *Potestates*, or Powers, made of them, as we have taught in the making the *Cantharides* (in Lib. 1. Cap. 23. Sect. 1. of our *Phylaxa Medicinæ*) will be much more effectual to the same purpose; and may be given from ten, to twenty or thirty Drops, in a Glass of Ale, Mead, or Wine. You may also give the *Potestatus Lithentriptica*, in the place quoted for the same intention, and in the same Dose and manner; they are a Medicine not enough to be valued for this Disease: For these Powers being of thin, pricking, and volatile Parts, they

they open Obstructions, and resolve all tartarous Matter, which breeds the Stone and Gravel, but also dissolves a soft and perus Stone if bred, and then brings it away.

VIII. *Goats Blood* is said to be a Specifick against the Stone, being taken in substance, dried, and in powder, from half a Dram to a whole Dram, in White or Rhenish-Wine, or in our *Syrupus Nephriticus*. There is something more than ordinary in it, as to this matter, being generated of a food taken from stony, rocky Mountains, and Herbs proper against this Disease: Besides, it absorbs the acid Juice, and encounters the petresactive Agent in its Root: But it will be much more powerful if you prepare it with our *Spiritus Universalis*, which will in eight or twelve hours time resolve it, and extract its Essence; this you may give to half a Dram: But if by reason of the unpleasantness thereof the Sick cannot take it, *affuse upon this Essence the best rectified Spirit of Wine,*

so much as may over-top it about four Inches; and this will extract all the Tincture of Blood, leaving the Spirit behind, which may serve again for the like occasion. Or thus: Take rectified Spirit of Nitre eight Ounces; put it into a large, well-glazed Earthen vessel, or into a large Glass Vesica; put into it Gradatim, Goats Blood dried eight Ounces; so will it dissolve; digest twenty four hours, and you will have a glorious red Essence: Put to it twenty four Ounces of the best rectified Spirit of Wine, by degrees; mix well, digest a Week, then filter, and keep it for Use close stoppt. It is a volatile Acid, joined with a volatile Alcalie, and such are the Spirit of Wine, and Essence of the Blood; Dose from ten, to twenty, or thirty, or forty Drops, in any convenient Liquor. It opens all manner of Obstructions in any part of the Body, provokes Urine powerfully, and is an admirable good thing against the *Disury* and *Ischury*, viz: where the Water comes scalding, and by drops, or where it is totally suppress.

IX. I have found much good in this following, for bringing away Sand, Grawl, or any mucous Matter obstructing the Urine: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oleum Anisi, Baccarum Juniperi, ana half an Ounce; Millepedes prepared, Earth-worms prepared, pure Salt of Tartar, volatile Sal-Armoniack ana three Drams; mix them: Dose from six Drops to twelve, or more; in a Glas of Ale, Wine, or Mead. Sometimes I prepared it thus: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oil of Limons, Caraways, sweet Fennel-seed, ana half an Ounce; Crabs Eyes, Goats Blood prepared, volatile Sal-Armoniack, volatile Salt of Amber, ana three Drams; strong Tincture of Thebian Opium, made with the best rectified Spirit of Wine, an ounce and half; mix them; Dose from ten Drops, to twenty, thirty, or more, according to age and strength in any proper Vehicle.

X. This is a thing I have often experienced with good success: Take of our Spiritus Universalis two Pound; bruised Onions, eight Ounces; Parsley bruised four Ounces; digest twenty four hours; strain out by pressing, then pass it through a Filter; Dose from half a spoonful, to a spoonful, or more, in a Glas of Ale, Mead, Wine, or Parsley, or Arsmart-water. Or thus: Take common Spirit of Wine a Quart; bruised Onions, Aniseeds, Parsley-roots, ana six Ounces; mix, digest three days; strain, filter, and keep it for Use: Dose three or four spoonfuls in any fit Vehicle.

XI. Laurenbergius, Riverius, and others, mightily commend this, as a thing almost infallible: Take pure Salt of Tartar one Ounce; Parsley-water a Quart; mix, dissolve, and filter it two or three times through brown Paper, that it may become clear; then put into it the fresh outward Rind of Orange peels, so much as to colour it of a Citron-colour, (viz. about two Ounces) after

after three days, decant the clear, and keep it for Use: The Dose is a spoonfull, or more, in half a Pint of White or Rhenish-Wine, or Wine in which Mustard-seed, or Horse-Radish-root has been infused.

XII. This is commended by some for to expel the Stone in the Bladder: Take *Millepedes* prepared, *Bedugar*, or *Sponge of the Briar bush*, seeds of purple *Violets*, ana one Ounce; *Species Lithontripticæ* two Drams; mix them, make a Powder; Dose two Drams, in ten Ounces of a Diuretick Decoction, mixt with two Drams of Spirit of Juniper. It was given at five in the Morning for some time; and a little after, a great quantity of reddish Urine came away, with flakes like Scales of Fishes, which was the Coat or Crust loosned from a larger Stone; and by the continual use thereof, the Sick was freed from his Disease.

XIII. This has been approved of: Take a Hare with young, calcine it to Ashes; these

Ashes mix with an equal quantity of Sugar: Dose two Drams in any convenient Vehicle, as *Syrupus Nephriticus*, mixt with a Glass of White or Rhenish-Wine: But *Arnoldus de Villa nova* took a Hare, and fill'd the Belly with the skin, *Saxafrage*, *Millet*, *Lapis Lyncis*, *Lapis Judaicus*, *Lapis Spongiæ*, *Cinkfoil*, and golden Rod, and then calcin'd it; of which he gave a spoonful in a Glass of Wine every day; it broke (says he) and forced away the Stone in the Reins and Bladder.

XIV. I have often given this following Medicine with incredible success: Take *Strasburg Turpentine* two Ounces; *Hercules noster* half an Ounce; *Bezoar Minerale*, *Crabs Eyes*, *Millepedes* prepared, ana q. s. mix, and make Pills: Dose two Drams twice a day, drinking after it the following mixture: Take *Rhenish-Wine* eight Ounces; *Syrupus Nephriticus* an Ounce; *Potestates Lithontripticæ* fifteen Drops, mix for a Draught. This I have also proved with good Success: Take *Balsam*

of Peru half a Dram; Oils of Nard and Mastich, ana ten Drops; Oil of Juniper six Drops; Lapis Judaicus prepared, Crabs Eyes fifteen Grains: mix, and give it in White or Rhenish-Wine, or a Decoction of Millet.

XV. If by these, or some of the Medicines mentioned in the former Chapter, the Sick receives no benefit, you must come to manual operation; how that is to be performed, whether by the *Apparatus minor* or *major*, we have taught in our *Synopsis Medicinæ*, Lib. 3. Cap. 16. Sect. 7. & 8. to which we shall refer you. But there is another way of taking out the Stone, which is thus: The Artist puts his Finger up the Anus, and moves the Stone to the fore-part of the Belly, and then by a hole cut in the Musculus Rectus, according to the Duct of the Fibres, above the Os Pubis, he takes out the Stone by the help of the Lapidillum, or a pair of Forceps. The Operation being performed this way, a dripping of the Urine need never be feared, and besides, a larger

space is allowed to take out the Stone in. However, this Operation is not without its danger, besides the trouble; for if the Lips of the Wound made in the Bladder, be not united to the Muscles of the Abdomen, an Exulceration of the Bladder follows; which both makes much pain, and creates an Ulcer more incurable than the Stone it self. *Roussetus* commends cutting in the Groin, especially for Children; and is approved by *Hildanus*, in larger Stones, which cannot be brought to the Perinæum, it being there taken out with less pain and danger of an Hemorrhage. The healing of the Bladder is not extraordinary, because it has fleshy Fibres; by the help whereof, and the innate heat, the Wound is the more easily cured.

XVI. Some inject by a Catheter into the Bladder, thinking thereby to break the Stone, for that the Medicines are not altered in their passage, nor lose any thing of their Virtue, as those do which are given by the

the mouth, but reach the Stone immediately. I have injected Opiates with good success for giving ease. If the Liquors be sharp, they ought to be such, that breaking the Stone, they may not hurt the Bladder; as Waters made of the Ashes of Scorpions, Parsley-roots, Knee-holm, Crabs Eyes, Pellitory of the Wall, Pigeons dung, &c. *Baverius* injects Petro-

leum in which *Lapis Lyncis* has been boiled and strained forth, embrocating at the same time with a Decoction of Mallows. He says it wonderfully breaks the Stone in the Bladder. Or you may inject with this: Take a small Lixivium of Pot-Ashes one Pound; crude Opium two Drams; mix, digest twenty four hours; then strain out the Liquor for use.

CHAP. XXI.

Precipitulum : The Universal Medicine of
PARACELSUS.

WHat we have *enigmatically* delivered in our *Doron Medicum*, Lib. I. Cap. 27. concerning the universal Medicine of *Paracelsus*, by reason of its exceeding usefulness to the World, we shall in this place unfold; and what we before delivered in obscure terms, we shall here explicate with all the sincerity imaginable.

I. Take of the best Quicksilver, which separate from its *Minera*: The best is brought from Hun-

garia, and is very fine and pure: In one pound you will not have above two, three, or four Ounces of the *Minera* at most.

II. This Quicksilver taken from its own *Minera*, (being first poudred) you shall put into a Glass Retort, with a Receiver; then you shall squeeze the Quicksilver through Leather. If you cannot get this *Hungarian Mineral Quicksilver*, take Spanish which is the next best, and

M 2 squeeze

Squeeze it through **Leather** severall times: If you cannot get **Spanish Quicksilver**, take the purest and best you can get, whose Goodness you may try, by evaporating a little of it away in a silver-spoon; if it flys away, leaving a yellow or white **Spot** at bottom, it will serve; but if it leaves a black or green **Spot**, it is naught for this Work.

III. Take this **Quicksilver**, (which is for our purpose,) wash it ten or twelve times with **Salt** or **Vinegar**, and then squeeze it as many times through **Leather**, that it may be pure and clear, and be freed from all mixture of foulness: The **Hungarian** and **Spanish Quicksilver**, are pure of themselves, and need not be washed.

IV. First you are to separate the **Mercurium Coagulatum**, from the **Mercury Alive**, without any Corrosive; and that the said **Mercury Alive** shall be alive still, and as clear as a **Venice Looking-Glass**; which **Mercury** coagulate, *Paracelsus*

calls *Præcipiolum*; and saith, that it must be separated dead from its own **Mine-
ra**, and that the **Mercury Alive** shall be still alive, after that the *Præcipiolum* is separated from it; and that the **Corpus Mercurii Vivi** is the **Præcipitoli Minera**; and that the *Electum Minerale Immatuum*, is the **Mercurii vivi Mi-
nera**.

V. *Paracelsus* saith, that when the **Argent Alive** shall come to its *loca destinata*, that the **Argentum Vivum** shall leave its *Præcipiolum* behind it, in form of a coagulated **Mercury**; and that the **Argent Alive** will go away alive, and remain a *Mercurius Vivus*. The *loca destinata*, where the **Mercury Vive** shall leave its **Semen** or *Præcipiolum* is **Gold** and **Silver**. **Gold** is the best place, by reason of its fixation and purity; and after **Gold**, is **Silver**. In this *Præcipiolum* lieth hidden the whole Art of *Chymistry*: If a *Chymist* knows not how to make or separate this *Præcipiolum* from its **Mer-
curius**

curius Ubius, he will fail of the whole Art.

VI. This *Præcipiolum* is the Matter whereof is made the *Philosophers Mercury*; that is, when it is reduced into its first Matter, which is into a most clear Water, transparent as Crystal; it is then slippery, and will eat and drink its own Blood, and multiply it self with it *per Infinitum*. And this Water will bring all the Metals, as Gold and Silver, into their first Matter Being thus prepared Philosophically, (without any thing of a Corrosive) it cures *Hydropem*, *Podagram*, *Morbum Venereum*, and many other Diseases.

VII. The Philosophers call this *Argent Ube* their Wine; and the *Præcipiolum*, its Tartar; both make the *Philosophers Spiritum Vini Philosophicum*, which *Paracelsus* calls now and then *Astrum Mercurii*, and *Spiritum Mercurii*, his *Sal Armoniacum*, his *Sal Minerale*, his *Balneum Mariæ*, his *Horfe Dung*, his *Fire*, with an hundred other Names to deceive the Vulgar.

VIII. The process of the

Præcipiolum: Take *Argent Ube* well purified ten parts; of our Gold, or our Silver one part, (not the common Gold or Silver which the Vulgar use, but ours, viz. Gold well refined through Antimony, or Silver refined with Lead) made into fine Leaves; make an *Amalgama* of both in a warm Glass-Mortar, mixing them well; then put this *Amalgama* into a *Retort*, (as hereafter shall be directed,) and put it on an earthen Capel, or an earthen Pan, with one part clear Sand, and as much sifted Ashes; and cover it with another earthen Pan, and put to it a little *Receiver*, without luting of it; and then make a fire in your Furnace, and give indifferant heat, distilling the *Mercury* from our Gold or Silver with an equal fire: Now and then take the Pan from it; and when you see the *Mercury* is distilled from the Gold or Silver, cover it again, and let the Fire go out: The next morning take the *Retort* and *Receiver*, and if any

part hang in the neck of the *Retort* (as some will,) you shall wipe it off with a Feather, to the other *Mercury*, which is in the *Receiver*. If you will, you may now and then hold a glowing *Cole* to the neck of the *Retort*, that the *Mercury* may run to the other which is in the *Retort*. When you have separated the *Mercury*, then scrape your *Gold*, (which will lie at the bottom of the *Retort*) with a crooked Iron, and take it out, and put it into a *Glass Mortar*, powder it small, and mix or mingle it with, *i. e.* *Amalgamate* it with your *Mercury* again, by degrees, or by little and little; and put this *Amalgama* again into the *Retort*, so shall you find a powder, that will not go into the *Mercury*, do not cast it away, but put it with the *Amalgama* into the *Retort*, (or else you will lose your *Præcipitulum*;) and distil it again as before, now and then taking the Pan from it, to see if the *Mercury* be almost all gone over; and if it be, let the fire go out, and cover with

the earthen Pan again, and let it stand till the next morning, and then take the *Retort* and *Recipient* again, from the *Furnace*, or out of the Sand, and and wipe your *Mercury* again with a Feather out of the neck of the *Retort* to the other *Mercury*, which is in the *Recipient*, scraping also again, with your crooked Iron, your *Gold* out of your *Retort*. This done,

IX. Put it again into a *Glass Mortar*, (where observe, you shall distil so, that the *Mercury* *Uive* may go from the *Gold*, which remains at the bottom of the *Retort*, and that no *Mercury* may remain with your said *Gold*;) and powder again very fine, and *amalgamate* again your *Mercury* with your *Gold*, and by little and little, as is before-mentioned, you will find that the *Gold* and *Mercury* will not so well mix together, as they did at first and second time: Then take it and put it again into the *Retort*, distilling as afore (not casting any Powder away, which you

you may think to be *faces*, for then you will lose your *Præcipiolum*:) Take your *Glass* out of the *Furnace*, or out of the said *Capell*, scrape your *Gold* with your crooked *Iron* out of your *Retort*, and you will find that your *Gold* is much increased, if you weigh it: The reason is, the *Gold* is the *Magnet* which hath attracted the *Præcipiolum*; or, the *Gold* is the *Cask* wherein the *Philosophers Wine* hath let fall its *Tartar*, which *Paracelsus* calls *Præcipiolum*.

X. To separate the *Præcipiolum* from the *Gold*. Take the *Gold* which you have scraped out of the *Retort*, and poulder it very small in your *Glass Mortar*, with which mingle your *Mercury* by degrees, or by little and little, (your *Mercury* will hardly mix with your *Gold*; the reason is, the *Gold* is full of the *Præcipiolum*, and then it is time to separate the *Præcipiolum* from the *Gold* and *Mercury*, which is a *Womans* work; when her *Cloths* are foul, she washes them from their foulness: The same

way you must cleanse or separate the *Præcipiolum* from the *Gold* and *Mercury*,) as followeth.

XI. When you have the sign that your *Mercury* will hardly amalgamate, or mix with your *Gold*; or that the *Gold* will not enter into the *Mercury*; then pour on it the fairest *Water*, (distilled *Water* is best) three *Fingers* breadth above the *Sol*, or *Luna*, and *Mercury*, which wash together in the *Mortar* with a *Pestel* very well, till the *Water* is *blewish black*; then it is a sign that the *Gold* lets fall its *Tartar*, or *Præcipiolum* into the *Water*. Pour off this *Water* into a *Glass*; but be careful that not any of the *Mercury* goes off with it; (for this *Mercury* will no more mix with common fair *Water*, than *Oil* and *Water* will mix.) Put more fresh *Water* upon your *Gold* and *Mercury*, and wash it again, till the *Water* is *blew* again; pour it off as aforesaid: Thus continue washing till your *Water* remains white: Put this last *Water* to the other *Waters*.

in the Glas, and cover the Glas very close, that not any foulness may fall into the Glas.

XII. The *Præcipiolum* being thus washed away, the *Mercury* will again amalgamate with the *Gold*, as Oil will dissolve Wax. Take the *Amalgama*, dry it upon warm Ashes very softly with a Sponge, or on Paper, and by a little heat, that the *Amalgama* may be dry, which put again into the *Retort*, and distill it as aforesaid, (by Sect. 8. & 9.) so long 'till the *Gold* will hardly Amalgamate with the *Mercury*; then separate the *Præcipiolum*, as aforesaid, (by Sect. 10. & 11.)

XIII. Now observe, I gave you a charge, that you should keep your Glas close, wherein you put your blewest Water, which will be clear, and a Pouder at bottom, which is some of the *Præcipiolum*. The clear Water pour off (without disturbing it) as soon as you can into another Glas: Now when you see that your *Gold* will hardly mix

with your *Mercury*, or not without great trouble, pour the same Water which you poured off from the *Præcipiolum* upon your *Amalgama*, and wash it again, 'till the Water is blewish as aforesaid, which pour off, and continue so doing 'till the Water is colourless, (by Sect. 11.)

XIV. Then take the *Amalgama* again, and dry it, and repeat the same Work again (by Sect. 12.) 'till you have the sign; which wash again with the aforesaid Water, (by Sect. 13.) and you will find that your *Præcipiolum* will augment daily: This distillation and washing you shall continue, 'till the *Mercury* is freed from the *Mercurium coagulum*, or *Præcipiolum*.

XV. Observe that as the Water grows less, you add to it (as need requires) fresh Water. Now the sign when the *Mercury* has lost all its *Sperm*, or its *Tartar*, or *Coagulum*, or *Præcipiolum*, is, That that *Mercury* will Eternally Amalgamate with the *Gold*, so that they will always mix well together:

ther: And if you should a thousand times Amalgamate that Gold and Mercury, and as often distil the one from the other, yet they will still Amalgamate again, or mix. And if you should wash them a thousand times with fresh Water, the Water will be clear, and not blewish. As long as any Salt or *Præcipitulum* is in the Mercury, you cannot distil two, three, or four times the Mercury from the Sol, but it will be difficult to Amalgamate or mix the one with the other; and when you will have it to mix, you must wash it, and then it will Amalgamate well again. But when that the Salt, or *Præcipitulum* is all separated from the Mercury, it will Amalgamate or mix after a thousand distillations, as afore-said: And if it be wash'd a thousand times, the Water will always be clear.

XVI. To prepare the *Præcipitulum* to a Medicine. Pour the clear Waters from the Powder which lies at the bottom in the Glass, that no Water may be left on the

Powder; put the Glass on a little warm Ashes, that the Powder may dry, which will look blewish Yellow: Put this Powder into a little Cucurbit Glass, or Bolt-head, and distil off from it the Water of Eggs, five or six times, or so long 'till the Powder becomes Red, and distil off from it five or six times Spirit of Wine, so is it fitted for Medicine. Dose two, or almost three Grains.

XVII. To make the Water of Eggs. Take a good quantity of Eggs, boyl them very hard, take the Whites and cut them very small, and distil them in an Alembick *per Cineres*, very softly, 'till you have got all the Water from the Whites; then take the Egg-shells, calcine them, put them into a Retort, put upon them the former (that is their own) Water, and distil *per Arenam*, with a strong Fire; put this Water upon Ashes again, and distil it again: Thus continue it five or six times; so the Water will be fitted for the *Præcipitulum*.

XVIII. The Philosophers Key,

Key, which is the *Sal Præcipioli*, or Salt of the *Mercury coagulate*. You may remember that I gave you Instruction, that you should pour off the clear VWater from the *Præcipiolum*, and you should make dry the *Præcipiolum*, and bring it into a Medicinal red Pouder: Or, you should bring it into its first Matter, which shall bring all Mettals, principally its own Body into its first Matter, which cannot be done without the *Sal Præcipioli*; which is hidden in the VWater you pour off from the *Præcipiolum*. That same VWater filtre through brown Paper, and set the VWater to evaporate in a round Glafs, very softly in Ashes. VWhen the VWater is evaporated away, you will find at the bottom of the Glafs a yellow whitish Salt, which is *Sal Præcipioli*, and the *Clavi Philosophorum*, wherewith they do unlock the Lock of the *Præcipiolum*, which brings the same into its first Matter. If you know not this Salt, you know nothing of the true Chymistry. This

Salt does decrease in the decrease of the Moon, and increase in the full. One Grain will purge very safely all *Podagra's*, *Struma's*, *venereal* and *bydropical* Humors, with two Grains of the *Præcipiolum* prepared.

XIX. To bring the *Præcipiolum* into its first Matter, or slippery Water: Take of the Salt p. 1. of the *Præcipiolum*, p. 2. being dry; first dissolve the Salt in warm Water, and put it upon the *Præcipiolum*, and evaporate it away very gently in warm Ashes, with a very gentle fire, then is the *Præcipiolum* with its own Salt; put it into a little Retort, nip up the neck of the Retort very close, put it into *Balneum Vaporosum*, and let it stand six Weeks in digestion, or to putrifie, and it will become a slimy Water. Take the Retort, open its neck, and lay the Retort in a Sand-furnace, and cover it with an earthen Pan, fixing to it a Receiver well lured; give first a slow fire, then a stronger, which continue till the Spirits be well resolved into water. First the

the *Spirits* will come forth in white Clouds, or in smoak; and at last in red Clouds or smoak: give fire so long till all the *Spirits* are come over in a clear white water; and when you have this sign, take the *Receiver* from the *Retort*, stopping the said *Receiver* very well with *Wax*, that no *Spirits* may fly away; then let the Fire go out.

XX. The Matter which remains in the *Retort* take out, and put it into a Bolt-head, and stop it well, and set it in a warm place; then rectifie once the *Spirits* which are in the *Receiver*, and keep them carefully: Now observe this, you remember, that when the *Mercury* hath lost its *Præcipitulum*, that the same *Mercury* will be as bright as a *Venice* Looking-glass: Take of this bright *Mercury* one part; of the *Spirit* aforesaid two parts; put them into a Bolt head, stop it very close, and let it stand in a little warmth, and the *Mercury* will mix with the *Spirit*; then distil all through a *Retort* in Sand.

Take again of the aforesaid *Mercury*, which is clear as a *Venice* Looking-Glass, p. i. of the *Spirit* p. ij. put them into a Bolt-head, and set it in a warm place, and the *Mercury* will mix with the *Spirit* and dissolve; then distil again in a *Retort* in Sand, (*ut supra*) and it will come over in form of *VVater*; this continue so long, 'till all the one half part of the bright *Mercury* is brought to a clear thin *VVater*, which keep very close stopped with *VVax*. Take the Powder which I ordered to be kept in a Bolt-head, and place it very deep in a sand *Capel*, and give a strong Fire for twenty four Hours; then let the Fire go out, and take the Bolt-head forth, and stir the Powder with a wooden Stick, and put it upon the half part of the clear *Mercurial Water*, closing the Glass with *Hermes Seal*: shake it, and let it stand in digestion in a warm place for three or four days; then pour off this into another Glass, and pour upon the remainder of the Powder
the

the other half of the VVater, sealing the Glafs again, and letting it stand *ut supra*, for three or four days; then put it to the former VVater, and Seal up the Glafs *Hermetically*, letting it stand in *Balneo Vaporoso* eight Days; after distil it through a Retort, and if any thing remain in the Retort (which will be very little) pour upon it the Spirit again, and distil it 'till all is come over. Now is the Salt with its own Spirit, and brought into its first Matter, keep it well stopped.

XXI. This is the VVater which the *Philosophers* have given divers Names to, as their *Horse-dung*, *Balneum Mariæ*, and *Calx Viva*, and in Sum this is the *Philosophers true Fire*, without which no true work can be done in Chymistry.

XXII. The Philosopher has brought forth this *Salamander*, which will never walt in the Fire, the longer the stronger: This Water will increase and multiply *per Infinitum*; that is to say, if all the Sea were *Mercury*, it would turn the same

into its first Matter. First you must wash your *Mercury* with Salt and Vinegar divers times, and at last with Water, to wash away the Salt: Then mix this *Mercury* with *Calx Vive*, and *Calcin'd Tartar*, and (by Sect. 8. foregoing) distil it in a Retort in a sand Furnace, and fix to it a Receiver, fill'd almost half full of Water, that the *Mercury* may fall into it and coagulate, which dry, and squeeze eight or ten times through Leather; so will your *Mercury* be well purged and cleansed from all its filth and uncleanness.

XXIII. This is the *Mercury* which you must use in the multiplying your Spirit, or *Astrum Mercurij*: Take of this *Mercury* p. i. of the *Astrum Mercurij* p. ij. put them into a Bolt-head, stop it close, and let it stand in a warm place one Night; so will the *Mercury* melt in the Spirit, or *Astrum Mercurij*, and turn into Water; then distil it through a Retort. Thus may you do by repeating the Spirit with fresh

fresh Mercury, as long as you please.

XXIV. This Water will dissolve Gold and Silver, and all sorts of Stones, and bring them over with it, through a Retort. Gold and Silver thus dissolved, can never be separated one from another: The reason is, because they and all other Mettals are of the same Nature, and have beginning from the same Water; there is nothing in the World but has its beginning from it.

XXV. *Medicina Universalis*, the Universal Medicine: Take of your fine Gold in Powder, (*viz.* the same which did remain when you made the *Præcipitulum*) one part; of your finest Silver two parts in fine Powder; put each by it self into a Glass; pour upon each the *Astrum Mercurij*, so much as may overtop them a Fingers breadth; stop each Glass very close, and let them stand in a warm place for eight days, and the Gold and Silver will be almost all dissolved into Water; pour off this Water, each by it self in-

to a Glass, and put more Water to the Gold and Silver which yet remains; let it stand again eight days in a warm place, and then pour off these Waters to the former Waters; so will the Gold and Silver be dissolved into Water, but there will remain some Faces.

XXVI. Take of both these Waters a quarter part, and put them together into a Bolt-head, so as three quarters may be empty; seal it Hermetically, digest it in an *Athamon* in a continual warm heat, 'till it comes to a fixed red Stone or Powder. Before it becomes a red Powder, there will appear many Colours, as Black, then Green, then Yellow, lastly Red: When it is very Red, and a Powder, take the Bolt head and bury it in a sand Capel very deep, and give Fire by degrees, and at last a very strong Fire, and it will melt like Wax: Let it stand one whole Week; (but the longer the better;) then take it out, and let it cool; after break up your Glass, and you

you will find a fix'd **Stone** or **Powder**, and **Red** as **Scarlet**.

XXVII. Now you may remember that I bid you keep three parts of your **Gold** and **Silver** which were dissolved into **Water**; put both these *Waters* together into a *Retort*, distil them; and both the **Gold** and **Silver** will go over with the **Water** through the *Retort*, with which Water you shall multiply your Medicine. Now take of your Medicine p. i. in fine Powder, and put it into a little *Bolt head*, putting upon it, twice as much of your **Waters**, as of **Gold** and **Silver**; Seal it again, and digest it in an *Athanas*, 'till it comes to a **Red Powder**; and then put it again into the *Sand Capell*, for to give Fixation, and that it may melt as Wax; (as at *Sect.* 26.) thus may you multiply your Medicine *ad Infinitum*; and the Powder will dissolve in any Liquor.

XXVIII. To make the *Astrum Horizontale*, or *Aurum Horizontale*, viz. the

Golden fix'd Præcipitate. Take the most fine **Gold**, to wit, that which remains over in the working of the *Præcipitolum*, dissolve it in your *Astrum Mercurij*, as much as you will; distil it through a *Retort* once or twice, and your Gold will go over along with your *VVater*, and will never be separated one from another, for they are both of one nature.

XXIX. Now take the *Præcipitolum* which is made dry, (not that which is made already into a Medicine,) put into a little Glass *Cucurbit*, and put upon it your *Golden Astrum Mercurij*, and distil from it three or four times very slowly, but at last very strongly; so will your *Præcipitolum* be a **red and fixed Stone**, (as some call it,) or **Powder**.

XXX. The same may be done with **Mercury** purged, it will fix the same into a **red Powder**. The same work may be done with **Silver**, and with your *Præcipitolum*; or with **Quicksilver** only cleansed. No man can find out all the Secrets which are hid in this

Pbi:

Philosophick Menstruum, the true ALKAHEST of the Immortal Paracelsus.

The KEY of HELMONT and LULLY.

31. **T**AKE *Quicksilver* purified six Ounces, *fine Gold* purified with Antimony one Ounce; make an *Amalgama*; then distil the *Mercury* from the *Gold*: mix the same *Mercury* again with the *Gold*, and thus continue 'till your *Gold* will no more *Amalgama* with your *Mercury*, but continue separate:

XXXII. Then take the *Gold*, grind it, and put it into a clean Crucible, and calcine it, 'till it be almost red hot, and then quench it in the best rectified *Spirit of Vinegar*; when it is extinguished, decant the Spirit from the *Gold*; make the *Gold* dry, heat it again, and extinguish in the former *Vinegar*; which work repeat six or seven times.

XXXIII. Then dry your *Gold*, and *Amalgama* it again with the former *Mercury*, and distil again as at

first; and this do so long 'till the *Gold* will not *Amalgama* with the *Mercury*; then calcine the *Gold* again, and extinguish it in the former *Spirit of Vinegar*, which work repeat as before, six or seven times; and as your *Spirit* decays or wastes, add to it fresh *Spirit of Vinegar*. All these Operations you must so long continue, 'till all the *Semen*, *Salt*, or *Mercury* coagulate, is extracted out of the *Quicksilver*.

XXXIV. Take then fresh *Quicksilver*, and work in all things as before, by *Amalgamating*, *Distilling*, *Calcining*, and *Extinguishing* in the said *Spirit of Vinegar*; and continuing still with other fresh *Quicksilver* so long; 'till you think you have enough from the *Gold*.

XXXV. Then take this *Spirit of Vinegar*, impregnated with the whole *Essence of Gold*, evaporate it, or distil it very softly off, so will the *Essentia Auri* lye at the bottom like a yellow Salt, which dissolve in fair Rain-water distilled; filtre and evaporate again softly, then put it into a small Re-

sort in a *Sand-beat*, with an indifferent large *Receiver*; give Fire by degrees, and it will come over in a *white Spirit* like Smoak, and *Red* like Saffron: Being resolved into a red Liquor, let the Fire go out, and keep the Essence for use. It is one of the greatest Medicines under the Sun; three or four Drops of it are able to extinguish any Sickness curable.

The OPENING of SOL and LUNA.

XXXVI. **T**ake of the *Red Lyon* twelve parts, pulverize it well, and grind it with one part of the Calx of *fine Gold* or *Silver*: Put all into a small Bolt-head, set it in Sand to the Neck, which Neck must be very well Luted; give the first degree of Fire for a Week; the next Week the second degree; the third Week the third degree; and the fourth Week the fourth and last degree, to a hissing, so that if a drop of Water fall upon the Sand

it may hiss.

XXXVII. Then let the Fire go out, and cut the Glass with a Ring; take the Crystalline Matter, (like a Ring near the Neck of the Glass,) pulverize and grind it with its weight of the Calx of *fine Sol*, or *Luna*, as aforesaid; pass the afore-mentioned four degrees in eight Hours, to a hissing; open the Glass as before, and take the *starry Crown*, which is the living Gold or Silver.

XXXVIII. Th's *Living Gold* or *Silver* augment by digestion, with a twelfth part of *fine Sol* or *Luna* at a time, as often as you please, or till you have a sufficient quantity of the same: Take of this *Living Sol* or *Luna* a small quantity, digest it in Ashes till it changes Colours, viz. towards *Red* or *White Earth*: Take then this *Red* or *White Earth*, Amalgamate it with *Living Gold* or *Silver*, and *Calx*; digest again in a Glass *Hermitically Sealed*, till it comes to a perfect *Redness* or *Whiteness*.

LIBRI PRIMII.
FINIS

Clavis Alchymix:

O R,

HERMES TRISMEGISTVS,
KALID PERSICVS,

A N D

GEBER ARABS;

All Translated out of the best *Latin* Editions into *English*, and Claused, for the sakes of the Lovers of Learning.

To which is Added,

A Singular Comment upon the First Book of
HERMES, the most Ancient of Philosophers.

By *WILLIAM SALMON*,
Professor of Physick.

The Second BOOK.

L O N D O N,
Printed for *J. Harris*, and *T. Hawkins*, 1692.

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Clavis Alchymiae:

O R,

HERMES TRISMEGISTUS.


KALID ARABS.

A N D

GEBER ARABS.

All Translated out of the best *Latin* Editions into *English*, and Claused, for the sakes of the Lovers of Learning: To which is added, a singular Comment upon the First Book of *Hermes*, the most Ancient of Philosophers.

By WILLIAM SALMON,


Professor of PHYSICK.

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Printed for John Harris, and Thomas Howkins, 1691.

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Hermetis Trismegisti Tractatus Aureus.

The Golden Work of *Hermes Trismegistus*;
Translated out of *Hebrew* into *Arabick*,
then into *Greek*, afterwards into *Latin*;
and now done out of *Latin* into *English*,
Claused, and largely Commented upon,

By *WILLIAM SALMON.*

CHAP. I.

*The Preface Explicating, in part, the Prima
Materia.*

I. HERMES: *Even
Hermes himself saith,
I have not in a very long Age,
ceased to try Experiments, nor
have I spared any Labour of
mind: But I obtained the
knowledge of this Art, by the
Inspiration of the Living God
only, who esteeming me his
Servant worthy, did reveal
and open the Secret to me.*

Salmon. There are three
things which are certainly
most necessary to the at-
tainment of this knowledge.
1. An Unwearied Study.
2. A Continued Experience.
3. And the Divine Blessing
going along with all. With-
out these, it is not probable
any Man can attain the
knowledge of this Secret.

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There

There must be a diligent Study, and a serious Meditation in the Soul, concerning this thing: Then these things thus meditated on, must, by experience, be brought to ocular demonstration; nor, if you miss many times, must you be weary with trying. Lastly, you must all along attend the Blessing of God for his assistance: 'Tis that Eternal Spirit of God which goes through, and pierces all things, which generates, and preserves that which is generated: His Spirit of heat decocts, and coagulates that which is thin, rarifies that which is too thick, warms the cold; and raises up to life that which has been dead and buried.

II. Hermes. *Who has given to, or bestowed upon rational Creatures, the power and faculties of truly judging and determining, not forsaking any, so as to give them an occasion to cease searching after the Truth.*

Salmon. 'Tis true, that Adam before the Fall was

adorned with the fulness of light and knowledge above all other Creatures, shining like *Sol* among the Stars; but after his Fall, that prime perfection was much eclipsed, and he was drove out of the Garden, into a Wilderness among the Beasts which perish; yet not without a promise of Restauration, and remission of his Transgression, by one Eternal Sacrifice, through the diffuence and power of whose Spirit, Man is put into a possibility of attaining a measure of the true and perfect knowledge and understanding even in this life.

III. Hermes. *For my part, I had never discovered any thing of this matter, nor revealed it to any one, had not the fear of the Judgments of God, or the hazard of the Damnation of my Soul for such a Concealment prevailed with me. It is a debt I am willing to pay to the Just; as the Father of the Just has liberally bestowed it upon me.*

Salmon.

Salmon. That is, revealed them so as that the Sons of Art might understand them, not to the Profane and Unworthy, and Scoffers: For the Oracle of Truth himself has long since told us, *It is not fit to give the Childrens Bread to Dogs; though they may eat of the Crumbs which fall from the Masters Table.* Some Men the Scriptures of Truth have compared to Dogs, yea, Greedy Dogs, Wolves, Foxes, &c. These can never come to sit at the Table, and feed of the Divine repast; 'Tis a Transgression against the Law of Nature, which is the Law of God, which deserves the Divine Vengeance for a punishment: And such indeed is the revealing of forbidden Secrets to such to whom they do not belong. And saith Raimand Lully, *Thou shalt reserve and keep that Secret, which is proper only to God to reveal, and thou dost justly conceal those things, whose revelation belongs to his Honour; otherwise thou shalt be condemned in the Great day,*

as a Traytor to the Majesty of God, nor shall thy Treason be forgiven thee.

IV. Hermes. Now understand, O ye Children of Wisdom, that the knowledge of the four Elements of the Ancient Philosophers, was not Corporally, nor Imprudently sought into: Which are through patience to be attained, according to their kind, which through their own operation are bidden or obscured. You can do nothing, except the matter be compounded, because it cannot be perfected, unless first the various Colours are throughly accomplished.

Salmon. Hermes now begins to give a description of the Great Work, which he calls the knowledge of the Elements, but not of those Elements which are foolishly discoursed of in the Schools of the Peripateticks: They speak of an Element to be *Corpus Simplex*, but our Hermes saith, They are not to be understood Corporaliter. Ergo πνευματικὸς ὁ κοπιῶν, i. e. Spiritualiter & Sapienter, that is, Spiritually

tually and Wisely. Thus the Principles of Art are said to be four Elements, *Earth, Water, Air, Fire*, as *Hermes* indigitates, but what these are in a Spiritual sense, the *Peripatetick* knows not, which the same *Hermes* interprets in another place, the *Soul, Spirit*, and *Body*; and which *Paracelsus* calls *Salt, Sulphur*, and *Mercury*. Others make but two, as the *Agent* and *Patient*; *Masculine* and *Feminine*; *Sulphur* and *Mercury*: Others but one only, viz. The *Aqua Philosophica*: There are many other Names by which this Matter is called, but the Subject, or *Prima materia*, is one only: because it is, as it were, the Cardinal hinge upon which all the rest turn, which the Philosophers explicate to be their *Mercury*, which is the beginning, the middle, - and the end of the Work, and without which, whoever labours, labours in vain; and yet it will do nothing without it be compounded, because it cannot be perfected without its colours are thoroughly accomplished:

The Body and the Soul; or the Salt and the Sulphur, cannot be united in their most minute parts, without the help of the Spirit which is *Mercury*. *Luna* and *Sol* cannot procreate without the help of *Mercury*, which extracts the *Semen* from both the Bodies, and in the center of the Earth, as its proper Vessel, digests and perfects it. Therefore *Mercury* does nothing of its self, except something be added to it by which it may be mortified.

V. *Hermes*. Know then, that the Division which was made upon the water by the Ancient Philosophers, is that which separates it, or converts it into four other substances; one into two, and three to one; the third part of which is color, or has tincture, to wit, the coagulating humour or moisture, but the second and third Waters are the Weights of the Wise.

Salmon. This Water to be divided, is the same with the four Elements before spoken of, viz. The *Aqua Philosophica*.

Philosophica: This must be divided into four parts, viz. The one part into two; adding three parts to one; from whence arises seven parts: He divides the differences of the Colors into two threes, that is, into three Red Spirits, and three White, which three Spirits have their rise from the one *Aqua Philosophica*, and are resolved into the same again.

VI. Hermes. Take of the humidity or moisture, an ounce and half: of the Southern Redness, viz. *Anima Solis*, a fourth part, i. e. half an ounce, of the Citrine Seyre in like manner half an ounce: of *Auripigment* half an ounce, which are eight; that is three ounces: Now understand that the Vine of the Wise Men, or Tree of the Philosophers is extracted or drawn forth in three, but the Wine thereof is not perfected till at length thirty be completed.

Salmon. He Essays to explicate the proportions of the Philosophick Ingredients, under various Names;

for that which he calls the Humidity, the Southern Redness, *Anima solis*, Seyre Citrinum, *Auripigment*, the Vine of the Philosophers, and their Wine, have no other signification, but that the *Aqua Mercurii* should be seven times distilled, which after the eighth Distillation, the *Compositum*, by the force of the fire, is converted into Ashes, or a most subtil powder, which by reason of its purity and perfection resists the fire: neither wonder that eight parts and three ounces are equivalent, for by the former Section, the one part is divided into two, to each of them, there is added three parts, which are the true and Philosophick Proportions, called by Hermes, the Weights of the Wise.

VII. Hermes. Understand then the operation. The Decoction doth diminish the matter, but the Tincture does augment it: Because Luna in 15 days is diminished [in the Heaven] and in the third operation [viz. after the Conjunction with Sol] it is augmented. This is

then the beginning and the end.

Salmon. Here *Hermes* elucidates the Philosophick Work by a most familiar Example of the *Phases* of *Luna*; and so it is, the Mineral Process in this Philosophick Work, exactly answering to that Parallel in Heaven. Some divide the Operation of the Stone into two parts, viz. the former and the latter. The former *Hermes* explicates by the notion of *Decoction*, which does diminish the matter, dissolves it, as it were destroys it; but being thus Dissolved and Corrupted, it is through Regeneration (by the Medium of perfection) restored again. This done,

then follows the latter part of the Operation, by means of which the Virtue and Power of the Stone is made wonderful, brought to its highest perfection, and multiplied (as it were) in infinitum. In these few words of *Hermes*, are comprehended the whole Work, and in them it is plainly laid open from the beginning to the end. In a word, it is like the Husbandman Sowing his Seed in the Ground, which must first Die, be Corrupted and Putrefied, before it can be possess'd of a new Life, by which it must arise and yeild its Hundred Fold Increase: the first Life, the first Birth, the first Body, must Die, and give place to the second:

CHAP. II.

The First Exposition of the Matter.

I. **H**ERMES. Behold, I have Exposed to you that which was hidden, and the work is both with you and for you: that which is within,

is quickly taken out, and is Permanent or fixt; and you may have it either in the Earth, or in the Sea.

Salmon.

Salmon. This secret Work commends it self to its Children ; and the series of the Operation demonstrate, that the Regenerating Spirit is within the Matter, but adheres to it invisibly. In Elementary and Gross Bodies, it is not manifest, except they be reduced into their first Essential Nature or Being ; for so this Spirit of Regeneration which is the Seed of the Promise, the Heaven of the Philosophers, out shining the Glory of the Stars, is brought forth to View. That which is Sown is not quickned except it Die, it is Sown in Corruption, it Rises in Incorruption, it is Sown in Dishonour, it is Raised in Glory. The Sea is the *Aqua Philosophica*, which entering into, and Opening the *Terra Philosophica*, brings forth the *Gold bearing Vine* of the Philosophers

(self, which is spoken of the remaining Earth.

Salmon. Argent Vive is indeed the *Prima Materia* of the Philosophick Work, but (say the Philosophers) beware that you use not the Vulgar Argent Vive, or Quick-Silver; for if you do, you will be deceived. Our Silver is not Vulgar, for that is Dead, and unfit for Our Work ; you must have that which is Living, which is rightly Prepared by Art for the perfection of Nature. Our Mercury is Philosophick, Fiery, Vital, Running, which may be mixed with all the other Metals, and separated again from them. It is prepared in the innermost Chamber, there it is Coagulated : Now, where Metals grow, there they must be found : If you have found this Argent Vive, the residence of the Philosophick Earth, keep it safely, for it is worthy : If you have brought your Argent Vive to Ashes, or Burnt it by the Power of the Fire, you have an incomparable Treasure, a thing much more

II. Hermes. Keep therefore your Argent Vive, which is prepared in the innermost Chamber of the Bridegroom, in which it is Coagulated ; for that is the Argent Vive it

more Pretious than Gold. This is that which Generates the Stone, and it is Born of it, it is the whole Secret, which Converts all the other Metalline Bodies into *Sol* and *Luna*, making Hard Soft; and the Soft Hard, putting Tincture and Fixity upon them.

III. *Hermes.* *He therefore that now bears my Words, let him search into, and inquire, from them; it is not for the justification of the Work of any Evil Doer, but to give to every good Man a Reward, that I have laid Open or Discovered all things which were hid, relating to this Science; and Disclosed and made Plain and Open to you the greatest of Secrets, even the Intellectual knowledg.*

Salmon. The Philosophers ever Discourse in Parables and Figures; nor is it fit that all things should be revealed to every Body; the matter is to be enquired after, and diligently Searcht into; without Labour and Pains, nothing is to be obtained; but Wisdom enters

not in to profane Souls, nor dwells in a Body subject to sin, as the Wise Man affirms. And altho' *Hermes* has spoken in this Book many things concerning this most noble *Arcanum*, and has over-past nothing, yet he has not spoken so plainly as that every profane and unworthy Person may understand it, but has left the Mystery to be unfolded by the Sons of Wisdom.

IV. *Hermes.* *Know therefore ye Children of Wisdom, and ye seekers after the Fame thereof, that the Vulture standing upon the Mountain, cries out with a great Voice; saying, I am the White of the Black, and the Yellow of the White, and the Citrine of the Yellow, and behold I speak the very Truth.*

Salmon. The Mountain upon which the Vulture stands, is a fit Vessel placed in a well Built Fornace, encompassed with a Wall of Fire; at the foot of which Mountain is a watchful Dragon, who is full of Eyes, and can see before him and behind him, who

who is Vigilant and Careful in keeping the Entrance or Passage into the Mountain, lest the unworthy should Ascend to the height thereof, where is hid the Secret Stone of the Philosophers: It is impossible for any to enter here, unless the Dragon be laid a Sleep; *Hoc opus, hic Labor est*, to find out the means how this is to be done, how this Beast is to be circumvented, that we may obtain this so desirable Treasure is the Work of the Philosopher. Three things are commended for this purpose, first Crude Argent Vive made into Pills, and Gilded with Gold: Second, a Sulphur of *Mars* extracted with *Sol*. Third, The water of the Philosophers. These things being rightly given, will so lay him a Sleep, that Night and Day you may continually have Egress and Regress. Being once entred, and Ascended the Mountain, the *Vulture* or *Crow* will shew you the way where the Colors appear. 1. *Black* which is the beginning of the Art. 2. *White* which is the mid-

dle. 3. *Red* which is the end of the whole Work.

V. Hermes. *Now the chief principle of Art is the Crow, which in the Blackness of the Night, and Clearness of the Day, flies without Wings. From the bitterness existing in the Throat, the Tincture or Tinging matter is taken: But the Red goes forth of its Body, and a meer Water is taken from its back parts.*

Salmon. The *Vulture* and the *Crow*, are both but one thing, but in differing States, it is the *Vulture* while it is Active and devouring; and the *Crow* when it lies in a more passive Nature. The *Vulture* is the *Mercury* of the Philosophers prepared by help of *Vulgar Argent Vive*: And the *Crow* is the Infancy of the Work, wherein the said Philosophick *Mercury* is United with its Solar Ferment. The blackness of the Night is the Putrefaction thereof, and the clearness of the Day, its Resurrection into a State of Purity. *It flies without Wings, being Born or carried by the*

the fixt Nature; and *the bitterness in the Throat*, is the Death of the first Life, whence is Educ'd the Soul, which is the Red and Living Tincture taken from the Body : *And the Water* is the Viscous Humidity , made of the Philosophers Argent Vive, which radically dissolves all Metals, and reduces them into their first *Ens* or Water ; and also reduces common Quick-Silver into the same, by a Simple Imbibition, for ever.

VI. Hermes. *Understand and accept of this gift of God, which is hidden from Ignorant and Foolish Men. This hidden Secret which is the Venerable Stone, splendid in Color, a sublime Spirit, an Open Sea, is hid in the Caverns of the Metals: Behold I have exposed it to you; and give thanks to the Almighty God, who teaches you this knowledge: If you be grateful, he will return you the Tribute of your Love.*

Salmon. Fools, and unlearned, are excluded from the knowledge of this Mystery, viz. Such as are un-

acquainted with the gift of God ; which is a measure of his Holy Spirit. *He calls it a Stone, yet says, it is a Spirit;* for was it not a Spirit, it could not Penetrate and Tinge other Bodies by an absolute Unity and Conjunction : Bodies and Matter cannot do this, the most that they can do is but to touch one another in their Superficies ; for all matter is Dead, and no Dead thing can penetrate into the property of another, but only (at most) lie side by side with it. And to make the matter the more sensible to your understanding, *he compares it to an open Sea,* for that this Spirit peirces Bodies, and is joyned to them, even as Water is joyned to Water, or as the Salt Body thereof is joyned with its Aqueous parts. *It is hidden in the Caverns of the Metals,* that is, if you seek for it in any thing that is not Metalline, you stumble at the Threshold.

VII. Hermes. *You must put the matter into a moist fire, and make it to Boil, which Augments the Heat of the Hu-*

mour or Matter, and destroys the Dryness of the incombustible Sulphur; continue Boiling till the Radix may appear then Extract the Redness and the light parts, till only about a third remains.

Salmon. There are said to be three Species of Decoction. 1. An external Fiery heat in *Humido*, and is called *Elixation*. 2. An external heat in *Sicco*, which is called *Affation*. 3. An internal natural heat in *Humido*, called by the Greeks *μακρυναις*, i. e. *Maturity*, or the Ripening and perfecting heat. Now which of these it is, that *Hermes* speaks of is the question. The first, and the third differ in this. The first is an external Fiery Heat. The latter an Internal Natural Heat. In my Opinion both are to be admitted. The Natural Heat Internal, is the Cause of Generation and without that, the External Heat can do nothing: Hence we conclude the Heat to be twofold. 1. *External* to excite. 2. *Internal* to perfect, both which ought to be made in *humido*: for all Genera-

tion is naturally made in *Calido Humido*, in a moist Heat, which *Hermes* calls *ignem Humidum*: as if he should say the Fire is twofold, which you must use, viz. *External* and *Internal*. He seems to make his Coction double, 1. In the time of Augmentation. 2. In the Ultimate perfection or Maturity, and so long this Fire is to be continued, till the Radix does appear, i. e. the Seed of Metals. The same method that Nature takes in Generating Herbs and Plants, she takes in Generating Metals, whose Seed is extracted by the help of Art, which Seed is only and truly the Philosophers Mercury, in which all the Metals are resolved into their first principles, and in which is imprest the Character or Power of Transmutation. They all err who think to reduce Metals only into Crude Mercury, and not into their Radix, as *Hermes* speaks, viz. into their Seeds, which is the first Matter living in Metals: and from thence Nature ever goes forward, never back-ward till she

she comes to perfection. neither *Hermes*, nor any of

VIII. *Hermes*. For this Cause-sake, the Philosophers are said to be Envious or Obsecure, not for that they Grudged the thing to the honest or just Man, to the Religious or Wise; or to the Legitimate Sons of Art? but to the Ignorant, the Vicious, the Dishonest: lest evil Persons should be made powerful to perpetrate sinful things: for such a fault the Philosophers must render an account to God. Evil Men are not worthy of this Wisdom.

Salmon. It appears that

the other Philosophers did Envy or Grutch the true knowledge of the matter to the Pious, Just, and good Man, but only to the Profane and Wicked, they did not think it fit to give the Childrens Bread to Dogs, for which Cause-sake, they always keep the *Prima Materia* Secret, and left it as a Legacy to the Legitimate Sons of Art; but the manner and way of working it, through all its various Operations, they have faithfully and plainly declared to the least *Iota*, or Tittle.

CHAP. III.

The Names and First Operation Explicated.

I. **H**ERMES. Now this Matter I call by the Name of the Stone; the Feminine of the *Magnelia*, the Hen, the White Spittle, or Froth, the Volatile Milk, the Incombustible Ashes; so that it might be hidden from the simple and unwise, who want understanding, honesty, and good-

ness: which notwithstanding they signified it to the Wise and Prudent by one only Name, which is the Stone of the Wise, or the Philosophers Stone.

Salmon. There are various Names, by which the Philosophers call it, as *Sol*, *Gold*, *Brass* of the Philosophers,

phers, *Magnesia*, the pure Body, clear Ferment, Elixir, Masculine, Fixt Argent Vive, Incombustible Sulphur, Red fixed Sulphur, the Rubin, *Kibrick*, Green Vitriol, the Greenness, Redness, burnt Brass, Red Earth, the Water of Sulphur, *Aqua Mundi*, Spittle of *Luna*, Shadow of the Sun, Eyes of Fishes, Sulphur, sharp Wine, Urin, Light of Lights, Father of Minerals, Fruitful Tree, Living Spirit, Venom, most strange Vinegar, White Gum, Everlasting Water, *Aqua Vitæ*, a Woman, Man, Masculine, Feminine, a Vile thing, Azot, First Matter, *Principium Mundi*, and therefore Argent Vive, Mercury, Azot, *Plentiumam*, *Hypostasis*, White Lead, Red Lead, Water, the Crow, Iron, Silver, Lime, Jupiter, Vermilion, Whiteness, all signifie but one thing, Our Stone, but in diver times and degrees of Operation. So also, White Earth, White Sulphur, Ethel, Auripigmentum, Arsenick, Chaos, a Dragon, Serpent, Toad, Green-Lyon, Red-Lyon, Camelion, Quintessence,

Virgins Milk, Radical Humidity, Unctuous Moisture, Sperm., Sal Armoniack, Hair, Urine, Antimony, Philosophers Lead, Salt, a Bird, Microcosmus, Cinna-ber, do all signifie but one and the same thing.

II. Hermes. *Conserve therefore in this the Sea, the Fire, and the heavenly Bird, even to the last moment of its Exit. But I deprecate, or wish a Curse from our Benefactor, the great and Living God, even to all the Sons of the Philosophers, to whom it shall please God to give of the Bountifulness of his Goodness, if they shall undervalue, or divulge the Name and Power thereof, to any Foolish or Ignorant Person, or any Man unfit for the knowledge of this secret.*

Salmon. He teaches here, that in the matter of the Stone, is to be Conserved the Sea, the Fire, and the Heavenly Bird, to the Perfection or Consummation of the Word; by the Sea, is understood the Humidity of the Mercury, for that no Generation can be made

in a dry, but in a humid matter. Therefore Mercury is to be Conserved in a Liquid form, *citra tamen sui Corruptionem*, but without its Putrefaction; for that hard things or Bodies, as *Raymund Lully* saith, receive not the Heavenly Virtue, nor yeild to the heavenly Influences. A Seal puts not its Print upon a hard Stone, but upon soft wax: so our matter, by being made soft and Rarified, is made fit to receive the influx of the superior Bodies, *i. e.* of *Sol* and *Luna*, and is made to obey the Government of the *Sun*. By the Fire and the Heavenly Bird, is understood the twofold Fire, the External and the Internal, with both which it is to be conserved and nourished to the end of the Work.

III. *Hermes*. *Whatever any Man has given to me, I have returned it again; nor have I been behind hand with any, or desisted to return an equal kindness; even in this Friendship and Unity consists the chief matter of this Operation.*

Salmon. This not only demonstrates the Generous and Noble Spirit of our great *Hermes*; but also the relation, which the parts Composing this Magistery have one to another; for saith he, *even in this Friendship and Unity consists the chief matter of this Operation.*

IV. *Hermes*. *This is the concealed Stone of many Colors, which is Born and brought forth in one Color only: Understand this and conceal it.*

Salmon. By the many Colors, here is understood the *Black*, *White*, and *Red*, of which we have spoken before: and tho' there may appear many other Colors in the course of the Operation, yet those three are the chief; of which, the one Color which for ever remains, is the *Never-fading Red*, than which, nothing can be more noble or perfect; this, if thou attainest to be an Adept, a true Son of Art, be sure to hide and conceal it, as here thou art admonished.

V.

V. Hermes. *By means of it, (through the permission of the Omnipotent) the greatest Disease is Cured; and every Sorrow, Distress, Evil, and hurtful thing may be Evaded: and through the help thereof, you may come from Darkness to Light; from a Desert or Wilderness to a Habitation or Home; and from Straightness and necessities, to a large and ample Fortune.*

Salmon. This Our Tincture, Our Elixir, Cures not only all the Diseases of

Metals, but all the cureable Diseases in Humane Bodies: It gives also, not only Health and long Life, but removes Poverty and Want, and the attendant Evils of a narrow and pinching Fortune. It is indeed the great preservative against all the Afflictions, Sorrows and Miseries of Humane kind, of what Nature and quality soever. It is 'Nectar and Ambrosia, to all the Vital Powers, through the Efficacy of which, Nature is made able to contend, resist, and overcome all her adversaries.

CHAP. IV.

A Continuation of the Explication of the First Operation.

I: **H**ERMES. Now my Son, before all things, I administer thee to fear God, in whom is the Blessing of your undertakings; and the Uniting and disposing of every thing which you Segregate, put together, or Design for this purpose:

Salmon. This great Philosopher well knew, that the only way to attain to the Mystery, was to be acquainted with that Spirit which knew all things, yea the deep things of God; and to be acquainted with that Spirit, was to fear God, for
O so

so says the Holy Spirit it self. *The fear of the Lord is the beginning of Wisdom, and the Knowledge of the Holy is understanding: And therefore our Hermes advises us, above all things to fear God, in whom is the Blessing of this undertaking. He shall not Err, who becomes acquainted with, and joyned to, that Spirit which is the Fountain of all Knowledge and Wisdom: For being United with that, you are Centred into the very Root from whence all Wisdom and Knowledge spring, and being Ingrafted into that Root, the true understanding will grow up in you, and fill you even as the Soul is filled with Life.*

II. *Hermes. Whatever I speak or write, consider it, and reason about it in your mind: I advise not them who are depraved in their Reason and Understanding, nor the Ignorant, or Insipid of Judgment. Lay hold of my Instructions, and Meditate upon them; and so fix your Mind and Understanding [to conceive what I say,] as if you your self were the Author of these things I write.*

Salmon. He here speaks to such as fear God, not to be depraved in their understandings, (as all Profane and Wicked Men are) nor the Ignorant (who are unacquainted with the true Fountain of knowledge, which is the Spirit of the Living God, as he himself has instructed, Chap. 1. Sect. 1. foregoing:) nor to the Insipid of Judgment, (who has not Pondered nor Meditated upon these things.) You must Enter with your Spirit and Soul into the Center of Nature, and there behold how all things are begun, continued, and perfected; but you must first enter into that Universal Spirit, which is the Former of all things, which pierces through, and dwells in that Central Root; and by entering into that, it will, like as a Vehicle, carry you into the same Root, where all things are hidden, and reveal to you the most abscondite Mysteries, and shew you as in a Glass the whole work, and all the Operations of Nature.

III.

III. Hermes. For to what Nature is hot, if it shall be made cold, it shall do no hurt or injury to it; so in like manner, he to whom Reason is become a guide, does shut against himself, the Door of Ignorance, lest he should be securely deceived.

Salmon. That is, if the Spirit and Soul, or hot Mercury and Sulphur be made more cold, by a Conjunction with the cold Body, you shall not do a miss, but proceed rightly on in the Work: and this you must apprehend by your Reason, and the Nature of the thing. He to whom (saith he) Reason i.e. the Spirit of knowledge, is become a guide, does shut from himself the Door of Ignorance; i.e. open to himself the Door of knowledge, leading into the Mysteries of this Our Philosophick Work.

IV. Hermes. Take (my Son) the Flying Bird, and Drown it Flying; then divide, separate, or cleanse it from its Filth, which keeps it in Death;

expel it, and put it away from it, that it may be made Living, and answer thee, not by Flying in the Regions above, but truly by forbearing to Flie.

Salmon. In this our Art are two Principles which spring from one Root, and which are the subject of our Stone, viz. Argent Vive, and Sulphur; of which, the one is Volatile and superior, the other fixt and below, from the Conjunction of which often repeated, is made the true and Philosophical sublimation and fixation. And that is the fixation when the Body receives the Tinging Spirit, and takes from it its Volatility; this is done by frequent Reiterations, till a Calx of perpetual duration is produced, and will remain forever in the Fire: But in the very beginning of this work the substance of the Stone, which in it self is most fixed, by a Spirit not fixed or Volatile, as Sea Water, acetum radicum, and such like, is to be made Volatile. And by this means it will be more fit to be cleansed of its Filth,

or Rust, which in metals is a most certain sign of Imperfection.

V. Hermes. If therefore you shall deliver it out of its Imprisonment, or Cage, or Straights, then afterwards you shall Order and Govern it, according to the number of days I shall note to you, according to Reason; and then it shall be a Companion to thee, and by it, thou shalt be made great and powerful.

Salmon. That is, the fixed Body is to be lifted up by sublimation, and to be so often repeated, till the Volatile is made fixed, or fixed with it: But this is not to be done hastily, or all at once, but by little and little, and by degrees. Lest by too great a haste you break the Vessel, or come to some other hurt. God himself, made all things in Number, Weight, and Measure; that is, in due and just proportion, as well in respect of Time as Matter. If you proceed wisely in this Case, you will receive the fulness of your expectations.

VI. Hermes. *Extract from the Sun Beams the shadow, and the sordid Matter, by that which makes the Clouds hang over it, and Corrupts it, and keeps it from the Light, because by its Torture and Red Fiery Heat, or Redness it is Burned.*

Salmon. The shadow always goes along with the Body, walking in the Sun. Now that a clearer Light may appear through the Body, without any shadow, the Body must be opened, made thin, and dissolved; which is the Patient, by the Spirit or Sun-Beams, which are the Agent, the living Fire, by whose Power it is brought to a Calx, and the Corruptible part is Burnt up and destroyed, or made fit to be separated.

VII. Hermes. *Take this Redness Corrupted with the Water (which resembles the Matter, holding the Fire as in a live Coal) from it: As often as you take this Redness Corrupted in Water, away from it, so often you have the Redness*

ness Purified, then will it Associate it self, viz. become fixed, and Tinged, in which station it will rest for ever.

Salmon. That is Our Magnesia, which is sown in our Philosophick Earth, is to be Corrupted or Putrefied; and then to be Digested, Coagulated, Sublimated, Incrated, and Fixed. This Magnesia, or Redness is thus made pure by separation, and then it becomes Dissolved, Digested, Coagulated, Sublimed, Incrated, and Fixed, and Tinged, being first lift up into the highest Heavens, and then Buried again in the deepest Earth, that therewith it may arise, and in the same have a Habitation, and be fixt for ever. The Water is the Spirit; the Redness is the Soul or Tincture; and the Earth is the Body. Now the Spirit is the Life of the Soul, as the Body is the Clothing or Habitation thereof: so that the Body is a substance, fixed, dry, and containing both the Spirit and the Soul. The Spirit Penetrates the Body;

the Body fixes the Spirit; the Soul conjoyned, Tinges of its own Color, whether it is White or Red.

VIII. *Hermes.* Return the Coal, being extinct in its life, to the Water, in the thirty days I note to thee, so will you have a Crowned King, resting upon the Fountain or Well, but drawing it from the Auripigment, and wanting the Humour or Moisture: Now have I made the Hearts of the attentive, who hope in thee, glad, and their Eyes beholding thee, in the hope of that which thou possessest?

Salmon. The Life of the Coal is Fire, which being removed from it, is like a Dead Body; nor in a Coal only, but in all other things, it is Fire that excites or stirs up the Life, comforts it, and conserves it: Yea, the Essence of Life is nothing else than Pure, Naked, Unmixed Fire: not that which is Corrupting and Elementary, but that which is Subtil, Cœlestial, and Generating all things. This in Metals is the *Aqua Philosophica*, Ole-

agrosa, & Sulphurea, and in this the Earth is to be raised up in the space of 30 days, which is a certain Number for an uncertain: By the Crowned King, is meant the perfection of the Tincture. The Well is the Fountain of the Philosophers, inexhaustible; out of which it draws the Auripigment or eternal Tincture, but wanting indeed its moisture, or Running-Water, which is for so long time to be Digested and Boiled with Fires, &c.

IX. *Hermes. Now the Water was first in the Air, then in the Earth: restore thou it then, to the superior places, through its own meanders or passages, and (not foolishly or indiscreetly) change or alter it: and then to the former Spirit gathered in its Redness, you must carefully and leisurely joyn it.*

Salmon. Convert the Elements, and you shall have what you seek. The Earth which is Cold and Dry, agrees with the Water in one quality, which is cold.

The Air which is Hot and Moist, participates with the Fire which is Hot and dry; and consequently the Earth with the Fire, because of its Driness. The Earth is the only true and first Element of the Stone, which by a Philosophical Calcination is to be Burnt up, and Rarified, afterwards to be Dissolved in a Moist place into a Ponderous Water: This by Sublimation is made more subtil and converted into Fire. This Oyl by a most strong Fire into Ashes, or a Red Rubicund Earth. Thus the *Dragon* devours his own Tail; and the *Pelican* with her own Blood, nourishes her Young ones. The Blood of the *Pelican* is this Red Spirit. Now nothing is joyned together with it, but that which before was separated from it. This Mixtion of the Elements is not Corporeal, but Spiritual; not with Hands done, but the work of the Metalline *Archens* or Spirit, which you ought well to know, and then you will not long err from the Truth.

CHAP. V.

A Dialogue between Hermes and his Son.

I. HERMES. Know thou my Son, that the fat of our Earth is Sulphur; that Sulphur is Auripigment, Siretz, or Colcothar, of which Auripigment, Sulphurs, and such like, some are more vile or mean than others, in which there is a difference or diversity. Of this kind also is the Fat of Gummy Substances; to wit, of Hair, Nails, Hoofs, and Sulphur it self; Oyl of Peter, and the Brain or Marrow, which is Auripigment. Of the same kind also is the Cats or Lyons Claw, which is Siretz: The Fat of the White Bodies, and the Fat of the two Oriental Argent Vives, which Sulphurs are caught hold of, and retained by the Bodies.

Salmon. All these are only Various Names, by which the Philosophers call the one thing, and under which they Cloud it. But the most Acute Ripley saith,

it is Argent Vive, but not the Vulgar, that without which nothing that exists, is able to be. If therefore, there be nothing under the Sun, in which this Argent Vive is not, Our Hermes has not done absurdly, to call it by these Names; tho' possibly there may be some one thing, which may contain more of it, that which is more pure, also generous, and more ripe or perfectly digested, than all the other things besides. Authors say, it is chiefly found in the Roots of Metals, which Roots are in the Air, and the Tops of the Mountains. It behoves you therefore, to have a perfect and solid knowledge of this Argent Vive, before you attempt any thing in this Art. And this is to be Communicated only to the Faithful Disciples of this Science. Be diligent with your whole mind,

mind, consider, think, ruminate, volve and revolve, meditate and reason with your self concerning it, and through the Divine Assistance, you will certainly attain to the knowledge thereof.

H. Hermes. I say more, that this Sulphur does Tinge and Fix; and is contained and held by the Conjunctions of the Tinctures. Fats also Tinge, but withal they fly away, in the Body which is contained, which is a Conjunction of Fugitives only with Sulphurs and Aluminous Bodies, which also contain and hold the Fugitive Matter.

Salmon. He distinguisheth here between the true and Philosophick Tincture, and the Fictitious or Sophisticate. The true is made of a Fixt and Incombustible Sulphur, for which Cause also, the Bodies are rendred fixt and Incombustible: for every Transmutation is made subject to the nature of the thing Transmuting, and not of the thing to be Transmuted; it is needful therefore,

that you make choice of the best Sulphur for this Work. The Vulgar is Foreign, for that it is deficient, Blackens, and Corrupts, having also a double superfluity, viz. an Inflamable substance, and an Earthly Feculency. Therefore you must find out another, which is a simple Fire, and Living, and is able to Revivifie Dead Bodies, to bring them to the highest perfection, and to perfect them with the ultimate maturity. Such a Sulphur saith *Avicenna* is not to be found upon Earth, except in the Bodies of *Sol* and *Luna*. In *Sol* indeed is the highest of Perfection, because it is more digested and decocted; when therefore, the Tincture is prepared with this Sulphur, down below, in the Bottom of Obscurity, it is carried *Gradatim* up to the highest Glory, with the greatest splendor of spirituality, so that any Body whatsoever being melted with the Fire, it Tinges, and so firmly adheres to it, that it cannot for ever be any more separated therefrom. But the So-

Sophisticate Tincture which is made from the middle Minerals, from burning Sulphur, Arsenical, Aluminous, and such like, are not able to defend either Bodies, upon which they are projected, nor yet their own proper substance from the violence of Fire, but together with the Bodies they flie away, and by the force of Fire Vanish into Air.

III. Hermes. *The order, method, management and disposition of the Matter sought after by the Philosophers, is but one, in Our Egg. Now this in the Hens Egg, is in no wise to be found. But left so much of the Divine Wisdom, as is seen in a Hens Egg, should be distinguished; we make in imitation thereof, a Compositum from the four Elements, jointly fitted and compacted together.*

Salmon. The Description of the Philosophick Egg is various, which the Philosophers divide into four parts, according to the number of the four Elements. 1. *Putamen*, the Shell, which

they make the Earth. 2. *Albumen*, the White, which is Water. 3. *Pellicula*, the Skin, which is Air. 4. *Vitellus*, the Yolk, which is Fire. Some make only three parts thereof. 1. *Vitellus*, the Sulphur. 2. *Albumen*, the Mercury. 3. *Putamen*, the Salt. Some again will have the Yolk to signifie Mars, Sol, and Venus; and the White, Saturn, Jupiter, Mercury, and Luna: and the Shell, the Firmament, and Earth, or Combustible Ashes: but to speak plainly, the Shell represents the Philosophick Glass; wherein the Skin, the White, the Tread, and the Yolk, answer to the four Elements: Fire Air, Water and Earth. Or rather the Tread, Yolk, and White, to the three pure principles, Salt, Sulphur, and Mercury, or Spirit, Soul, and Body; that is, Fixity, Tincture, and Subsistence.

IV. Hermes. *Now in a Hens Egg, there is the greatest help that may be, for herein is a nearness of the Matters in their Natures: a spirituality, and gathering, and joining*

together of the Elements, and the Earth which is Gold in its Nature:

Salmon. The *Ovum Philosophorum*, or our Mercury has in it self whatever is necessary thereto: We call it Our Mercury because it is reduced into one pure Homogeneous Body, where is 1. A Propinquity of Natures, as Earth, Water, Air, and Fire; or Salt, Sulphur, and Mercury. 2. A Spirituality, which is the formative faculty, the hidden Work-Master which brings the Stone to perfection. 3. A gathering together of the Elements, for that the Earth is made Water, and Air, and Fire, by Sublimation, and they are made Earth again; which Earth is Gold in its inward principle or Nature.

V. *Hermes.* The Son saith to him, the Sulphurs which are convenient or fit for Our Work, are they Celestial or Terrestrial, Heavenly or Earthly? To whom *Hermes* answers: some of them are Heavenly, and some are from the Earth.

Salmon. This is a short Dialogue between the Father and the Son, *Hermes* makes answer to his Son, concerning the Sulphurs, that they are not of one or the same kind, but that some are of a Heavenly, and some are of an Earthly Nature, yet he confesses both to be Sulphurs: by the Heavenly is meant the Solar Sulphur; and by the Earthly, the Sulphur of *Luna*. For *Sol* is a Body Masculine, hot, fixt, red, and incombustible, which perfects *Luna*, who is Feminine, Cold, Volatile, White, and Combustible, exalting her to his own Glory and Splendor.

VI. *Hermes.* The Son saith, Father, I think the Heart in the Superiors to prenote Heaven; in the Inferiors, the Earth. To whom *Hermes* saith: It is not so, the Masculine truly is the Heaven of the Feminine: and the Feminine the Earth of the Masculine.

Salmon. The Heaven is the

the Masculine of the Earth; and Earth is the Feminine of the Heaven: Heaven or Sol which is pure, fixt, and incombustible Sulphur, is the generating Seed; and Mercury which is the Magical Earth, is the Womb, or Feminine principle receiving the Seed, in which the Seed is kept, nourished, digested and brought to the Birth or Perfection: Even that in which it obtains, Spirit, Blood, and Flesh, viz. Fixity, Tincture, and Substance. The Earth or Mercury is the subject or receptacle of all the Cœlestial Radiations.

VII. Hermes. *The Son saith, Father, which of these is more worthy, one than another, whether is the Heaven or the Earth? The Father answers: Both want the help of one another; but a Medium is proposed by precepts. But if thou shalt say, that Wisdom or the Wise Man does Rule or Command among all Mankind; to this Hermes: The indifferent or ordinary things are better with them, because every Nature delights; or*

desires to be joynd in Society with its own kind. We find even in Wisdom it self, that equal things are joynd together.

Salmon. If by a Magical Matrimony, the Heavens and the Earth are Conjoyned, neither seems to be more worthy; for as the Earth cannot Generate without the Heavens, so neither can the Heavenly Influences multiply themselves without the Earth: But there is a mean proposed, which he explicates in the following Paragraph, which is the making the one equal with the other, viz. by bringing forth a new Off-spring out of both, which shall exceed Sol himself in perfection, because it is more than perfect, and able to make the imperfect Bodies or Metals perfect, which Sol himself cannot do, and is also able to make the most imperfect Bodies more than perfect, by multiplying their Tincture a thousand times more than what they had Originally by Nature, which is performed by Precepts,

cepts, saith *Hermes*, that is, by Art. And since every Nature Delights to be joyned with its own kind, you must be sure to joyn Metalline Bodies only with Metalline Principles, for Water joyned with Water cannot be separated, no more can Silver being joyned with Silver, or Gold with Gold, that is to say, their Seed.

VIII. *Hermes*. The Son saith; But what is the mean among them? To whom *Hermes* answers: To every thing in Nature, there are three things from two. 1. The Beginning. 2. The Middle. 3. The End, viz. First, the profitable and necessary Water. Secondly, the Fat or Oyl. Thirdly, the Faces, or Earth, which remains below.

Salmon. By the Beginning, he means the Deundation of the first Principles, for the *Prima Materia* must be prepared and made fit for the Operation: the Middle, which are the Operations of the Work from the Beginning to the End: the End,

which is the Perfection or consummation of the matter; these are the three things from the two Principles, Sulphur and Mercury: Or possibly by the three things from the two, he may mean the Spirit, Soul, and Body; i. e. Fixity, Tincture, and Substance, from the two Principles, Sulphur, and Mercury, being in Conjunction: Other Interpret it thus; by the two things he means Heaven and Earth, which cannot be Conjoyned without a Medium, (which is the Air) no otherwise than Soul and Body, which cannot be Conjoyned in one Body without the Spirit to Unite them. The Spirit then is the Legitimate Mediator of the true and perfect Conjunction, whether Natural or Supernatural. By the Heaven is understood the Soul: By the Earth the Body: By the Spirit the Uniting Principles; these indeed are the three things from the two, i. e. the two Principles, Sulphur and Mercury, the Spirit being Latent in them both. But however, Our *Hermes* lest he should not be understood

stood, has explicated them himself, viz. the profitable Water, the Fat Oyl, the Faeces or Earth. By the Water, is meant the Mercury; by the Fat or Oyl; the Sulphur, which by the Mediation of the Internal or Latent Spirit, are United into one Body, and make the Faeces or Earth.

IX. Hermes. But the Dragon dwells in, or Inhabits in all these things. And his Houses are the darkness and blackness in them; and by them he Ascends into the Air, (from his rising) which is their Heaven: But while the Fume or Vapour remains in them, they are not perpetual, Permanant, remaining or fixt. Take but away the Fume or Vapor from the Water; and the blackness from the Fat or Sulphur, and Death from the Faeces: and by Dissolution, you shall possess a Tryumphant Gift, even that in and by which the Possessors Live.

Salmon. We have spoken now concerning the Heavens and the Earth, and their Matrimonial Conjunction,

by a Medium, viz. the Air or Water, which we also call the Spirit; for the Water is nothing but the Air Coagulated; and the Air is the Vital Spirit, running through, and piercing all beings, giving Life and Consistency to every thing; the very Agent which Ties the Particles of all Matter and Bodies together, and without which every Body, and Metal would fall to pieces, and become nothing but Dust and Ashes; even the smallest of Atoms: And this Spirit is that which moves and fills all things. It is the Philosophick Heaven, which in its prime Resolution or putrefaction, is wonderfully defiled, so that like the most Poisonous Dragon or Serpent, it destroys all things it touches; from whence it is said to have its House in Darkness and Blackness; and to possess Blackness, and Clouds, and defilements, and Death it self: So long therefore as the Heaven shall be thus infected, it is impossible for it to return to its Pristine Nature, Simplicity, Purity, Fixity, and Permanency

nency. By the Dragon then is signified this Black Matter Ascending into Air, which is difficultly done, by Reason of its thick glutinous and Ponderous Body, which would not tend upwards, unless it be first resolved by Force and Power of the Fire in a Philosophick

Glass into an Aereal and Vaporous substance: being thus Dissolved by a frequent Ventilation of the Air or Spirit, it will be perfectly purged, and recover its *Primal* Nature of Heaven, which is the thing sought after.

CHAP. VI.

The Several Operations by, and Various Matters of, which the Stone is Composed.

I. HERMES: *Now the temperate Fat or Sulphur which is the Fire, is the Medium or Middle Nature, between the Feces and the Water, and the through Searcher of the Water: The Fats are called Sulphurs, for between Fire, Oyl, and Sulphur, there is so little difference, that there is a propinquity, or nearness; because as the Fire does Burn, so also does the Sulphur.*

Salmon. He here makes the Fire to be the Medium

between the Sulphur and the Mercury, which Fire we have before declared to be both Internal and External: The first is Innate, in the Principles and Essential; the latter Elemental and Accidental; it is the through Searcher of the Water, that is the stirrer up of Internal Life and Efficacy; so that the Internal Fire may properly be called the Spirit of the Matter, which disposes the Particles of it to their Change: But the difference between this Fire, or Spirit, and

and Oyl; or Sulphur, is so little, that we want fit Words to exprefs it, but it is like the Spirit to the Soul, which are inseparable. But this is to be understood, that of Sulphurs, such only are to be chosen, which are the more near in their principles; the Sulphurs of Minerals are to be taken; not those of Vegetables or Animals: and of Minerals, that which is drawn from Mercury or Quick-Silver, Gold and Silver, which is to be Purified and exalted by some Power or Principle, which is without length, breadth, or thickness, viz. Incorporeal, and yet comprehends all those properties in it: without form or shape; yet comprehending under its formless being, the highest and most exact of Beauties; this is the Internal Fire of the Mineral Sulphur. And of these, the Sulphur of Mercury is yet said to be the most noble, because it is more at Liberty and free to Act, than the Sulphurs either of *Sol* or *Luna*, which are Fixt and bound up in a Dead or

Lifeless Body: The Sulphur of all the other Metals are yet more remote. And tho' they might serve the end, yet it is with more labour, trouble, and difficulty.

II. Hermes. *All the Wisdom of the World is comprehended within this, Learning the Art is placed in these wondrous hidden Elements, which it does obtain, finish, or compleat. It becometh him therefore, who would be introduced into this our hidden Wisdom, to quit himself from the Usurpation of Vice, to be Just and Good; of a profound Reason, and ready at Hand to help Mankind of a Serene and pleasing Countenance, Courteous in his Conversation to others; and to himself a Faithful Keeper of the Arcanums, being once revealed to him.*

Salmon. The knowledge of this nearest Sulphur, and how to prepare and use it in this work, is the Summ of the whole Art; it begins, compleats, and finishes the whole thing. But how this Sulphur is educed out of a de.

determined Matter, few Authors have yet taught. The Volatile must be first fixed, and the Wild Tamed, before you can Operate rightly, else you will never be able to hold the Matter, to Operate upon it; the Dragon must be then Mastered and overcome; being once Slain, you must endeavour to give it again a new Life, by raising it up into a new form, and restoring to it a new Volatility, to wit, the Life of *Sol* and *Luna*; which by a Conjunction, and Legitimate Digestion, with and in the Mercury of the Philosophers, gives to the new generation, a new Body, yet such a one as is Spiritual, Subtil, full of Life and Power, and able to penetrate into the most inward recesses of the most solid and compact Bodies, enriching even Vulgar *Sol* himself, with a thousand fold a greater Treasure than he contained before.

III. *Hermes.* And this know, that except you know how to Mortify and induce Generation, to Vivify the Spi-

rit, to Cleanse, and introduce Light, how things fight and contend one with another, are made Colorless and freed from their defecations, or Spots and Foulnesses, like as from Blackness and Darkeness, you know nothing, nor can you perform any thing.

Salmon. This Mortification, is intended of the first Life and form, without which you can do nothing, in order to Generation. You must make Alive by Killing, and Cleanse by first defiling or bringing to Putrefaction, and bring forth Light by first introducing Darkeness. The two contrary Principles must first fight and contend one with another, and a Fatal War must be begun and carried on to the Destruction of the first form and Life, before the second form and Life can appear; and the Matter must be first made Colorless, that it may be able to receive the true Color and Tincture. In Order to this, the Philosophical Calcination is the beginning of the Work, then Dissolution, that

that the sublimed Matter may receive its determination. To mortifie is to Dissolve any thing into the principles of which it is Compounded : Therefore saith *Senior*, there is no Generation without Corruption ; and in this Putrefaction is the beginning of our Secret , which none but the initiated Sons of Doctrine and Philosophy do rightly understand. There must be a most close Conjunction or Matrimony , between the Superiors and the Inferiors, between the Spirit and the Body, which is made by Ascension and Descension , through the Power of the Invisible Life.

IV. Hermes. *But this you may know, that this great Arcanum is a Matter of so great Worth, that even Kings themselves shall Venerate it ; the which Secrets, it behoves us to keep close, and to hide them from every profane and worthless Person.*

Salmon. That is, there is such a Vital Power, Strength, Efficacy and Virtue in this

our Philosophick Tincture, that it is able to transmute all the Mercury in the World into fine Gold ; and not noly all simple Quick-Silver, but also the Mercury of all other Bodies as of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna* ; which Power it exerts not only in those Inferiour Bodies, but is also able to transmute the whole Body of Gold into pure Tincture, and to exalt it to a thousand Degrees above what Nature has determined it to be.

V. Hermes. *Understand also that our Stone is Conjoyned with, and Composed of many things, of Various Colours, and of Four Elements, which it behoves us to Divide and Cut in Pieces, and to Disjoyn them ; and partly to Mortifie the Nature in the same, which is in it.*

Salmon. The Various things are Salt, Sulphur, and Mercury ; the Body, Soul and Spirit ; which Spirit is that which joyns the Soul and Body together. In Mercury it self there is a Salt, Sulphur and Spirit :

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The Salt of that Mercury is the Philosophick Earth, which is to be Dryed or Drained, Ploughed up, Manured and Cultivated; and the Sulphur thereof is the Internal Tincture, which Transmutes; but it is the Spirit or living Principle which gives the Permanency or Fixity, and without which all Bodies whatsoever would fall to Dust and Ashes; that is it which ties the Particles and Atoms of every thing together. In Sulphur, there is a Volatile Body, but a Fixing Spirit, and a Rubine Soul which tinges: This Body in the Putrefaction is cast away, and only the Spirit and Soul, which are without Parts, or Proportion, without length, breadth, or thickness, without substance or corporeity are retained, and Conjoynd to the Mercury of the Philosophers by the Medium of Salt, in which Salt lies the depth of the whole Secret. This Salt is Vegetable, Mineral and Animal, from whence the Philosophers were wont to say, that their Stone was Threecfold,

according to that Ternary of Generations. In this Salt there is a Corporeity joyned with a Soul and a Spirit, that is with a Sulphur and Mercury spiritual, which are the Chains which tie all the Particles of the Body together. All these must be Cut in Pieces, separated and divided, in the beginning of the Work, which is done by joyning of the three together; this is a Myſtery which only the true Philosophers and Sons of Doctrine can understand. You must joyn Body to Body, Soul to Soul, and Spirit to Spirit, by which means you will make the separation; because the Soul will joyn with Soul, yet the Soul of the one will not joyn with the Body of the other, but separate.

VI. Hermes. *And also to keep safe the Water and the Fire dwelling therein, which does contain its own Water, drawn from the Four Elements and their Waters; This is not Water in its form, but Fire, containing in a strong and pure Vessel, the Ascending Waters,*
left

lest the Spirits should flie away from the Bodies, for by this means are they made Tinging, and Permanent, or Fixed.

Salmon. That is the Mercury and the Sulphur dwelling in the Salt; or the Spirit and the Soul dwelling in the Body, which is our Stone. *The Fire* (saith he) *contains its own Water drawn from the Four Elements*: That is, the Sulphur contains the Mercury drawn from its Original Fountains. *This is not Water in Form but Fire.* Nor is it Quick-Silver, in form, but Sulphur; nor Spirit in form but Oyl, or Tincture, containing the Clouds, and Ascending Waters, which are of a dry consistency or Body, sticking to the sides of the Glas, lest they should flie away in sublimation from the Bodies; by this means, being often iterated, at least three times, (but if it be six or seven times, it is yet better,) the Spirit enters into, and peirces and penetrates the Body, in Order to its Fixation: which at length is perfected which the highest Fixation and Tincture

by the Fixing Oyl or Sulphur.

VII. Hermes. *O Blessed Water in the form of Sea, which Element thou dissolvest! Now it beboves us, with this watery Soul, to possess a Sulphurous Form, and to mix or joyn the same with our Vinegar.*

Salmon. Great is the Virtue and Power which dwells in the *Aqua Philosophica*, from whence it is called Blessed. For as common Water, washes away the Filth from things, and cleanses them outwardly; so this our Elementated Water, not only Dissolves Bodies, but also Washes away and Cleanses them inwardly from all manner of Defilements and Impurities; and being joyned with the Philosophick Vinegar, brings forth from them their incombustible Sulphur, which by projection, tinges and transmutes all imperfect Metals into most pure fine Gold and Silver. This Water is the Key of the Art, by which the Bodies are

often times to be opened, that is, they are to be Dissolved, and by the same to be again Coagulated, to be made more noble, pure, and perfect: So that no Foot-steps of Death, Blackness, Corruption, or Imperfection may any more remain in them. The preparation of this Water is known but to a few, nor do many attain to it, because the Well is Deep out of which it is drawn, nor do the Vulgar Chymists understand it. But whatever you do, you can do no great Matter without the help of Nature: and tho' *Aqua Fortis* and *Aqua Regia* and such-like, are usefull in their places, to dissolve and Tear Bodies into Atoms, yet are they Alien, and far from the true *Aqua Philosophica*, which has the Power to enter into the insides of Metals, whereas they, only divide them into many Surfaces. And therefore say the Philosophers, the preparation of this Water is not to be Learned of Masters, but it must be taught by the Dictates of Nature her self.

VIII. Hermes. *For when by the Power of the Water, the Compositum also is Dissolved, you have the Key of the Restoration; then Death and Blackness flee away, and Wisdom proceeds on to the Finishing of the Work.*

Salmon. This Water does not Tear or Graw Bodies into Pieces and Bits, but it Radically Dissolves them, and reduces them into their *Prima Materia*, as they were in their Original Generation. Of this Nature are those Fountains & Springs in *Hungaria*, which have a Faculty of Transmuting what Iron soever is cast into them into good Coper; and those other Fountains, into which if any Wood be cast, so as it remains but some certain time, by the Lapidescence of the Water, it is transmuted through its whole substance into Stone; which Memorable and well known Powers and Operations of Nature in these particular things, are in part a demonstration, or at least an Argument to persuade

suade one to the belief of other Operations and Transmutations in the Metalline Kingdon. *Ignis & Azoth* say the Philolophers are enough for the whole Work : Learn therefore from Nature, the preparation of this *Azoth*, or Water of the Philosophers : which Water being prepared, does with a simple Operation, through the help of Nature, gently boyl- ing in a soft Fire, bring the work to a conclusion, and

perfect the same. This Operation indeed, or simple Coction, is that which opens the Door into the Chambers of Life, making Putrefaction and Death, and blackness, and darkness to vanish and flie away. This Water and this Fire, tho' simple, and simple in their Operation, yet are they hid; and known but to a few, for that they lead into the most recluse and abscondite recesses of Nature.

CHAP. VII.

The Operations of Nature in the Aqua Philosophica, as in a Seed.

I HERMES. Now know my Son, that the Philosophers chain up [the Matter] with a strong chain, or band, when they make it to contend with the fire : because the Spirits in the washed Bodies, desire to dwell therein, and to rejoyce there. In these habitations, they vivifie themselves, and dwell therein, and

the Bodies hold, or contain them, nor from them can they ever be separated.

Salmon. The Bodies before they can be perfectly united with the Spirit, and joyned one to another in a strong Confederation, must first be purified and washed with *Azoth* and *Ignis* : for

the washing is that which puts an end to the blackness; and the purification is made and continued till the White Elixir is made perfectly white, and till the red is made perfectly red; being thus cleansed and purified, the Spirit out of a natural propension is drawn to the Bodies; in which being ardently inflamed, it immediately commixes with them, and they are conjoyned, with an indissoluble conjunction, under the Chains of which they remain inseparable for ever. Now this conjunction is not made by chance, but from the meer affinity which is between the Bodies and Spirit, for they both proceed from one fountain and principle, though of the two, the spirit, by reason it vivifies, and holds the Particles of the Bodies together, is much the more noble, the more excellent, and most powerful Agent.

II. Hermes. *Then the dead Elements are revived, and the Compositum, or compounded Bodies are tinged and*

altered, and by wonderful operations, they are made permanent, or fixed, as the Philosopher saith.

Salmon. The Domicils of themselves remain dead, but the Inhabitants in them are alive. Now the Bodies of the Metals, are the Domicils of their Spirits; which when they are received by the Bodies, their terrestrial substance is by little and little made thin, extended, and Purified, and by their Vivifying Power the Life and Fire, hitherto lying Dormant, is excited and stirred up. For the Life which dwells in the Metals, is laid as it were asleep, nor can it exert its Power, or shew it self, unless the Bodies be first Dissolved, Exalted, and turned into Spirit, (for that the Spirit does only Vivifie;) being brought to this Degree of purity and spirituality, and at length to perfection, by their abundant Virtue, they communicate their tinging property to the other imperfect Bodies, and Transmute them into a fixed and permanent Substance.

Substance. This is the property of our Medicine, into which the Bodies are reduced; that at first, one part thereof will tinge ten parts of an imperfect body; then an hundred, after a thousand, then ten thousand, and so infinitely on. By which the Efficacy of the Creators Word is most apparently Evident, *Crescite & Multiplacimini*, encrease and multiply. And by how much the oftner the Medicine is dissolved, by so much the more it encreases in Virtue and Power, which otherwise without any more solutions, would remain in its simple or single State of perfection. Here is a Celestial and Divine Fountain set Open, which no Man is able to draw dry, nor can it be wholly exhausted, should the World endure to Eternal Generations.

III. Hermes. O Beautiful and Permanent, or Fixed Water, the Formator of the Royal Elements, who having obtained (with thy Brethren joyned with a moderate Government) the Tincture, hast found a place of rest.

Salmon. He does not call the Matter of the Stone simply Water, but a fixed Watery form, which who-so is ignorant of, knows nothing of the principles of this Science. This Fountain (saith Bernard Trevisan) is a wonderful Fountain of Virtue, above all other Fountains in the whole World; it is as clear as Silver, and of a Celestial Color. It is the Formator of the Royal Elements; that is (as Bernard explicates it) it draws to its self the King, who after 120 days, it brings forth splendid, shining, and Crowned with a Royal Diadem, who afterwards Adorns his Brethren, they being first Purified in the same Fountain, and freed from all their Internal Leprosie and Impurities: By this he means, Concord and Peace is produced, and a Stable Place of Rest, by which is prefigured, Tincture and Fixation.

IV. Hermes. Our Stone is a most pretious thing. yet cast forth upon the Dunghil. It is

most dear and Valuable, yet Vile and the most Vile; [i. e. found among the most Vile things.] *Because it becometh us to kill two Argent Vive's together, and yet to Value, Prize, and Esteem them, viz. the Argent Vive of Auripigment, and the Oriental Argent Vive of Magnesia.*

Salmon. It is the most pretious, because it is the Fountain of all Treasures, but cast forth upon a Dunghil, because it is found in the Putrefaction of the Matters, which is filthy and stinks like a Dunghil; and so tho' it be most dear being perfected, yet it is most Vile, as being found amongst the most Vile things, in the midst of Corruption and defilements. Our Stone is Composed of a double Argent Vive: The first of which Argent Vive's is Vile and Abject, and found in all places, in the Dunghil, in the High-way, in Plains, in Mountains and in Vallies, and without which Man, is not able to live one Moment of an hour; for it enlivens all things, both Animals and

Vegetables, even Herbs, Plants, and Trees stand in need thereof; it preserves all things from Corruption, and every Mineral without exception. But would you know what it is; it is not Gold nor Silver, nor Gems, nor pretious Stones, these are things of great Price, and therefore not to be enumerated among those things, which are Vile and Mean. What is it then? It is *Salt*, but not the Vulgar Salt, with which Food is Drest, altho' that has one of the Qualities of this our Stone, viz. that of Dissolving; but it is *Sal Petrae*, Salt of the Rock, of the Rock I say, by which running Mercury is transmuted into the best and most perfect of Metals, and the Flint into the most hard Adamant: but few will believe this, but such whom Experience and true Philosophy has taught, how it is found in all things, and by what Artifice it may be extracted out of them. This is that which without doubt our Author as under a Veil, calls Auripigment. And this is enough

enough to be said concerning this Argent Vive, that it is Vile and most Vile. But the other which he calls Oriental Argent Vive of *Magnesia*, is most Valuable and Pretious; this is not spoke of Vulgar *Argent Vive*, nor of the Vulgar *Magnesia*. But by this Argent Vive, he means the humidity of the Mixture, which is the Radical Humidity of our Stone. By *Magnesia*, he understands the Total Mixion, or *Compositum*, from which this Humidity is extracted, and which Moisture is called our Argent Vive; which Humidity does indeed run in the Fire and in the same does dissolve the whole *Compositum*, and also congeal it, makes it grow Black, makes it grow White, and also makes it grow Red, and in the end compleatly perfects it; and it is that which does all in all, being a most pretious Treasure to such as know it, and possess it. This *Magnesia* is the Power and Virtue of our Stone, which like an Universal Magnet draws all things to their Center, whether in the su-

perior or inferior Worlds. And the greater part of this Secret Arcanum lies rather in this pretious *Magnesia*, than in the former Vile Argent Vive: of which, tho the Philosophers have variously hid it under Clouds and Veils, we have here said enough.

V. Hermes. O Nature, the greatest, the Creator of Natures, which makest, containest, and separatest Natures in a middle principle! Our Stone comes with Light, and with Light it is Generated, and then it Generates or brings forth the Black Clouds or Darknes which is the Mother of all things.

Salmon. Universal Nature is but one thing, which is the very principle of Motion and Rest, and which, as *Hermes* saith, is the Creator of Nature, or the producer of all things. But God Almighty is the Supreme Work-Master, and great Architect of the whole World, who created and brought forth this Universal Nature, that according to his

his Determination it might bring forth all other things in a middle principle, which is that of Generation, by a proper and specifick Power. So if Grain be cast into the Ground, God Almighty by his Instrument, Nature, causes it to Spring, and Grow; but this Education is in the middle principle, *viz.* the inward and latent Life, and energetick Spirit which specificates it to its own right & particular form, bringing forth from Wheat, Wheat, and not Barly, Rye, Oats or Pease, &c. so if the Seed of Gold which is Light, be Sown in a proper and fit Earth, Meliorated and made fit for the purpose, Nature by Virtue of the energetick Spirit or Light, lodged in the Seed of Gold, specificates that production, and makes it bring forth Gold again, 10. 100. or a 1000. fold, according to the goodness of the Earth in which it is Sown: But before it is brought to perfection, the Light must be Eclipsed, the Seed must Die, Corruption must prevail, and Darkness must Over-spread the Face

of the Earth: By which say some Philosophers, nothing else is understood but the *Magnesia of Saturn*, now *Saturn* by the Greeks is called *Chronos*, that is *Time*, in which all things are produced, and the *Magnesia* it self, which is the Mother and the Generatrix of our whole Work.

VI. Hermes. *But when we Conjoyn the Crowned King to our Red Daughter, and in a Gentle Fire, not yet too great or hurtful, she does Conceive, and will bring forth a faithful and excellent Son; which she does feed with a little Heat, and nourishes the permanent or fixed Matter, making it to abide even the greatest Fire.*

Salmon. The Queen or the Red Daughter of the Philosophers is *Luna*, to wit, the Metalick or Philosophick *Luna*, which now puts on the Masculine Nature, by being Conjoyned to our *Sol*, our Crowned King, and she brings forth a Son, which the Philosophers call *their Mercury*. This is wonderful, that the Parents

Parents who before were the *Nurses and Feeders*, are now by the same *Nursed and Fed*, but it is so in this *Our Work*. It is nourished with a gentle Heat, (not in the Vulgar way of Decocting) answerable to that of the Heavenly Fire or Sun. And it is fed 10 or 12 times with its proper Food and Drink, which is the Mercurial Bread and Water, by which it grows, increases, and is brought to perfection, resplendent in Glory like the most sparkling Fire. This Son ought indeed to be fed to Satiety, even so many times till it neither Hungers nor Thirsts [any more, then is it Tinged and Fixed for ever.

VII. Hermes. *But when you send forth the Fire upon the Leaves or enfoldings of the Sulphur, the Boundary of Hearts does enter in above it, is washed in the same, and his Putrefied and stinking Matter is extracted; then he is altered or changed, and his Tincture by the help of the Fire remains Red as Flesh.*

Salmon. Every thing which lives, lives by Virtue of its inward Fire or Heat; and Sulphur contains within it a hidden Fire, which by the External Fire is excited and stirred up; Life made manifest begins to live, and that which before was hid in the Sulphur, now exists and is made manifest; it is the business of the Fire, not only to Vivifie, but also to Depurate, and Segregate the things which are Heterogene, till (being separated) there appears at length in the Fæces a most pure and Rubicund Tincture of the Color of Flesh newly Killed and Bloody: This is the Blood of the Green Lyon, which the Philosophers speak of; and it is said to be Green, not for any external Green Color, but from its Viridity or strength of Life. The Tincture is like Bloody Flesh new Killed; or Blood yet flowing and moist, which then is said to have attained the Degree of perfection. And as Flesh is nothing but
Blood

Blood Coagulated, abounding with a full vigorous and perfect Spirit; so also Our Tincture is nothing but the Coagulated Blood (which Blood is the boundary or satisfaction of Hearts) even the Blood of the Green or Virescent *Lyon*, vastly repleat with a Fountain of Vital Spirits.

VIII. *Hermes.* But Our Son the begotten King, doth take his Tincture from the Fire; And Death, and the Sea, and Darknes fly away from him.

Salmon. Now if you know what this Tincture is, Our *Hermes* here tells you very plainly, that it is made and remains Red by the help of the Fire; and again, Our Son the begotten King *Sumit Tincturam ex igne*, doth take his Tincture from the fire, from whence plainly it is taken; the fire is that strong Fortitude, or invincible strength, which brings forth this Tincture, or true Viridity of the *Lyon*. Whatsoever tincture flies away from the Fire, is Immature and imperfect; nothing can be

right and perfect but what can endure the strongest Tryal of that Element; and therefore by consequence the Tincture is to be so long nourished by the Fire, till it comes to the height of Perfection. And thus our Stone, which before, viz. in its beginning, lay in Death, and was drowned in the Sea or Waters, and surrounded with Darknes, which was the Corruption of the Matter, is by the Power of the Fire, with a gentle Coction, assimilated to the Nature of the Fire, and at length wholly turned into Fire, where it dwells as in its proper Matrix or Element, and in the same only rejoices and is delighted, till by length of time it is converted into a Quintessence the true Philosophick Tincture, and so Triumphs over Death, the Sea, and Darknes as having really Conquered them, becoming a Medicine for the Bodies both of Metals and Humane kind.

IX. *Hermes.* The Dragon flies from the Beams of the Sun,

Sun, who observes the Holes or passages, where they enter in; and our Dead Son Lives. The King comes from the Fire, and rejoices with his Wife, laying Open the hidden things; and Obscured Virgins Milk.

Salmon. The Dragon here signifies the Earth, which is Black, blacker than Black: Now Serpents and Dragons delight rather in places under Ground, Holes of Rocks, and obscure Dens, than abroad in the Open Air and Light of the Sun, and therefore they avoid the shining Sun, viz. the Spirit of the Fire. This Dragon must be inclosed in a Vessel, little and round, well defended and Luted, and close stopped up, and then exposed to the Heat of the Sun for one Philosophick Month, or space of 40 days, in which time it is destroyed, the parts being wholly Dissolved, by the deadly stink of which the King's Son happens also to be Killed: Both being therefore slain and put into another clean Glass, are put in the Heat of the Sun for o-

ther 40 days, or other the like Heat, and in that space of time, the Dead Son by little and little is revived and restored to life; but the Dragon by the same heat, being vehemently over-born is wholly Consumed and Reduced to nothing. Now the King seeing the Heat of the Sun to be too weak to Work a Total deliverance from the Poyson of the Dragon, prepares a Bath for himself and his Son to wash in; in the mean time the Virgins Milk is brought to its Whiteness, with which the Son is Copiously Fed, and the hidden Tincture is brought to light, and advanced to the height of its Glory.

X. Hermes. *Now the Son Vivified, or made to Live, is made a Warrior of the Fire, and superexcellent in his Tinctures; for the Son has got the Blessing, having also the Root of the matter in him.*

Salmon. The Father can never Desert the Son, for the Son is of him and from him, participating of his
Life

Life and substance : and is like unto him in all things ; and by this new Generation is made patient and strong, able to endure the most vehement and lasting fire, without the least Diminution or hurt, to its substance. *The Son has got the Blessing, that is, the Tincture and Fixity of parts. And the Root of the Matter is in him, that is, the Prima Materia, the Aurifick Seed, out of which the Golden Tree of the Philosophers is said to Spring and Grow, bringing forth much Fruit.*

XI. Hermes. *Come ye Sons of Wisdom, and rejoyce ; be ye glad and exceeding joyful together ; for Death has received its Consummation, and the Son does Reign, he is invested with his Red Garment, and the Scarlet Color is put on.*

Salmon. Having Con-

quered and overcome this horrible Monster ; this terrible Dragon, this Poysonous Serpent, this Malign and profligating Spirit, this Putrefaction, Corruption, and Darknes, this almost invincible Death, and brought forth a new Offspring to Life, Glory, and Perpetuity ; full of Spirit and Power, of Sulphur and Tincture, even the highest Redness, enjoying a most fixt substance, always encreasing *ad infinitum*, which is the Reign and Dominion of this new Birth, Clothed with his Red Garment of Scarlet Color ; I say, having done all this, *Hermes* advises us to rejoyce and be glad, yea exceeding joyful ; for this is the final end of Care, and Trouble and Sorrow ; making Rich with a Treasure that can never be Consumed, Wasted, or brought to an end.

C H A P. VIII.

The Philosophick Riddle laid down after a new Manner.

I. **H**ERMES. Now understand that this Stone cries out, nourish and perfect me, and I will reward you; give to me mine, that which is my own, and I will bountifully recompence you.

Salmon. It ought to be nourished and brought to perfection with proper Food of its own Nature, that is with *Fire and Azoth*; with Spirit, and the Virgins Milk: The true *Aqua Philosophica*, which gives it substance, Tincture and Fixity. This is its own, and is like Leven made out of the same Paste, which for ever afterwards levens the whole Lump; if you do this, you will reap the Recompence of reward, the Fruits of your Labour, Riches, and Honour, and Glory, and every good thing.

II. *Hermes.* My Sol, and my Beams are most inward, and secretly in me: my own Luna also, is my Light, exceeding every Light; and my good things are better than all other good things.

Salmon. That is, our Mercury contains inwardly within its own Bowels the Aurifick Seed; but it is most inward, even Central, so that it seems to be hid from the Vulgar Eye; this substance must be turned the inside outward, which can be done no ways but by Putrefaction, that the solar Sulphur may be made to appear. It contains also in its self *Luna*, which is unripe, untinged Gold; yet it is said to be the Light, as being the Seed from which the Philosophick Tree, the good things of our Stone do proceed; the *Aurora*, the Morning

Morning of the Glorious Day.

III. Hermes. I give largely and plentifully: I reward the understanding with Joy and Gladness, with Delight, with Riches and Honour and Glory: And they that seek after me, I give them opportunities to Know and Understand, and to possess Divine things.

Salmon. This is a *Prosopopeia*, shewing the liberality of the Donor, the Infinite and immense Treasures (as it may in a sense be said) with which all the worthy Searchers after this wonderful Mystery are Blessed: the Rewards are Honour, and Glory, and Treasure, infinitely exceeding that of Kings: The possessors of which slight, and undervalue all temporal things, in comparison thereof, and despise their uncertain, and fading satisfactions for that this can never be lost, nor spent, never be Exhausted, or consumed, but remains as a fountain always running, an Eternal Spring for ever.

III. Hermes. Now know that which the Philosophers have hidden and obscured is written with seven Letters. Alpha and Yda, follow the two: And Sol in like manner follows the Book [of Nature] notwithstanding, if you are willing, or desire that he should have the Dominion you must watch the motions of Art, to joyn the Son to the Daughter of the Water, which is Jupiter: This is a hidden Secret.

Salmon. Under the notion of seven Letters (signifying the seven Planets, and the seven Metals answering to them) Hermes has hid the Secret; and in the following words, as in an *Enigma*, has lockt up the Great Mystery, so that it is hard for any one positively to give a true interpretation. Tho' by *Alpha* and *Yda*, tis probable he means the Spirit and the Soul, which follow the two, Mercury and Sulphur, which is the Conjunction of *Sol* and *Luna*, a Mercury and a Sulphur fixed and Incombustible. And by *Sol* following the Book [of

[of Nature] is meant the natural Course of Generation, which is the same thing in Metals as in all other things. By *the Daughter of the Water* or *Jupiter* is meant *Mercury*, and by *the Son*, a Sulphur fixt and incombustible, such as are *Sol*, and *Luna*: in the Conjunction of which *Mercury* and *Sulphur* lies the whole Secret. These two when conjoyned are but one thing: but there are two several kinds of fixed Sulphurs, the one and the more excellent is *Solar* and *Red*; the other *Inferior* to it, is *Lunar*, and *White*, out of which are made the different Ferments for the Elixirs *White* and *Red*.

V. Hermes. Auditor understand, let us then use our Reason: Consider what I have written with the most accurate Investigation, and in the Contemplative part have demonstrated to you. The whole matter I know to be but only one thing.

Salmon. He which easily believes, may easily be de-

ceived, and therefore he advises us to use our Reason; not to take things according to the Naked sound of the Letter, but to consider the weight of the Matter, the Power of the words, and the attendant circumstances to the same; what he has here most subtilly investigated, you ought to consider with a profound contemplation: However, the Root of the matter he positively and plainly tells you is but one thing, which is the *Aqua Philosophica*.

VI. Hermes. But who is it that understands the sincere investigation, and inquires into the Reason of this Matter? It is not made from Man, nor from any thing like, or akin to him, nor from the Ox or Bullock. If any living Creature conjoyns with one of another Species, the thing is Neutral indeed which is brought forth.

Salmon. Our Hermes has given us the sincere investigation of Matter, the true and right reason of the Operation, consentaneous to the

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Laws of Nature, but in some things he has left us in the Dark, at least to the use and exercise of our Reason and Judgment. And tho' he does not expressly say what the matter is taken from, yet he plainly tells you what it is not taken from; you cannot gather Grapes of Thorns, nor Figs of Thistles, is a Dictate from the Oracle of Truth; and so *Hermes* tells you, a Metalline Body and Substance cannot be taken from an Animal being: But Man brings forth Man, and Beast, Beasts; the Ordination of God in the Creation of things remains inviolable; and if different *Species* of the same *Genus* mix together, a contamination of both the *Species* follows; this is plain to the senses: the same thing happens also in Metals.

VII. *Hermes*. Now *Venus* saith, *I beget the Light, nor is the Darkness of my Nature; and unless my Metal be dried, all Bodies would cleave unto me; because I should make them Liquid; Also I*

Blot out, or Wipe away their Rust and Filthiness, and I extract their substance: Nothing therefore is better than me and my Brother, being Conjoined.

Salmon. This is spoken Allegorically, because *Venus* as the Morning Star is the Harbinger or Forerunner of the Sun Rising. Where is Light there is Life, the Light being the Vehicle of the Life: There is nothing in *Rerum Natura*, which is not brought forth by the help of this Light, viz. by a Natural Generation: Metals are thus produced in their Mines: But this Light is not found in Metallick Bodies, because of their too great dryness and Terrestricity; and therefore because of the moistness of *Venus*, they would gladly stick to her. This moist Metal *Venus*, which is neither Copper nor Brass, is endued with Lucidity and Splendor, and with a Fiery Virtue and Power, by which it melts Bodies, as if it was with a Fire of Coals; but it melts or liquifies them not simply, but by melting them,

them, washes away their Rust and Corruptible matter; that is, extracts and brings forth to light their Purity and incorruptible substance, even their inward and hidden Tincture. What is done then? Truly if *Venus and her Brother copulate together*, and at length, by the Craft of *Vulcan*, are taken and held bound together (by some invisible Power or Spirit) in Chains; she will be impregnated, and after a Revolution of ten

Months, bring forth a Son more Noble and Excellent than the Parents. This is the pretious Stone, a Pearl of great price, the invaluable Treasure, which even the Kings and Princes of the Earth, and the Great Ones of this World seek after; but it is hid from their Eyes, being only the proper Inheritance of the abject and humble in Spirit, who are the true Sons of Wisdom.

CHAP. IX.

The last Act, or Conclusion of the Theory of the Philosophick Tincture.

I. **H**ERMES. *But the King, and Lord, or Dominator, to the Witness his Brethren saith, I am Crowned, and Adorned with a Royal Diadem, I am clothed with the Royal Garment, and I bring joy and gladness of Heart.*

Salmon. By the King is meant Gold; and by his

Brethren, the other inferior Metals, which all possess the Kingdom in common, the supreme power of which resides in *Sol* alone, for that he sustains himself in the fire without hurt, even to the longest period of time. By the *Royal Diadem* he means Fixity; and by the *Royal Garment Tincture*, even the red Tincture of the

Stone, which as *Ferment* or *Leven*, Leavens all the inferior Metals, and transmutes them into its own Nature and Property, and this by the help of our Mercury.

II. Hermes. *And being overcome by Force, I made my substance to lay hold of, and to rest within the Arms and Brest, [i.e. the Body or Womb] of my Mother, and to lay hold and fasten upon her Substance: making that which is Visible to be Invisible, and the hidden Matter to appear: for every thing which the Philosophers have Vailed or Obscured, is Generated by Us.*

Salmen. That which is thus overcome by Force is *Sol*; that is, it is dissolved and its Body Opened, and made to joyn and Unite with *Mercury*, which is the Womb in which the solar Seed is Sown, which is the Mother thereof: in which Womb being digested and Ripened, it lays hold of the substance of *Mercury*, fastens upon it, and converts it into its own Nature: Thus *Sol* which before was Visible, its

substance being attenuated, is made invisible, and a Spirit; and that which was before hidden and invisible, is made to appear, which is the Internal Soul and Spirit; that is, Tincture and Fixity, which by Virtue of the Ferment is put upon Mercury, whereby the Vailed or Obscured Matter is Generated, which is the substance of our Stone, whereby a Door is Opened into the Chambers of infinite Treasures.

III. Hermes. *Understand these words, keep them, Meditate upon them, and enquire after nothing else: Man in the beginning is Generated of Nature, whose Bowels or inwards are Fleishy; and not from any thing else. Upon these words Meditate; and reject what is superfluous [to the Work.]*

Salmon. With what Vehemency and Earnestness does *Hermes* here speak, as tho' the whole Mystery lay in these words: And truly not in Vain does he bid *understand them, keep them, meditate*

meditate upon them, and to enquire after nothing else: You cannot gather Grapes of Thorns, nor Figs of Thistles: As a Man Begets or Generates a Man, and a Beast a Beast, and as every Hearb, and Plant, and Tree are produced from their proper Seed; so in the Metalline Kingdom, Metals are only produced from Metalline Seeds or Roots, cast into a proper Womb, which is the Philosophick Mercury, the Earth whence they draw their Nourishment, and by which they Grow, Encrease, and proceed on to Perfection. All other things whatsoever are Vain and Fruitless.

IV. Hermes. *From thence saith the Philosopher Botri is made; from the Yellow or Citrine, which is extracted out of the Red Root, and from nothing else; which if it shall be Citrine, thou hast sought it at the Mouth of Wisdom, it was not obtained by thy Care or Industry: You need not study to exalt or change it from the Redness: See I have not Limited you, or Circumscribed you*

under Darknes; I have made almost all things plain to you.

Salmon. 'By Botri he means the two Stones, the *White*; and the *Yellow* or *Red*, which are extracted out of the *White* and the *Red* Roots, viz. out of the *Sulphur* of Nature. *That* which *Whitens*, the same also makes *Red*; and the same that *Kills*, the same also makes *Alive*: (*Qui mecum moritur, mecum oritur.*) But this is true, only of the great Work it self; and not of any Branch thereof; in particular Works and Operations, you must have particular Ferments, which must be taken from *Luna* for the *White*, and from *Sol* for the *Red*, as the *Arabian Geber* has at large and plainly taught us. Nature does only and alone conjoyn and separate, and all its Operations are subtil and spiritual; but if you will be Wise above Nature, you shall certainly Err and suffer an irreparable loss: And having once brought it to the fixed Redness; there is nothing beyond that, in

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that is the Ultimate perfection, where you must take up your rest.

V. Hermes. *Burn the Body of Laton or Brass with a very great Fire, and it will give you Gratis what you desire; it will Stain, Dye, and Tinge, as much as you can wish it, and that with Glory and Excellency. And see that you make that which is Fugitive and Volatile, or flying away, that it may not fly, by the means of that which flies not.*

Salmon. By the Body of Laton or Brass, and by that which is Fugitive, he means the Philosophick and Volatile Mercury, which by a Sulphur fixed and incombustible (such as is taken from Luna and Sol) is to be fixed in the Fire, so as it may rest and remain therein tho' most Vehement, and Fusory, or in the strongest reverberation, without the least Diminution, Detriment, or Corruption. But the Mercury is fixed by the Spirit of the Sulphur, not by its Corporeity; the Corporal Particles only give form,

and convey the Spirit to the Mercury, which could not be brought to it, in or by any other Vehicle. By the Fire, all the Heterogene or impure parts of the Mercury are destroyed, the pure left behind, and held fast by the Power of the fixing Spirit, which otherwise without the assistance and help of that Spirit would have vanished also: This Volatile substance it seizes upon, changes or transmutates, and fixes, that is, brings over into its own property. This tho' a Spirit contains in it the highest fixity, and its Body being Opened, is the Sulphur, or Seed which must be sown in the Philosophick Earth or Mercury, (as we have often said) that it may there Die, and resume a new Body, a thousand fold more in quantity than its own, which by the enforming Power of the Energetick Spirit will be made to live, spring up and grow, to be a Tree, of the first Magnitude, bearing Golden Apples, whose Seed will be and remain in its self for ever,

ever, and bring forth a new to infinity of Generations : Its perpetual new Substance or Body being made out of the Substance of the Mercurial Earth, by the Power of the transmuting or Vegetating Spirit and Soul.

VI. Hermes. *And that which rests or remains upon a strong Fire [is fixed,] and is also a strong Fire it self: And that which in the heat of a strong or boyling Fire is corrupted, or destroyed, or made to fly, is Cambar.*

Salmon. By Cambar also he means the self same thing, to wit, our Volatile Mercury, in its Corruptible State; or rather the Corruptible and impure part thereof, which must be corrupted, or destroyed, and made to fly away, that that which is pure and will not fly, may appear and remain; but the purifying Fire must be known, in which the great Secret of the Operation lies; and without which nothing can be done, which Fire, as we have formerly said, is two fold, viz. Internal and

External, the latter being used only to excite the former.

VII. Hermes. *And know ye that Our Æs, Brass or Laton, is Gold, which is the Art of the premanent or fixed Water; and the Coloration of its Tincture and Blackness, is then turned or changed into Redness.*

Salmon. That is, Our Gold or Stone, or Tincture is the product of the permanent or fixed Water, by which he means the Philosophick Mercury impregnated with the Spirit of the fixed and incombustible Sulphur. And by this you may perceive he puts a difference between the *Æs*, Brass or Laton, which is made by this permanent Water, and the *Corpus aris*, or Body of common Brass. Now the *Aqua permanens* is that which contains in it self the Tinctures of all Colors, Black only excepted, which is taken away from it, for that it is a sign of imperfection and impurity: By this Water alone Mercury is turned or changed

ed into the true Red, that is, into the Tincture of *Sol*. But to take away its Corruption, and to reduce it into the incorruptible and fixt Nature of *Sol*, that must be done by *Sol* alone, and not by any corruptible and Forreign Matter or Substance, for that *Sol* contains in himself the Seeds of fixity and Tincture, which no other Body in the World does besides. But to make *Sol* do, or perform these things, its Body must be opened, prepared, and made fit for this purpose, by Virtue of the *Aqua permanens*, or *Aqua Philosophica*.

VIII. Hermes. *I confess that through the help of God, I have spoken nothing but the Truth: That which is destroyed must be restored and renewed, and from thence Corruption is seen in the Matter to be Renovated, and from thence the Renovation appears: And on both or either side, it is the sign of Art.*

Salmon. He has hitherto been teaching you the first part of the Work, which is

the Destruction of the first Birth and Life; concerning which he assures us, he has spoken nothing but the Truth: *Our Mercury* must be undone, and unmade, that is, corrupted and destroyed, and brought through Putrefaction into a pure and Limpid Water, that it may be able to pierce the Metal-line Bodies; from which State, by Conjunction with a pure, fixt, and incombustible Sulphur, and by Virtue of a subtle, living and fixing Spirit, invisible, without length, breadth, or thickness, (which Spirit is the Philosophick Fire,) it is to be renewed and regenerated; the Water is to be dried up, the spiritual is to be made corporeal; the thin to be made thick, the Volatile to be made fixt; and the changeable Colors reduced to a Unity and Permanency, either White or Red, according to the Order and Root of the Operation; one and the same Mercury does corrupt and destroy the Bodies, and again exalt, perfect, and fix them; The Matter of Our

Our Stone is but one, and therefore nothing can be more Alien from the Art, than to fetch it from many things; Nature is not mended or made better, but by a Nature of its own kind; as Vinegar makes Vinegar; so Our Art begins with Mercury, and with the same Mercury it is Finished. It is a kind of *Proteus*, which, creeping upon the Earth, assumes the Nature of a Serpent; but being Immersed in Water, it represents a Fish; presently taking to it self Wings, it ascends aloft, and flies like a Bird; yet notwithstanding it is but

one and the same Mercury; with this the Artift does Work, and with it he transacts all the necessary Operations of our Stone, being fit and proper for them all, *viz.* for Putrefying, Distilling, Coagulating, Mortifying, Vivifying, Subliming, and Tinging, without which seven Operations you labour wholly in vain. Till you have Putrefied the Matter, you have not made one step in the true way; but that being done, you have accomplished the first sign of the Art, as *Hermes* testifies.

C H A P. X.

The Practical part of the Philosophick Work.

I. **H**ERMES. *My Son, that which is born of the Crow is the begining of this Art.*

Salmon. The Crow is the Blackness and Darknes of the Matter being Corrupted: Now nothing was ever

Generated or brought to light, which had not its beginning from blackness and darkness, *ex nocte Orphei*, i.e. from principles Invisible; for so it is said concerning the Creation of the great World. *In the beginning when God Created the Heavens*

vens and the Earth, the Earth was empty and void, and darkness was upon the Face of the Deep; and God said, let there be Light and it was so: From whence we may gather, that Darkness was Prior to Light: And so it is in this our Philosophick Work; and altho' it is commonly thought that the darkness or Dark principle is taken for the true Seed of things, yet it is no such thing, but only certain Rudiments, or rather the Domicil wherein the true Seeds of things dwell: Nor is the Spirit by it self the Seed of things, nor yet the Corporeal Particles by themselves; but a certain portion of Spirit joyned with a fit proportion of Idoneous Matter conjoyned with an Eternal Soul; which in the beginning of our Work is to be Putrefied, and made blackness and darkness, that the whole Corporeal form may be made spiritual; and the Seed which before was Corporeal and Visible, or a Spirit joyned with a Soul and a Body, may become wholly spiritual: From this

third, Immixt, Incorporeal, and Invisible Seed, as from the Crow, in the blackness and darkness of the Night, is our Stone, the true Seed brought forth, which, saith Our Hermes, is the beginning of this Art.

II. Hermes. *See here, how I have obscured the matter spoken of to you, by a kind of Circumlocution; and I have deprived you of seeing the light: [by giving you too much light:] And 1. This dissolved, 2. This joyned, 3. This nearest and longest, I have named to you.*

Salmon. He tells us he has not nakedly demonstrated the whole thing to us, but he has Indigitated the Matter with what sincerity he could, *Circumscribendo*, by a certain going about or Circumlocution, which the Sons of Art by thinking and Meditating upon, may at length happily find out. The Philosophers say, there are three several Birds, which from the Name of *Hermes*, they call *Aves Hermeticae* which fly by Night without Wings.

Wings. The first is *Corvus* the Crow or Raven, which from its blackness is said to be the beginning of the Art; and is of the Nature of the Element of the Earth. Another is *the Swan*, and is so called from the Whiteness in the middle, and answers to the Element of the Water, in which the *Swan* is Conversant. The third is *the Eagle*, which is the *Oleum seu Sulphur Philosophorum*, and answers to the Air, for that it flies longest in the Air, and nearest to the Sun. But that you may not be deceived by Names, these Birds, answer to so many Spirits, or rather to one only Spirit under that threefold appearance, or manifestation.

III. **Hermes.** *Roast them therefore, then boyl them in that which proceeds from the Horse Belly, for 7, 14, or 21 days; that it may eat its own Wings, and kill or destroy it self. This done, let it be put in Petta Panni, and in the fire of a Fornace, which diligently lute and take care of, that none of the Spirit may go*

forth: And observe, that the times of the Earth are in the Water; which let be as long as you put the same upon it.

Salmon. Hitherto he has for the most part, delivered the Art Theorically, now he comes to the Practical part, ordering the matter (before demonstrated in divers manners) to be roasted, and to boil it in Horfeding, for a certain number of days. There is a time of digestion, which is the prime, or first Assation, or Decoction, with a fire weak and soft, like that of horfeding, which is sufficient for the first degree of Digestion: This being done, the *Dragon* will eat his own Wings, and kill or destroy himself, that is, the matter will begin in the *Terra Philosophica*, to be dissolved and corrupted. Then after the time of the solution is absolved or compleated, the heat of the fire is by little and little to be augmented, and the matter to be decocted in a Philosophick Fornace or *A-benor*, with a continual fire. But the Vessel

fel which must hold the matter, must be exactly sealed, lest the Mineral Spirits, (which have a most vehement and penetrating fire) should transpire, or go forth, and leave the dead Body: This may be done with *Lutum Sapientiae*, which you may prepare after this manner. Take *Glue dried into powder*, one ounce, *Barly flower* two ounces, *green Wood Ashes*, Salt, *Calx Vive*, Sand, *Crocus martis*, or *Caput mort. of Vitriol*, ana one ounce, all being in fine powder, let them be mixed with juice of *Comfrey*, and *Whites of Eggs*, to the just consistency of Lute: with this the Mouths and junctures of the Vessels must be stopt and closed, so that the least Spirit or Vapour may not go forth.

IV. *Hermes.* The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp *Vinegar*, or *Childrens Urine*, till it be obscured or hid: this done; it does live in putrefaction.

Salmon. Our Stone con-

tains secretly or hiddenly in its self all the Colors of the World, which are not manifested, unless it be first melted or dissolved. As often therefore as it is melted in the fire, so often a new color arises from it, till all the colours are vanished, and the whole matter is reduced to ashes: And in these Philosophick Ashes is the *Phoenix* hidden, and out of them will it arise with glory and splendour; at first weak like a Worm, which in success of time will become a Bird, even the most glorious *Phoenix*. By the *Brain* thereof, he means the *Spirit*: But here he calls the Ashes the *Brain*, Metaphorically; for as the *Brain* is the Seat of the most pure and subtil Animal Spirit, in an Animal; so these Ashes are the place of the most subtil Mineral, or Metallick Spirit, and the matter in which the said Spirit is hidden, even the most noble, and most pretious Spirit of this whole greater World. By the most sharp *Vinegar*, or *Childrens Urine*, he means the Acidity, or Spiritual juices

juices of the Metals, or Metallick bodies: And by grinding the Ashes therewith, he means dissolving them therein, which is the Philosophick way of speaking: And this dissolution must be so long, till it putrefies, and the first color of the operation appears, which is blackness; which color must twice appear: The Stone must become Black twice, twice White, and twice Red; the cause of which is but one only, for that the putrefaction is twice repeated; and therefore it is said the second time to live in Putrefaction; that is, being once corrupted and putrefied; the second time it does putrefie. By the Brain (as I have said) is understood the Spirit, or the most subtil Mineral substance dissolved in the Radicated Vinegar of the Philosophers; if you know not the preparation or rectification of this Radicated Vinegar, you know nothing of the true Philosophick Menstruum, or solvent; there is no other Aqua Vitæ Metalica, Aqua Vitæ Mercurialis, Aqua Lapis,

but this *Acetum Radicatum*, for that it contains in it self all things necessary for this Work.

V. Hermes. *The Dark Clouds will be in it, before it is Kill'd; let them be converted into its own Body; and this to be reiterated as I have described: Again let it be Killed as aforesaid, and then it does Live.*

Salmon. That is to say, while the Matter is in Dissolution and Putrefaction, in Killing but not Killed, the Clouds like a Tempest, will arise, which is an effervescence caused from the contest of the contending principles, as is evident in all sorts of Fermentations: These Clouds must revert again, and be converted into their own Body; and this Work must be so often reiterated, till no more Clouds arise, viz. till the Dragon is wholly Slain. This done he must be restored to Life again, and made to live, and then killed again, as aforesaid, and then it does live, (as we have demonstrated

in

in the Explication of the former Paragraph,) *even in Putrefaction*, from which it must at length (by the order and course of the Operations) be freed and brought to its Ultimate Perfection.

VI. Hermes. *In the Life and Death thereof the Spirits Work: For as it is Killed by taking away of the Spirit; so that being restored, it is again made Alive, and rejoyses therein.*

Salmon. The Spirit is used both in the Killing of it, and in the making of it Alive again: but this is by some doubtfully understood, whether it be meant of the innate or indwelling Spirit only, or of that Spirit joyned with another Metallick Spirit, because he uses Spirits in the Plural number: However this is certain, that as Death is induced by taking away the Spirit; so Life is retrieved, by restoring it again.

VII. Hermes. *But coming to this, that which ye seek by affirmation, ye shall see: I de-*

clare also to you the signs of joy and rejoycing, even that thing which does fix its Body.

Salmon. That is, he declares the cause of life and death, to be in the Spirits, to wit in the natural Spirits, whether Animal, Vegetable, or Mineral. He who knows how to revive dead Minerals, and to purify them, knows how to exert their powers, and is in the Highway to the greatest of Secrets. 'Tis this Spirit, joyned with its Philosophick Earth, which has power to fix both perfect and imperfect bodies, and to tinge them into the highest perfection of Silver and Gold, which he calls the signs of joy and rejoycing.

VIII. Hermes. *Now these things our Ancestors gave us only in Figures and Types, how they attained to the knowledge of this Secret; but behold, they are dead: I have now opened the Riddle, I have demonstrated the proposition so much desired, so much aimed at: I have opened the Book [of Secrets] to the Skilful and Learned:*

ye:

yet I have also a little concealed the hidden Mystery.

Salmon. He declares, that the ancient Philosophers delivered the Matter, and Process of the Philosophick Tincture in Ænigma's, and Types & Shadows only; they left no footsteps of the true thing behind them, but what every one might think of at pleasure; therefore from them our *Hermes* could receive nothing; and he professes, *Cb. 1. Sect. 1.* *That he obtained the knowledge of this Art, by the inspiration of the Living God only; God it was who did reveal and open the Secret to him.* This Secret he has opened in this Work, and made so plain, that the skillful and learned may understand it: 'Tis true, he has not unfolded every particular; but yet he has made things so plain, that he who can read him with a Philosophick mind, may at length haply find out the truth: notwithstanding what he has revealed, he declares, he has a little concealed the hidden Mystery.

IX. *Hermes.* I have kept the things (which ought to be put a part) within their own bounds: I conjoyned the various and divers figures and forms [of its appearance in the operation] and I have confederated or joyned together [with them] the Spirit. Receive you this as the gift of God.

Salmon. The meaning of which is, that he has first separated what ought to be separated, *viz.* the pure from the impure, and the Spirit from the Body, which is the first work in order to putrefaction, corruption, and death. Then secondly, he has joyned again what ought to be conjoyned, to wit, the various and divers figures and forms, the Soul with the Body, that it may again be enformed with Tincture and Substance. Thirdly, he has confederated, or joyned together with them, the Spirit, which ties the Particles of the Body and Tincture so firmly together, that they can never be separated, and unites them

them in a perpetual conjunction with a fixity, which will endure for ever.

CHAP. XI.

The Practical part farther Explicated.

I HERMES. *It behoves you therefore to give thanks to God, who has largely given [of his bounty] to all the Wise; who delivers us out of the Snares and Clutches of Misery and Poverty.*

Salmon. For this inestimable Gift of God, it is but gratitude to return him the Tributes of Humility and Thanksgiving; to abase our selves before his Divine Majesty, with all humbleness and submission; who thus raises you out of the Dust to sit among Princes, making you to despise the Glories of Crowns and Scepters as insignificant Baubles, and to rest with infinite content in the meanness of a despicable Cottage, for that you carry within your Breasts the true Treasure,

more valuable than all the whole World besides.

II. Hermes. *I am proved and tried with the fulness of his Riches and Goodness; with his probable miracles; and I humbly pray God, that whilst I live, I may pass the whole Course of my life, so as I may attain him.*

Salmon. When a Man becomes Master of this Arcanum, he is then tried and proved indeed, how in the midst of such a fulness of Riches and Happiness he can humble himself, and sink in to the deep Abyss of nothingness, abstracting himself from all the goodly things of this life: In this humble state God is only to be met with, (for the proud he beholds afar off) and in this abjection and

and self-denial, in this mortification of the first life and birth, a second is to be found, a being brought forth in the love of God, the birth of the new Man formed after the Image of the second Adam, a new Spirit, a new Life joyned and United to the Life of God, which can never Perish or Decay, a Fountain of Eternal Delights, an inexhaustible Treasure, infinitely exceeding that which we have all this while thus earnestly been seeking after, and pursuing.

III. Hermes. *Take then from thence the Fats or Sulphurous Matter, which we take from Suets, Grease, Hair, Verdigrease, Tragacanth, and Bones, which things are written in the Books of the Ancients.*

Salmon. By the Fats or Sulphurous Matter understand, the Sulphurs of all kinds educed by the Alchymick Art, out of Natural things, of which Sulphurs, one only is fixed, and incombustible, and it is a thing which is both in the

Earth and in the Heavens; it is in Aët, Animal, Vegetable, and Mineral, found every where, known but by a few, and expressed by its proper Name by no Body, shadowed forth under Various Figures and Ænigmaes. This fixed Sulphur, the Philosophers understand to be nothing else, but the true Balsam of Nature, with which the Dead Bodies of the Metals are imbibed, and as it were thoroughly moistened, to preserve them perpetually from Corruption.

The more any thing abounds with this Balsam, the longer it lives, and is preserved from perishing: From things therefore abounding with a Balsam of this kind, is this Our Universal Medicine drawn; which (as well as for Metals) is made most effectual to conserve Humane Bodies in a State of Health, and to root out all sorts of Diseases, whether accidental after the Birth, or Hereditary by Propagation, restoring the Sick to their pristine Health and Integrity. This Sulphur is not taken from Suets, Grease,

R

Hair,

Hair, Verdigrease, Tragacanth, Bones, &c. But under these and other the like Names, our *Hermes* by a Philosophick Liberty, has vailed the Verity from impious and unworthy Men.

IV. *Hermes.* But the Fats which contain the Tinctures, which coagulate the Fugitive, and set forth, or adorn the Sulphurs, it behoves us to explicate their disposition [more fully hereafter.]

Salmon. Here, in more words, *Hermes* explicates the Condition, or Qualities, and Properties, of the true Balsam of Nature, or Philosophick Sulphur. 1. He says it contains the Tinctures.

2. It Coagulates Fugitive Substances. 3. It exalts the Power of the Sulphurs, by fixing the Volatile, and making Bright and Shining the things which were Dark and obscure. The Volatiles of this kind, are nothing else but all the inferior and imperfect Metals, which By this Balsam or Sulphur, are transfuted into the best and finest Silver and Gold. Now

this hidden Sulphur dwells in the Bodies, just as Fire in a Coal, or Natural Heat in a Humane Body, or the Vegetative Life in the Spring time, in Herbs, Plants, and Trees, which in Process of time, makes them bring forth Buds, Leaves, & flowers, and at length perfect Ripe Fruits and Seeds. Or like Heat in the inward parts of the Earth, and Bowels of the Mountains, where the most simple Bodies of things, or Elements are first mixed, and produce Metals, Minerals, Stones, &c. according to their several varieties and kinds: So this our Sulphur of Nature contains in it self the true Tinctures, which by the revolution of time it explicates; making ripe the unripe, purifying the impure, fixing the Volatile and ennobling the Ignoble and Vile.

V. *Hermes.* And to Unveil the figure or form, from all other Fats or Sulphurs, (which is the Hidden and Buried Fat or Sulphur) which is seen in no disposition, but dwells

dwells in its own Body, as fire or heat in Trees and Stones, which by the most subtle Art and Ingenuity it beboves us to extract without Burning.

Salmon. 4. It unveils the Figure or Form, distinguishing it self from all other Fats, Balsams, or Sulphurs; He calls it Hidden and Buried, because it is not Vulgarly known, but only to such as are Adepts: And Buried, because it lies Centrally in the Bodies of Sol, Luna, and Mercury, as a thing Buried in the bowels of the Earth: It is seen in no disposition, but dwells in its own Body, that is, it is not perceptible in any of the imperfect Metals, because they have not Bodies able to hold it, till by it they are made pure and fixt, where they may become as its own Body is, and so takes up its habitation and dwells in them, as Heat does in Trees in the Spring time, when the External Heat of Sol, stirring up their internal or Mercurial Heat latent within them, makes them bud, and bring forth Leaves, Flowers, Fruits, and Seeds,

and that to perfection. *This Sulphur (saith Hermes) it beboves us to extract without Burning; for in the Mercury it is yet Volatile, and therefore by subliming of it more and more, it must be exalted, till at length it is fixt, but with great care and industry, lest you err in the Degrees of the Fire; which if it be too great, it burns, or breaks our Body or Vessel, (which in this place we call the Matter it self, and is the Domicil,) in which this Celestial and Astral Spirit and Sulphur dwells, and so makes it Vanish and Fly away. Now it is said to be Volatile, only in respect to the Body which holds it: in Sol and Luna, it is absolutely fixt; but in Mercury this same Sulphur seems to be Volatile; not that it is Volatile in its own Nature, but is only contained in a Volatile Body, which is Immature and Weak, and cannot hold it: This Body therefore must be maturated and strengthened and made fixt, by Virtue of this inherent Sulphur, being digested and Decoct-*

in it, with an *Idoneus* or fit Heat for a certain Revolution of time.

VI. Hermes. *And know that the Heaven is to be joyned in a mean with the Earth: But the Figure is to be in a middle Nature, between the Heaven and the Earth, which thing is Our Water.*

Salmon. Here he speaks of the Three parts of the Stone: 1. Heaven, which is our prepared Gold. 2. The mean or *Medium* of Conjunction, which is 'our *Aqua Philosophica*. 3. The Earth or *Fæces*, which is Gold it self: Now wonder not that Gold is here converted into *Fæces*, and is esteemed more vile, than the Heaven and the Water: But this is not spoken of Vulgar Gold, but of that which is Philosophick; which while it lies in Putrefaction, seems to be a vile thing; now that it contains in it self all Bodies, both perfect and imperfect, precious and vile, Gold and Lead, *i. e.* *Plumbum Philosophicum*, *Aurum Lepro-*

sum & Imperfectum & Plumbum Fixum & Perfectum; but this is said to be in a mean; that is, tho' it may have the Color and Weight of Gold, and other properties, yet it may be made much more Spiritual, and Excellent, and Efficacious, almost infinitely, exceeding the Virtues and Excellencies of the Vulgar or Common Gold; and this by the help of a middle Nature, (which is not so Volatile as Mercury, nor so Dead as common Gold,) which middle principle is *Our Water*.

VII. Hermes. *Now in the first place of all, is the Water, which goes forth from this Our Stone: The second is Gold: But the third is Gold in a mean, which is more noble than the Water and the Fæces.*

Salmon. The three parts of the Stone are here more plainly exprest. 1. The Water, which is our Mercury. 2. Gold, which is Sulphur. 3. The mean, or almost Gold, which is Our Salt, or Philosophick Earth, and

and is more worthy than either the Water or the *Fæces*, by which Vulgar Gold may by projection be tinged, and made more than perfect. This is that pretious Stone, in comparison of which, Gold it self, the most pure Gold, is esteem'd but as a little Sand, and Silver as Clay in respect thereof. This *Gold in a mean*, is Gold, in a middle principle, that is, Essential Gold in the Root of the Aurifick Agent, which is in the possibility of augmentation or encrease, even as a very little Plant which becomes a great and mighty Tree; now this third principle which he calls *Gold in a mean*, is the very Soul it self, which makes this our Philosophick Plant to grow, giving it form and Beauty, and making it become a Golden Tree of a vast and almost infinite magnitude.

VIII. Hermes. *And in these three are the Vapors, the Blackness, and the Death.*

Salmon. That is in one only Subject compos'd of

three, Spirit, Soul, and Body, these three Vapor, Blackness, and Death are latent, which three are also one. The *Caput mortuum* must be dissolv'd; for except the Body be dissolv'd, there can be no Coagulation of the Spirits: for the Solution of the impure and vaporous Body, induces and brings forth more pure and Noble Spirits, indu'd with a mighty Strength and Power. And by means of this Solution, a more perfect mixtion is made as of Water with Water, which cannot be separated; not like that of Sand with Sand, whose Superficies only touch one another, which is indeed no true mixtion. And thus by making a dissolution of the Metalline Principle, that which is not Metalline, nor will dissolve, nor mix with the dissolv'd Matter, (as the Vapor, the Blackness, and the Death or Putrefaction,) comes to be separated and removed, whereby the Dead comes to Live, and that which was in Captivity and Chains comes to be made free, deliver-

livered, and set at Liberty.

IX. *Hermes.* It beboves us therefore to chase or drive away, and expel the Super-existent Fume or Vapor, from the Water; the Blackness from the Fat; And the Death from the Fœces, and this by Dissolution: By which means we attain to the knowledge of the greatest Philosophy, and the sublime Secret of all Secrets.

Salmon. In these three, that is, in the One, Composed of the three, lie these other three, the Fume, the Blackness, and the Death, that is, the want of Ponderosity, of Tincture, and of Fixity, both which ~~threes~~ in their own principles, are

also but *one thing*, to wit, the *Caput mortuum*, which is depurated and revived by Dissolution only. And except the Body is Dissolved, there can be no Coagulation of the Spirits, as we have said before. And therefore if you would remove the Fumes, you must dissolve the Fumous, or imperfect Body, that it may mix with the Ponderating Spirit. The Fat or Sulphur is cleared from the blackness by manifold Sublimations, bringing forth the pure Philosophick White and Red Flowers, which are the Tincture. And the Death is expelled by the Mercurial or Metallick Spirit, which gives the Eternal fixity.

CHAP. XII.

The Praxis exemplified from the Nature of Leven and Paste.

I. **H**ERMES. Now there are seven Bodies, of which, the first is Gold, the most perfect, the King and the Head of them: which the Water cannot alter, nor the Earth Corrupt, nor Fire Devastate; because its Complexion is Temperate, or in a mean; and its Nature direct, in respect of Heat,

Heat, Cold, Moisture, or Dryness; nor is any thing that is in it Superfluous.

Salmon. The seven Bodies are the seven Metals, the first of which is Gold, and the most perfect of them: Now tho' it be all that can be, or is requisite to be in a Body truly perfect; yet something more than perfect is designed by our Tincture: For *Sol* of him self cannot tinge nor meliorate any other Body, nor bring it to his own perfection, therefore he is to be made more than perfect by Virtue of this Philosophick Tincture, which opening his Body, shall exalt it a thousand fold beyond the degree of its perfection, making him able to transmute other Bodies into his own form, fixity, and likeness: The other six Bodies are Silver, Tin, Copper, Iron, Lead, and Quick Silver, which last is also among the number of Spirits. Now there is a difference between the Common and Vulgar Gold, and our Gold, say the Philosophers. Ours is

the *Æs*, or *Electrum Minerale*, whose Composition, comprehends in it self all the Metals, according to this saying, *Omne Aurum est Æs, sed non omne Æs est Aurum.* This *Æs* or *Aurum* is rightly compared to *Sol*, who by the Testimony of *Hermes* next after God, governs the World, and Illuminates all things, both Animate and Inanimate, of whom well Sung *Palingenius*,

— O *Sol*; qui tempora
mutas,
*Et cum temporibus, quicquid
generatur in Orbe.*

And as the Stars and all the other Planets receive their Light and Virtues from the Sun. so also do all the other six Metals and Minerals receive theirs from Our Gold, almost in like manner by the Emission of its Rays or Beams, which is indeed its tinging Sulphur, and multiplying and fixing Spirit. All that is perfect in *Sol* is its Viridity, & eternally generates multiplying Tincture, and Ferment of *Car Sp*

This is the *Elixir* saith the *Rosary*, the compleat Medicine, the most depurated and digested Substance, more than perfect, and perfecting all other bodies whether perfect or imperfect, making those that are perfect, much more than perfect. This is the true Philosophick Gold (i. e. Gold in a mean, or Gold after a manner) more worthy, more Noble, and more Precious than Vulgar Silver or Gold, or any Gem, or Precious Stone. Many have sought this *Aeris Viriditatem* in Vitriol; and Copper or Vulgar Brass, but they erred, and were deceived, following the literal Discourse of the Philosophers, and not their Sense: For they ought not to have contemplated the Metals as they are Bodies, but as they are reduced into a most Subtil, Spirituous, and Celestial Substance,

H. Hermes. *Therefore the Philosophers bear up, and magnify themselves in it, saying, that such Gold in Bodies is like the Sun among the Stars,*

most Light and Splendid. And as by the Power of God, every Vegetable, and all the Fruits of the Earth are perfected; so by the same Power, the Gold, and [the Seed thereof] which contains all these seven Bodies, makes them to spring to be ripened, and brought to perfection, and without which this Work can in no wise be performed.

Salmon. As *Sol* is among the Stars and other Planets, and Vulgar Gold among the other Vulgar Metals and Minerals; so also is our Gold (which is the true Philosophick Tincture) among the other Metals or Bodys reduced to a Spirituality and pure Tincture: And as *Sol* in the Heavens is the *Medium* that perfects all Sublunary or Inferior things by his Beams, Light, and Heat: So also Our *Sol*, (the true Seed of Gold, and the Seminal Power of the Aurifick Principle) is also the *Medium* which makes all the other seven Bodies not only perfect, but more than perfect; that they thereby may perfect other quantities of their own kind, yet lying in imperfection,
viz.

viz. wanting Purity, Tincture and Fixation: All which is done by Virtue of its subtle Spirit, Tincture, and Fire. Therefore say the Philosophers, Our Gold is not Corporeal, but a depurated substance in the highest degree, and brought to an Astral, or Heavenly Nature: This is the *Ixir*, *Elixir*, or *Fermentum*, the true Tincture and Spirit, tinging and fixing all other Bodies, and without which they cannot be perfected.

III. Hermes. *And like as Paste or Dough is impossible to be Fermented, or Leavened without Leven; so is it in this case, without the proper Ferment, you can do nothing: When you sublime the Bodies, and Purifie them separating the filthiness and uncleanness from them, or from the Fæces, you must conjoyn and mix them together, and put in the Ferment, making up the Earth with the Water.*

Salmon. Our Hermes, a little before has made mention of *Ferment*, which he has in plain, open and ma-

nifest Words, declared to be *Gold*: He now comes to demonstrate the necessity of *Fermentation*, setting some of its Operations in Order. The other Imperfect Bodies are the Meal or Dough, and unless they be Fermented with their proper Leven, which is *Gold*, they cannot be brought into the property of the Leven or *Gold*: but this *Gold* must be made spiritual and living, and the Bodies must be Dissolved, Sublimed, and Putrefied, before they can be mixed with the Ferment; this being done, *viz.* being made clean, subtil, and spiritual, the Ferment or prepared *Gold* is to be mixed therewith, making up the Earth with the Water, that is the Body with the Spirit. Now to bring the Bodies into this State, to be fit to be joyned with the Ferment, you must sublime them, purifie them, make a separation of the Fæces, then conjoyn and mix; all which are necessary in Order to this Fermentation. The Ferment to the prepared Body, is as the Soul to the Body, or as Leven to Paste, with-

without which the Mass could not be leavened.

IV. *Hermes.* And you must Decoct and Digest till Ixir, the Ferment, makes the alteration or change, like as Leven does in Paste. Meditate upon this, and see whether the Ferment to this Compositum, does make or change it from its former Nature to another thing. Consider also that there is no Leven or Ferment but from the Paste it self.

Salmon. Now he teaches us the Art of Levening; which is to Decoct or Digest, till the Ferment makes an alteration or change, like as Leven does in Paste. This is a high point of Art, and ought to be seriously considered, even what the end of the intention is, which is to produce or generate Gold; and therefore (as I said above) Gold must be your Ferment. As Leven is to Paste, so is this Gold or Ferment to Our Mercury, which is the prepared Body: And as Leven is made out of the same matter, out of which the Paste is made: so this Gold or Ferment is made out of the same prin-

ciples, viz. Mercury and Sulphur, which our prepared Bodies come from; therefore *Hermes* bids you consider it, and tells you plainly, that there is no Leven, or Ferment, but from the Paste it self; and therefore Our Philosophick Gold, which is Ixir, the Ferment must be prepared from the Philosophick Mercury and Sulphur in a fit proportion; that when it Works, it may purge out the Old Leven with all its effects, which are uncleanness, want of Tincture, and want of fixity, and so bring forth a regenerate matter, even a new substance or body, not according to the Old Leven, but according to the Nature of the New, which is wholly purity in the height of Tincture and the strongest fixity. Now this Fermentum is said sometimes to be two fold, viz. Fermentum Lapidis Aurifici, which is from Gold, and Fermentum Lapidis Argentifici, which is from Silver. This is a weighty thing, and worthy to be seriously considered of, and therefore advises us to meditate upon it: except the Paste does receive the Virtues and Properties the

of the *Leven* into it self, it cannot be *Levened*: If it does, it becomes, by a sufficient Digestion, absolutely the same thing with the *Leven*, both in its substance and properties, and all other respects.

V. Hermes. *It is also to be noted, that the Ferment does Whiten the Confection or Compositum; and forbids or binds the Burning: It contains, holds, or fixes the Tincture, so that it cannot fly away, and rejoices the Bodies, and makes them mutually to joyn, and to enter one into another.*

Salmon. He says here, that the *Ferment* does Whiten the Confection, concerning which *Ferment* a great doubt does arise, but it is easily solved Philosophically thus. It is not Gold, except it be first Silver. Our Gold is the Tincture, or Soul, or Nourisher of the Work, without which it can never be done: nor is it made Silver, unless it be first Mercury: so that our *Sol* seems to appear with 2 Faces; first Black, which is the Putrefaction of the Mercury. 2. White, which is

the change or transmutation of the black Mercury into a White body, or Silver. 3. Red, which is also the transmutation of the White body, or Silver into a Red Tincture or Gold: so that you may see that this *Fermentum* not only Whitens the Confection, but also keeps it from Burning, and so fixes the Tincture that it cannot change, vanish, or fly away. By *rejoycing the Bodies*, he means a replenishing them with a fixed Tincture, and a fixed substance, to wit, the *Ingression* of the *Ferment* into them by *Projection*: but because the *Ferment* is not able to enter into Dead Bodies, therefore they must be removed, and made Alive by help of the *Aqua Medians*, or Mediating Water, which is the *Aqua Philosophica*, which dissolves, subtilizes and spiritualizes, them, which makes also a Marriage or Conjunction between the said *Ferment*, and the *White Earth*: And in every Fermentation you ought to take notice of the Weight of every thing. If therefore you would Ferment the White Foliated Earth,

Earth, to the White Elixir, that it may be projected upon bodies diminished from perfection, you must take of the White or Foliated Earth three parts : Of the reserved Aqua Vitæ two parts : Of the Ferment half part : Now if you work for the White, your Ferment must be so prepared, that it may be made a White Calx, fixt and subtil : but if for the Red a most pure Yellow or Citrine Calx of Gold.

VI. Hermes. *And this is the Key of the Philosophers, and the end of all their Works : And by this Science the Bodies are meliorated, and restored : and the Work of them (Deo*

annuente) is performed and perfected.

Salmon. This Art of Leavening or Fermentation is that which he calls the Key of the Philosophers, i. e. the Key which opens the Door into the Secrets and Mysteries of this whole Work : Of so great Virtue and Power is this Work of Fermenting, that he is bold to call it even the Key of the Philosophers : that is the beginning, middle and end of the Work, both for the White and the Red ; so that by the Power and Efficacy thereof, the Bodies may be Renovated, and Exalted into a higher State of Perfection, than what they are by Nature.

CHAP. XIII.

The Nature of the Ferment farther Explicated.

I. HERMES. *But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed ; as in a Mass of Leavened Paste : Or Milk turned with Rennet for Cheese ; and Musk among Aromatics.*

Salmon. Without doubt an error may easily be committed in the Work of Fermentation, if you have a false Conception thereof, or be ignorant of its Power, whereby you may miss the end ;

end ; and be frustrate of your Expectations , losing all your cost and time ; as is seen in the Levening of Bread ; if you trouble the Mass of Meal and Water too soon, it will not be Levened : If it lies too long, it will be over done ; so in our Work, if you be too hasty, you will perform nothing at all : If too long, and with too Violent a Fire, you will hazard the breaking of your Vessel, and by an over Volatility, frustrate the fixity of your Medicine : The making of *Cheese* is Famous, for almost every Housewife can tell you how easie it is to ruin or spoil all, (how good soever your Milk and Rennet may be,) if you be unskilful in the Art : If the Milk be too hot, or too cold, or the Rennet be too much or too little, or the *Coagulum* lies too short a time, or too long, you may spoil your *Cheese*, and miss the Perfection, or Goodness, which therein you seek after. These are Familiar examples, and need no farther exposition. The Matter therefore is, first by our Fer-

ment corrupted, and brought into a blackness by Death, but not such a blackness, out of which it cannot be recovered ; but so that in the Course of the Fermentation, the Mass of the Confection may pass through the mutation or changes of all the Colors. Now Heat working at the first in humidity brings forth the blackness ; but Heat working in the dryness, causeth Whiteness, and in the White the Citrinity and wonderful deep Redness. These Varieties of Colors are caused only by the *Ferment* in a proper and fit heat, so that the Corruption of one is the Generation of another ; and the *Ferment* becomes the *Ferment of the Ferment*, as the Philosophers speak. He who cannot taste the Sapor of Salt, will never attain to this desired *Ferment of Ferments*, which is the *Soul*, even before Fermentation. If therefore this *Ferment* be not well prepared, your Magistery will be nothing worth : and know, that this *Fermentum* is taken only from *Sol* and *Luna*, that is, from

from Gold and Silver, and converts the other Bodies into its own Nature: Therefore it behoves you to know how to introduce this Ferment into Dead and imperfect Bodys, (that is, to make Ingression) because it is the Soul; and this Soul gives to them Life and Perfection; so that together with this living and perfect Soul, they are made alive and perfect, and one perfect Body.

II. Hermes. *The certain Color of the Golden matter for the Red; and the Nature thereof is not sweetness, therefore of them we make Sericum, which is Ixir, [the Ferment:] and of them we make Enamel, of which we have Written.*

Salmon. Altho' it does not here sufficiently appear what our Author means by Sweetness and Sericum, yet afterwards he so explains himself that we may guess at it; and that it is the Golden Ferment for the Red; the adumbration whereof he gives us under the Mask of Encaustum or Enamel; and truly by Figures. *Similitude,*

and Tropical ways of speaking, he has been pleased to deliver himself through this whole Work. I suppose he uses the Similitude of Sweetness here in respect of Leven; for that Leven is not Sweet.

III. Hermes. *And with the King's Seal we have tinged the Clay, and in that we have put or placed the color of Heaven, which augments the sight of them, who can already in some measure see.*

Salmon. By the King's Seal is meant the Virtue, Power, Character, or Tincture of Gold, which tinges Lutum the Clay, that is, the Mercurial Mass, or Earth, which is now but one thing, and a Secret drawn out of the Fountains of the Wise, for which reason it is by some called *Sigillum Sapientum*: Also *Sigillum Hermetis*, and *Sigillum Mercurii*. This is the thing which many have sought after in vain, and could never find, that is, the outward turned inward, and the inward parts turned

ed outwards; that which was below raised up, and that which was above, laid down below; the Superiors and Inferiors, the Heavens and the Earth joyned together in one Globe or Mass, and digested together in one, till they produce the heavenly color, the light of Sol, which gives such as have Eyes to see, the happiness of seeing a Fountain inexhaustible, an Eternal Spring, the permanent and endless Treasure.

IV. Hermes. *Gold therefore is the most pretious Stone without Spots, also temperate, which neither Fire, nor Air, nor Water, nor Earth, is able to corrupt or destroy, the universal ferment, rectifying all things, in a middle or temperate Composition, which is of a Yellow, or true Citrine colour.*

Salmon. Our Hermes here confesses plainly, that the Philosophick Gold, is this most pretious Stone, without blemish and incorruptible, and differs as much from vulgar Gold, as Le-

ven does from the *Paste*, or *Yest* from the *Ale* or *Beer* which is made by it: For as clear, well-wrought *Ale*, cannot change other *Wort* into *Ale*, nor *Leavened Paste* leaven another Mass of Meal and Water, (till it is brought to the perfection of Leven,) so neither can vulgar Gold (which is the product of Mercury and Sulphur) transmute, or change any other body into its own Purity, Tincture, and Fixity. No: This is only the work of our Stone, Elixir, Tincture, the true Philosophick Gold.

V. Hermes. *The Gold of the Wise Men, boiled and well digested, with a fiery Water makes Ixir.*

Salmon. The Gold is to be exquisitely boiled, as much as you please with a fiery water, and digested: This fire is found no where more perfect, better, or more powerful than in Minerals and their Roots, which Roots the Philosophers say, are in the Air: And the Gold is Spiritual Gold,

Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a mans Nativity, the Soul [*i. e.* the Tincture arises] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

VI. Hermes. *For the Gold of the Wise Men is more weighty or heavy than Lead, which in a Temperate [or due] composition, is the ferment of Ixir: and contrariwise, in a distemperature [or undue] Composition; the distemperature, or hurt of the whole Work or Matter.*

Salmon. Our Gold, the Off-spring of this great Work, is much heavier than Lead, because of its

Weakness, Volatility, and Intemperature: Our Infant is of a most strong and temperate Composition, healing the Infirmities of its proper Parents, and tinging the Mercury of all Bodies whatsoever, into the best and most pure fine Gold. By this is understood the Vital Roots of the Minerals, into which, if the Bodies be reduced, they are made apt, or fit for a new Regeneration, so that from the same you may have the true Tincture of the Philosophers.

VII. Hermes. *For the work is first made from the Vegetable: Secondly from the Animal, in a Hens Egg; in which is the greatest assistance, and the constancy of the Elements. And Gold is our Earth; of all which, we make Sericum, which is our Ferment, or Ixir.*

Salmon. He here divides the great Work into two parts, *viz.* Vegetable and Animal, which is a Philosophical fiction: But the true Work is but one, consisting

sisting of an equal and temperate mixtion of the Elements, to a perfect fixity. The Foundation of this Work, is laid in the Earth of the Gold, of which the *Ixir*, *Elixir*, or *Ferment* is made, which is two fold.

1. For *Luna*.
2. For *Sol*.

By the Ferment of *Sol* is understood the Seed of the Male: and by that of *Luna*, the Seed of the Female: of these there must be made,

1. A Conjunction.
2. A Generation.

The Ferment of *Sol*, is from *Sol*; as Leaven is made of the Substance of the Bread; and as a little Leaven, Ferments, or Leavens a great quantity of Paste, (at least 250 times its quantity;) so likewise a little Portion of this our Earth suffices to nourish and perfect the whole Stone. The Ferment, saith *Avicenna*, reduces the Matter to its own Nature, Color, Sapor, and Form, reducing Power into Act. For it Whitens the Confection, Multiplies it, makes it Spiritual, Strengthens it, makes it resist the Fire, makes it contain the Tincture, that it shall not fly away, opens the Bo-

dies and makes them, with it, to enter one into another, and to be perfectly conjoynd, as Water with Water, which cannot be separated, and is the end of the Work. Without this Ferment, no Elixir can be made, no more than Paste or Dough can be Leavened without Leaven. And this Elixir is the Ferment of Elements and the Coagulum of the Coagulum. For, it not only Ferments the Inferior and imperfect Bodies, but also Gold it self; making it from a perfect Body, much more than perfect. It is the most faithful Moether, which by how much the other it is impregnated, by so much the more it conceives and brings forth, propagating its Off-Spring to an Infinity of Generations. It is the only Key which opens and shuts the Gates leading to the Kingdom of the Mineral Treasure, the Golden Mountain, the Gardens of the *Hesperides*, where all the Trees perpetually bear Golden Fruit. Without this Key, it is not possible for any Man to attain to the perfection of this Art.

C H A P. XIV.

The Smaragdine Table of Hermes.

I. HERMES. *This is true, and far distant from a Lie; whatsoever is below, is like that which is above; and that which is above, is like that which is below: By this are acquired and perfected the Miracles of the One Thing.*

Salmon. That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact; and notwithstanding all the Sophisms, and *Logomachia* of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which remains beneath; and yet these two parts agree in One. The inferior Part or Earth, is called the Body or Ferment. The superior part or Spirit, is called the Soul or Life, which quickens the Stone, and raises it up: The first must be dissolved, and made Water, like the Superior; and the Superior must be coagulated, and made Earth, like the Lower, that they may be united, and become the Miracle of the one Thing; then will it be evidently demonstrated, that whatsoever is below, is like that which is above, and contrarywise. Nor do they differ one from another but by Accident, as Corruptible and Incorruptible, Pure and Impure, Heavy and Light, Clear and Opake, Agent and Patient, Masculine and Feminine, &c. all which are Accidents, not

Sub-

Substances. Heaven or that which is above is Incorruptible, where the pure Elements are made, from a Corruptible matter elevated or lifted up, in the Concavity of which Firmament, the Body or Substance of *Luna* is Graduated. Hence it is apparent that this our Medicine must resemble Heaven it self, in Activity, Penetrativeness, and Incorruptibility; nor must it work as the Elements in Natural Bodies, which are as it were Dead, and destitute of any Power or Action.

II. *Hermes.* Also, as all things were made from One, by the help of One: So all things are made from One thing by Conjunction.

Salmon. That is, as all things were made or came from One Confused Chaos, by the help of One Omnipotent or Almighty God; so Our Stone is born or brought fourth out of one Confused Mass, by the help of one particular Matter or Thing, which con-

tains in it four Elements, Created by the determination of God. Here *Hermes* points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the Opinion of some is though the Spirit may be said to be the more subtle Substance; yet it can be no more separated from the Soul, than Light from the Sun.

III. *Hermes.* The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.

Salmon. As living Creatures beget their Like or Kind, so Gold generates Gold

Gold by the Virtue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, *i. e. Mercury*, which is the Mother thereof: What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as *Paracelsus* saith, to live in some things, *viz.* in its own Radical Humidity, and most pure and simple Air, which contemperate the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and

the Life is the Soul, which quickens the whole Stone. And therefore the Wind, Air, Life or Soul must carry the Stone, ~~and~~ bring forth Our Magistery, which being brought forth, it must be nourished by its Nurse, which is the Earth, for *The Earth* (saith *Hermes*) *is its Nurse: The Wind carries it in its Belly*; by which the Universal, Inferior, and Feminine Seed is dilated through the Air, and joyned to the Universal Superior and Masculine Seed; the Air or γ is the VVomb wherein the two Seeds are conjoynd. The Air arises from Fire and Water, as the Heaven from Fire and Air. Under the Appellation of Fire, is comprehended the most pure Substance of the Earth, ascending with Fire; and under the Name of Air the most pure Substance of Water; The Belly or Womb of Nature, is a most pure Breath or Matter, raised from all the inferior Elements, converted into a Volatility of Air, in which is conceived by the help of Luna, the Universal Seed of

of the Sun, specified also by the other Lights or Stars. *Hermes* will have three Elements, two under the Names of Sol and Luna, the third under the Name of *Venus*, the Wind. The Earth is the Nurse of this Birth of the Air, by whose Breasts it is Nourished, whence it sucks the Mineral Milk (that is the more thick substance of the Inferior Water remaining yet in the Earth) by which it grows and increases to its Substance and Perfection, as a Child to the Statute and Strength of a Man.

IV. Hermes This is the Mother or Fountain of all Perfection, and its Power is Perfect and intire, if it be changed into Earth. As if he should say, this *Arcanum* which I here shew you is the Original and Fountain of all *Arcanum* and Mysteries, the secret Treasure of the whole World. But it is not brought to its Perfection till it is changed into Earth; then indeed is its Power

perfect and intire: that is, if the Soul of the Stone (of which we have spoken before and which may be called the Wind or Air, which is also the Life, Virtue, Power and Spirit) be converted into Earth, viz. a fixt Substance or Matter; so that the whole Wind, Spirit, Life and Soul of the Stone may be conjoynd to its Earth, which is its Nurse, and be all turned into Ferment. As in making of Bread, a little Leaven Ferments and Transmutes, a great deal of Meal or Paste: so also must Our Stone be Fermented, that it may become Ferment to the Eternal Multiplication thereof. That which the Wind does bear in its Belly must be converted into Earth, then is the Work compleated; which is done by a long and Unwearied Decoction (not by evaporating, but retaining the Spirits) till it becomes inspissated, and in success of time is dried into a Powder or Larch. But the time will be long and tedious, therefore you must attend it with Patience,

according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others neerer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

V. Hermes. *Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgment.*

Salmon. Hetherto he has only discoursed the Theory, he now comes to shew you the Practical part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and Wisely, after a Philosophick manner; By Separating he means Dissolving; for Dissolution is the Separation of parts: Some

will have it, that by the *Earth* here, he means the Lees or Dreggs of the Matter, which is to be Separated from the Fire, the Air, and the Water, and the whole Substance of the Stone, that it may become Pure, and free from any Putrefaction or Defiled Matter: and this the Spagyrick Philosophers say is the first Operation or Preparation of the Matter or Parts of their Stone. But some understand hereby, the Separation of the four Elements, and this doubtless is the thing if it be spoken of a Spagyrick, and not Vulgar Separation. Under the Appellation of Fire, the two other are understood, *viz.* Air and Water; for the Fire cannot want or subsist without Air, nor is the Air without Water; for Air is made of Water by the Mediation of the Fire, by which it is forced to Ascend upwards. But as to the Earth, it partly Ascends and is made Volatile, and partly remains fixed below. By separating the Earth from

from the Fire, some will have it, that he would have the Thick to be separated from the Thin, not the Thin from the Thick, because the Earth is thicker than the Fire. But by separating the subtil from the gross, is to be understood, the subtilizing of the Thick Matter, and Spagyrically to reduce that subtilized Matter into Æther or Spiritual Air. *But this must prudently be done, with gentleness, long Suffering, Patience &c.* that is according to the Laws of Art, but gently, even with a gentle Heat according to Natural Generation. The Instrument of Nature, and of the Spagyrist is Fire, without which the Work cannot be done. This Fire is either Internal or External. The Internal is proper to the substance or Matter, and Naturally dwells within it, which you must prudently stir up and Excite. The External is either Violent, or Tempered in four several Degrees. The Violent is that with which some things are Calcined, others Sublim-

ed, others (as Metalls) Liguified or Melted. The Temperate in its several Degrees, imitate or resemble Nature, and are used for Putrefaction, Digestion, and Congelation, or Circulatorily to dissolve and fix. But Various are these kinds of Fire, which are to be applyed according as the Subject requires, and the Prudence of the Artist directs, being continual without interruption from begining to the End.

VI Hermes. *It Ascends from the Earth up to Heaven, and Descends again from the Heaven to the Earth, and receives the Powers and Efficacy of the Superiors and Inferiors.*

Salmon. Here is to be observed that though Our Stone be divided in the first Operation into four Parts, which are the four Elements, yet as we have already said there is but two principal Parts of it, One which Ascends upwards and is Volatile, and another which remains below, and is fixed, which is called

called Earth, and ferment which Nourishes and Ferments the whole Stone. But of the unfixed or Volatile part we must have a great quantity, that it may Nourish the purified Matter of the Stone, till it be made to Ascend, is, sublimed, and subtilized; then being thus subtilized and made Volatile, it must be incrated with the Oyl extracted from it in the first Operation, which is called the Water of the Stone, and so often Boyled by Sublimation, till by Virtue of the Fermentation of the Earth exalted with it; the whole Stone again does descend, from the Heaven to the Earth, and remains fixed and flowing; that is, that the Corporeal be made Spiritual by Sublimation, and the Spiritual be made Corporeal by Descension: Here is a Circulatory Distillation admirably declared, and the Construction of a Spagyical Vessel, to the Similitude of Nature. It Ascends from the Earth, i. e. from the inferior part of the vessel; to Heaven,

the superior part. The matter generated of Soil and Lume ascends; the thick Terrestrial substance thereof is converted or resolved into Heaven, etc. into a subtle substance like to Heaven: He demonstrates the Spagyrick solution, by what Instrument and Artifice it is done; then he teaches the Fixation, & Decension again to the Earth; as if he should say, after its substance is dissolved and made to Ascend under the Obedience of the Internal Celestial Virtues or Powers, standing there the determined time of its Maturity, it returns again, or descends, that is to say, the Spirit is made Corporeal, which was before a Body or made from a Body, Spiritual, which is nothing but the Philosophick Riddle. *Pac fixam Volatile, & rursus Volatile fixam, & rursus habebis Magisterium.* And by this means it will obtain the Virtues of the Superior and Inferiour Powers; i. e. the Heavenly and Volatile Power, to penetrate, grow, increase

crease or multiply: and the Earthly Power to give Substance, Corpority, and Fixity.

VII. Hermes. In this Work you acquire to your self the Wealth and Glory of the whole World: Drive therefore from you all Cloudiness or Obscurity, Darkness and Blindness.

Salmon. Possessing this Stone thus perfected, you possess all the Wealth and Treasures of the World, so that you may live free from Care and Trouble, from Discontent and Fears, from every Sickness and Disease: It is a Remedy for all Diseases both of Body and Mind: It strikes at the root of Infirmities, and destroys that which would destroy or undermine the Health and Prosperity of the Humane Body. This Stone, this Wealth, this Treasure, though it be but like to a Grain of Mustard-seed, yet it grows to be the greatest of all Trees, in whose Branches the Birds of the Air make their

Nests, and under whose shadow the Beasts of the Field dwell.

VIII. Hermes. For the Work, increasing and going on in Strength, and in Strength to Strength, surpassing and overtopping all other Fortitudes and Powers, and is able to subfigure and conquer all things, whether they be thin and subtil, or thick and solid Bodies.

Salmon. There is no Comparison of the Powers of other Natural things, to the Power of the Stone, for it is able to overcome and master all other Powers: it can convert common Quick Silver into a Congealed substance, and Transmute it into fine Gold or Silver, and it can Penetrate and Pierce through all other hard solid or compact Bodies, and strike them with a never fading Tincture, so firm and fix, which the Power and Strength of the Strongest and most Violent Fire can never conquer or overcome. This is as much as if he should say, it is the compleat Virtue or total

Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. *It overcomes or conquers all things, that is, it makes all subtil and thin things (as Quick-silver) thick and coagulates them: and on the contrary it Penetrates all thick and solid things, i. e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus) subtile and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subtility and Spirituality.*

IX. Hermes. *In this manner was the World made; and hence are the wonderful Conjunctions or Joynings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected,*

Salmon. The Creation of the World he brings as a Prior Example, or Exemplification of the VWork of Our Philosophick Stone, for as the VWorld was Created, so is Our Stone composed. As in the begining the whole VWorld and all that is therein was a Chaos or confused Mass, but afterwards by the Virtue VVord, Power, or Spirit of the Great Creator, a Separation was made, the Elements were divided and rectified, and the Universal VWorld was produced and brought forth Beautiful and Perfect in Number, Weight and Measure. So also in this our work, we separate the Elements, which we divide and rectifie by many sublimations, depressions, and precipitations, whereby the perpetual and wonderful conjunction is made, which is the product of the prime matter, and the root of the Golden Kingdom, in which power is produced into Act.

X. Hermes. *And for this Cause I am called Hermes Trismi-*

Trismegistus, for that I have the knowledge or understanding of the Philosophy of the three principles of the Universe. My Doctrine or Discourse, which I have here delivered concerning this solar Work, is complete and perfect.

Salmon. Hermes Trismegistus signifies the Thrice greatest Hermes, for that he had the knowledge of the three Principals of the Universe, viz. Salt, Sulphur, and Mercury, answering to the Body, Soul, and Spirit; Mineral, Vegetable, and Animal, of which he had the true Knowledge; he knew the way how to separate them, and conjoyn them again, to make the fixt Volatile and the Volatile fixt, to take away Tinctures, and restore better again, all which are contained in Our Philosophick Mercury which is the VVomb in which Our Philosophick (which is the true) Gold is Generated. It is said to be perfect, because 1. It contains all the Principles, 2. From its

never fading Color. 3. Its never perishing Body. It is resembled to a grain of VVheat, which unless it Dies, it brings forth no Fruit; but if it Die, and is Putrefied, passing through Death and Putrefaction or Dissolution, to Life and Heaven, there by perfecting its Nature, it is infinitely profitable. VVhat he has delivered concerning this Matter, viz. of the three Colors, Black, White, and Red; of the three Principles, Salt, Sulphur, and Mercury; of the three Subsistences, Body, Soul, and Spirit; of the three Operations, Volatilization, Tincture, and Fixation; of the three States, Imperfection, Annihilation, and Perfection, he declares to be True and Compleat, and that the Stone thus Generated (existing and being in one only thing, viz. the Philosophick Mercury) by a series of Natural Operations, is Perfect and Intire, wanting nothing.

Libri Hermetis Primi.

FINIS.

THE
SECOND BOOK
OF
HERMES TRISMEGISTUS.

CHAPTER XV.
The Enterance into the Work, beginning with
Argent Vive.

I. HERMES the Wise saith, if you Conserve a third part of your Camels, *i. e.* of the swift or Volatile Matter, or that which must bear the Burden, and Consume the remaining two thirds, you have attained to the thing desired; you have perfected the Work.

II. In like manner you must be careful of your Argent Vive; for the black Matter does Whiten the Flesh, and the Work is per-

fected by the Fire of the Wise.

III. And the Work is to be performed by a Spiritual Water, in which the blackness is washed away; and by that Instrument, in which the Foundation of the Work is laid, and in that time and moment, in which the Cloud appears.

IV. Now that Water, in or by which the blackness is washed away, is the Sweat.

or Moisture of the Sun, and Childrens Urine, [i. e. *the Virgins Water.*] The thing which I tell you is sufficient for you to know.

V. In like manner, take the Water of the Water, [*Mercury of Mercury,*] and with it cleanse and purifie the Wind, Fume, or Vapor, and Abolish the blackness. Understand what this signifies, and rejoyce therein.

VI. Also in the same manner, take the blackness and Conjoyn it; then have respect to the White, and Conjoyn the Red; so will you go through the thing desired, and come to the end of the Work.

VII. It is also to be noted, that it is the Fire-Stone which Governs the Matter or Work, by the good pleasure of God: Boyl it therefore with a gentle Fire, Night and Day, lest the Water should be separated

from it; even till it becomes of a Golden Color: Understand well what I say.

VIII. That also which Congeals, does Dissolve; and that which does Whiten, does in like manner make Red.

IX. I have made plain to you the nearest way, that you may be easie and satisfied: Understand therefore these things, and Meditate upon them; and you shall certainly attain to the perfection of the Work.

X. It is also to be noted, that as Sol is among the Stars; so is Gold among the other Metalline Bodies: For as the Light of the Sun, is joyned to the Lights, and contains the Fruit of this Operation; so in like manner Gold: Meditate upon these Words, and by the Permission of God you may find it out.

CHAP.



C H A P. XVI.

The Nature of the Medicine, and Government of the Metals.

I. **H**ERMES Moreover saith, he that outwardly takes in this Medicine, it Kills him: but he that inwardly drinks it in, it makes him to Live and rejoyce. Understand what this means.

II. And as for this cause sake, this Water is said to be Divine, so it is said to be the greatest Poyson: and it is preferred before all other things, by so much as that without it nothing of the Work can be done.

III. It is also called Divine, for that it cannot be mixed or joyned with any fikh or defiled thing: and this Water of our Stone purifies and cleanses the Natures of the Metals, and washes away their defecations or defilements:

IV. And as *Sol* Acts upon Bodies, so also does this Water upon the Philosophick Stone: Yea, it penetrates and sinks through it, and is constant, fixed, and perfect.

V. This indeed is seen in *Sol*; but it is to be understood that the Work may be made through all the seven Planets: as first from *Saturn*, then from *Jupiter*, *Mars*, *Venus*, *Mercury*, and lastly from *Luna*.

VI. The first is the government of *Saturn*; to wit, to cause *Sol* to putrefie, or bring the Body to putrefaction, which is done in the space of 40 days and nights. The second is the government of *Jupiter*, which is to grind or break the matter, and in 12 days and nights to Imbue or moisten it, which

which is called the Regiment of Tin.

VII. The third is the government of *Mars*, which is to induce Death or blackness, or to separate the Spirit from the Body, by which it is said to be changed. The fourth is the government of *Sol*, which is to Work away the Blackness and Poyson; and is indeed to make it White.

VIII. The fifth is the government of *Venus*, which is to joyn the moist to the dry, and the hot to the cold, and to Unite them together in one: This is the Dominion

of Brass or Copper, [*or the making of the matter of a changeable Yellow.*] The sixth is the government of *Mercury*; which is to burn, and is called the Dominion of *Argent Vive*.

IX. The seventh is the government of *Luna*, which is to Decoct or Boyl, and make Hot, and so to perfect the matter, [*with the fixed Citrine Tincture*] in 25 days: and this is the Dominion of Silver. See here, I have gone with you through the whole Work; take heed therefore lest you err.

CHAP. XVII.

The Difference of the Ferments, and Quality of the Spirit.

I. **A**ND know that the White Body is made with the Whiteness; and its Ferment is that which you already know. Whiten therefore the Body, and understand what I say.

II. Also in like manner you are to note; that the Stone sought after, has not its like or equal in the whole Earth. It is both outwardly and inwardly of a Citrine Golden Color; but when

it is altered or changed, it is made a Body dark and black, like burnt Coals.

III. Now the Color of the Spirit taken from it is White, and the substance thereof is Liquid as Water; but the Color of the Soul thereof is Red.

IV. But the Soul and the Spirit thereof is returned to it again, and it doth Live and Rejoyce, and its Light and Glory returns again; and you shall see it overcome and Triumph: And that which was even now Dead, shall have Conquered Death, and then it shall Live, and arise from the Dead, and Live as it were for ever.

V. Happy and Blessed the more is he in whose Power the disposition of this Matter is, who Kills and makes Alive, and is Omnipotent over all for ever.

VI. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: For

if you be Ignorant and void of true Knowledge, you will err in whatsoever you do, you will wholly Labour in Vain, and your Work will Perish.

VII. So that thus mistaking in your Operation, you blame presently your instructors (the Philosophers) and think that they have erred, or taught you wrong, when it is only your Ignorance, and none understanding of their words.

VIII. This then know and understand, that the Day is the Nativity or bringing forth of the Light; but the Night, the Nativity or bringing forth of the Darkness.

IX. *Sol* also is the Light of the Day; and *Luna* the light of the Night; which God Created to govern the World.

X. But *Luna* does receive her Light of the Sun by Combustion, and is dilated or enlarged therewith; and by so much as she receives of

of the Light of the *Sun*, or does contain in *her*, of his Light; by so much does the Nature of *Sol* bear Rule over the Nature of *Luna*.

XI. If therefore you contemplate what I say, and Meditate upon my Words, you will find that I have spoken the Truth; and you will understand the signification, of all that I have said, and the demonstration of the whole Matter.

XII. Know then, that the Spirit, is enfolded or circumscribed, within (as it were) its Marble House

or Walls: Open therefore the Passages that the Dead Spirit may go out, and be cast forth from our Bodies: then it will become beautiful, which is only a Work or undertaking of Wisdom.

XIII. Sow therefore [O God] thy Wisdom in our Hearts, and Root out the corrupt Principles which lodge therein, and lead us in the way of thy Saints, by which our Spirits and Souls may be Purified. Thou art Omnipotent, O Lord God Almighty, and canst do whatever thou pleasest.

C H A P. XVIII.

Of Argent Vive, Tincture, Order of the Operation, and of the Fire.

I. **T** Here is one thing which is to be wondered at, *viz.* after what manner *Carmille*, to wit, *Grana Nostri*, doth tinge or Dye *Silk*, which is of a contrary Nature, and tinges not a Dead thing: and af-

ter what manner *Uxifur*, to wit, Our *Vermilion* doth tinge *Vestem* which is of a contrary Nature, and tinges not Live or growing things.

II. For it is not Natural for any thing to tinge other

T

sub-

Substances, not agreeable to their Natures. If therefore you put into your Composition, *Red Gold*, you shall find in the Tincture a pure and perfect Red; and if you put into it *White Gold*; the most passive Red will vanish or go forth. There is nothing indeed does tinge any thing, but what is Consimilar to, or like it self.

III. And I testify to you by the Living God, maker of Heaven and Earth, that the Stone which I have described, you have permanent or fixed, nor are you kept from it by the Earth or the Sea, or any other matter.

IV. Keep then your congealed Quick-Silver, many parts of which are lost because of its subtilty. Also the Mountain in which is the Tabernacle which crys out; I am the Black of the White, and the White of the Black; I speak the Truth indeed, and I lye not.

V. Now know, that the Root of the Matter is, the

Head of the Crow flying without Wings, in the dark and black of the Night, and in the appearance of the Day: from the Throat the fixing Spirit; from its Gall the Coloring or Tinging Matter is taken, from its Tail, the desiccation, or drying of the Matter; from its Wings the liquid Water; and from its Body the Redness.

VI. Understand the meaning of the words, for hereby is understood our venerable Stone, and the Fume or Vapour thereof which is exalted [*lifted up or sublimed*], and the Sea eradicated, and a Light shining.

VII. You are also to note, what Alums and Salts are, which flow from Bodies: if you put the Medicines [*or Matters of the Medicine*] in a just or true proportion, you shall not fear to err; but if you mistake the proportion, you must add or diminish, according as you see it tends to the emendation or performing of the Work, lest a Deluge should come

come and overflow all, drowning the Regions, and overturning the Trees by the Roots.

VIII. Andtho the Matter be unknown, yet consider these things, how, or after what manner these two Colors are distinguished, or diversified, by their Vapours: look into the sweetness of Sugar, which is one kind of sweet Juice; and into the sweetness of Honey, which is yet more intense or inward.

IX. Except you make the Bodies spiritual and impalpable, you know not how to putrefie *Ixir*, or proceed on in the Work; nor how the three Volatile Matters or Principles, fight one against another; and how they fail not, each in their turns, to devour one another, till of two being left, one, only remains.

X. Be careful also, how you increase your Fire (tho it is not to be very small when you dry up the Water) and take heed that you

burn not the Matter, because if the Vessel breaks, it will be with a mighty *impetus* or force.

XI. And unless the Matter of the Stone, prove inimical one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after.

XII. If you mix your Calx with Auripigment, and not in a mean or due proportion, the splendor and glory of the Operation will not succeed; but if you interpose a medium, the effect will immediatly follow.

XIII. Now know, that it is our Water, which extracts the hidden Tincture. Behold the Example and understand it; if you have once brought the Body into Ashes, you have operated rightly.

XIV. And the blood (which is in the Philosophick Water) of the animated Body, is the Earth of the Wise, to wit, the permanent or enduring perfection. CHAP,

CHAP. XIX.

That the Beginning of this Work is in the Blackness and Darknes: and of conjoyning the Body with the Soul.

I. **N**OW it is that which is dead, which you ought to vivifie or make alive; and that which is sick, which ought to be cured: It is the White which is to be rubified; the Black which is to be purified; and the Cold which is to be made hot.

II. It is God himself who does create, and inspire or give life, and replenishes Nature with his Power, that it might follow and imitate his Wisdom, and act as an Instrument subservient to him.

III. Iron is our Gold; and Brass or Copper is our Tincture; Argent Vive is our Glory; Tin is our Silver; Blackness is our Whiteness; and the Whiteness is our Redness.

IV. From hence it appears necessary, that we should have a Body purifying Bodies; and a Water subliming Water. Our Stone which is a Vessel of Fire, is made of Fire; and is converted into the same again.

V. And if you would walk in the true way, you must pursue it in the evident or visible Blackness: for (saith our Stone) it is that which is hidden within, which does make me white, and the same thing which makes me White, makes me also Red.

VI. Conceal this thing from Men, like as a word which is yet in thy Mouth, which no Man understands; and

and as the Fire, Light, or Sight, which is in thine Eye: I will not tell it plainly to thee thy self, lest by thy words thou conveyest my Breath to another, to thine own damage: This is the caution I give thee.

VII. Now know that this our Work, is made [*or compounded*] of two Figures [*or Substances*] the one of which wants the White Rust [*Ceruse*] and the other the Redish Rust [*Crocus*] Our Matters also are searfed thro our Sieves or Searfes, made of pure or clean Rinds, and a most blessed Wood.

VIII. You are also to take notice, that the Fire-stone of the Philosophers sought after, wants Extension, but it has quantity. It behoves you therefore, to support and nourish it on every side, and to continue it as in the middle.

IX. You must also conjoyn the Body with the Soul, by beating and grinding it in the Sun, and imbuing it

with the Stone; then putting it into the Fire, so long till all its Strains and Defilements are taken away; let it be a gentle Fire for about seven hours space; thus will you get that which will make you to live.

X. I also tell you, that its habitation or dwelling place, is posited in the Bowels of the Earth, for without Earth it cannot be perfected: Also, its habitation is posited in the Bowels of the Fire, nor without Fire can it be perfected, which is the perfection of our Art.

XI. Again, Except you mix with the White the Red, and presently bring or reduce the same into a perfect Water, it will tinge nothing; for it never tinges any thing Red, but that which is White: and while the Work is now perfecting, add them to the light of the Sun, and it will be compleated *Regimine Marino*, as we have already declared: and by this conjunction above, your Stone will attain

attain to its Beauty and Glory.

XII. Thus have you a dry Fire which does tinge : an Air or Vapour, which fixes and chains the Volatile

Matter, binding the Fugitive in Fetters; and also whitens, expelling the blackness from Bodies, and a fixed Earth, also receiving the Tincture.

CHAP. XX.

The Order of the Practical part of the Operation.

I. **W**ASH your Mercury with the Water of the Sea, till you have taken away from it all its Blackness, so will you accomplish your work to perfection, in which rejoyce.

II. If you understand how a Resurrection is accomplished, *i. e.* how the living [*Principle or Spirit*] comes forth from the dead [*Matter or Substance*] how that is made apparent which was hidden, and how Strength is drawn forth through Weakness; you cannot be Ignorant how to compleat and perfect this Work.

III. How Manifest and Clear are the Words of the Wise, yet so as the internal Life and Principal is still hidden; you understand them not perfectly by their Expressions.

III. Two Bodies equally taken from the Earth, grind, in the Oyl of the Decocted Matter, and in the Milk of the White Volatile: Now mighty and wonderful are the powers and force of these Bodies, which are freely bestowed upon you, through this whole Science, which you shall possess, and therewith a long and enduring Life.

V. Take

V. Take by force the most Intense Wisdom, from whence you must draw forth the Eternal [*perpetual or fixed*] Life of the Stone, till your Stone is congealed, and its dulness is vanished; so will you accomplish the Life thereof sought after.

VI. Give therefore of this Life sufficiently to your Matter, and it will mortifie it [*or bring it to putrefaction*] but repleat your Earth, and it shall make it to live [*Spring, Bud, Grow, Germinate.*]

VII. Plant this Tree upon your Stone, that it may not be in danger of the violence of Winds, that the Volatile Influences or Bird of Heaven, may fall upon it, and by virtue thereof, its Branches may bring forth much Fruit; from thence Wisdom does arise.

VIII. Take this Volatile Bird, cut off its Head with a fiery Sword, then strip it of its Feathers or Wings, undo its Joynts, and boil it

upon Coals, till it is made, or becomes of one only Color.

IX. Then put the Venom, or Poyson to it, so much as is enough to bury or cover it; govern it now with a gentle Fire, till your Matter is mortified or putrefied; which done, grind it with White Water, and manage it rightly.

X. For we bought two Black — [Crows] and we put them into a *Parapsidem*, or Crucible [*or Cupel*] which we had by us, and Eggs or Silver Gobbets came out, White as Salt, these we tinged with our Saffron: of them we sold publickly two hundred times, with which we have been made Rich, and our Treasures are multiplied.

XI. And whosoever you shall imbue or fill with the Powers thereof, should they be hurt with the Poyson of Vipers, or the Malignity of Brass or Verdigrise, they shall be in no danger; for that it quickens and revives

the Dead, and kills the Living: It destroys and restores again; it casts down that which is elevated and lift up, and elevates that which is abjected and cast down, and gives you a dominion over the Heavens of the Earth.

XII. Now you must note, that there are two Stones of the Wise, found in the Shores of the Rivers, in the Arms of the Mountains, in the Bowels of the Floods, and in the back parts of the Kings House, which by instruction and prudent management may be brought forth, Male and Female.

XIII. By these being conjoyned and made complex [*or perfectly united into one consimiliar substance*] you will be made wiser [*you will see the reason of the Operation, and the end of the Work*] Blessed God, how great and how wonderful a thing is this.

XIV. A certain Philosopher dreamed, that the Kings Messenger came to a

certain *Podagricks*, and the *Podagricks* desired that he might go with him; to whom the Messenger answered, since thou hast the Gout, how canst thou go with me, for thou canst not walk.

XV. To whom the *Podagricks* answered, Thou knowest that in the Root of this Mountain, there is a certain Tabernacle, bearing me then thither, leave there the burthen, so shall I be presently freed or delivered from my Gout.

XVI. Then said he to me, thou art not able to touch the foot thereof: but going back, he took him up and placed him in the Tabernacle, the foot of which, the Messenger said, he was not able to touch: And waking from his Dream, he saw nothing. Behold the Similitude.

XVII. Another also saw in a Dream, wherein it was said, if any one truly should sit down by the way, and should ask you, whether

ther you would think fit to do this thing, would you do it? He answered, I know not; the other said, thar he should lie or generate with his Mother in the middle of the Earth; then awaking, he saw nothing. Consider well this similitude.

C H A P. XXI.

The remaining Operations, and conclusion of this whole Work.

BUT leading you to the knowledge of Philosophy, and exposing the Demonstrations thereof, in a Philosophick manner, we should make it the dirision and mockery of Women, and the play of Children.

II. Take also the fresh Bark or Rind, in the same moment; in which you shall, after another manner, extract the matter or thing it self, in the place where it is generated; and put it into a Cucurbit, and sublime it.

III. And that which is or shall be sublimed, separate it, for it is the Vinegar of the Philosophers, and their Sapience [*i. e. their Salt.*]

IV. Then take this Vinegar, and melt or pour it forth upon another Cortex, Bark, or Superfices of the Sea, and put it into a Glass Vefica, in which put so much of your Vinegar, as may over top it the height of Four Inches; this bury in warm Horse-dung, for Thirty One [*or Forty*] Dales.

V. This time being past, take the Vessel forth, and you will find it now dissolved, and turned into a black and stinking Water; more black and stinking than any thing in the whole World.

VI. Take

VI. Take then this very thing it self, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed Matter keep carefully for your use.

VII. Then take the Fæces, which remain in the bottom of the Cucurbit, and keep them, for they are the crown [and rejoicing] of the Heart. : Die then the same and grind them, and add there to fresh or new Cortex of the Sea, that is say, *Mercury*, and grind them together, drying them in a warm Sun.

VIII. And the Waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the Crucible or Test of *Ethel*, and sublime : and the Matter being sublimed purely White, as fine Salt, keep it safely, for it is the Auripigment, and Sulphur and Magnesia of the Philosophers.

IX Understand now, and see that you govern your Work with Wisdom and Prudence, and make not too much haste.

X. Then take the Cucurbit, put half way into lute, and put into the same, your dissolved black Water, which you have sublimed ; that is to say, nine parts, and of this whited Auripigment, which you sublimed from the *Ethel* two parts.

XI. I say, that this opened or decocted Auripigment, is immediately dissolved in the Water, and made like to Water ; that nothing can be seen by mankind, of a more intense, fixt, and perfect Whiteness, nor any thing more beautiful to the Eye, which the Philosophers call their *Sal Virginis*, or Virgin Salt.

XII. Put this into a little Vessel, called a Cucurbit, close well the Joynts, which put upon a gentle Fire, making it, as it were, but with

with two Coals at first, and then adding two others: and look into it, to see how the Water ascends and descends.

XIII. When you see the Vapour is consumed, and nothing more will ascend, of that which is elevated, nor descend, know that the Matter it self is now coagulated: make therefore a more intense and vehement Fire, for the space of three hours of the day.

XIV. Then lastly, take

away the Fire, or let it go out, and the next day (all things being cold) open the mouth of your Cucurbit, and take forth the Matter, which is of a substance, white, sincere, and melted or dissolved.

XV. This is your Substance sought after; and now you have come through to the end of your Work; manage it according to your Reason and Prudence, for (God assisting) you may make of it what you please.

CHAP. XXII.

Of the Difficulties of this Art.

It is a common error to think that this Art is a simple one, and that it can be learned in a short time. But in reality, it is a very difficult and long process, requiring much study and practice.

The first difficulty is to find the right materials. These must be of the highest quality and must be carefully prepared before use.

The second difficulty is to find the right time. This is a matter of great importance, as the success of the process depends on the timing of the various steps.

The third difficulty is to find the right place. This is also a matter of great importance, as the success of the process depends on the location of the various steps.

CHAP.

KALIDIS PERSICI

SECRETA ALCHYMIÆ.

Written Originally in Hebrew, and Translated thence into Arabick, and out of Arabick into Latin : Now faithfully rendred into English,

By WILLIAM SALMON.

CHAP. XXII.

Of the Difficulties of this Art.

- I. **T**Hanks be given to God, the Creator of all things, who hath made us, renewed us, taught us, and given us knowledge and understanding; for except he should keep us, preserve us, and direct us, we should wander out of the right way, as having no Guide or Teacher: Nor can we know any thing in this World, unless he teach us, who is the begining of all things, and the Wisdom it self, his power and goodness, it is, with which he over-shadows his People.
- II. He directs and instructs whom he pleases, and by his long-suffering, and tender Mercies, brings them

them back into the way of Righteousness. For he has sent his Angels [*or Spirit*] into the dark places, and made plain the Ways, and with his loving kindness replenishes such as love him.

III. Know then my Brother, that this Magistery of our Secret Stone, and this Valuable Art, is a secret of the Secrets of God, which he has hidden with his own People; not revealing it to any, but to such, who as Sons faithfully have deserved it, who have known his Goodness, and Almighty-ness.

IV. If you would request any Earthly thing at the Hand of God, the Secret of this Magistery is more to be desired, than any thing else. For the Wise Men, who have perfected the knowledge thereof, have not been wholly plain, but speaking of it, have partly concealed it, and partly revealed it: And in this very thing, I have found the preceeding Philosophers to agree, in all their so much valued Books.

V. Know therefore, that *Musa*, my own Disciple, (more valuable to me than any other) having diligently studied their Books, and laboured much in the Work of this Magistery, was much perplexed, not knowing the Natures of things belonging thereto: Whereupon he humbly begged at my Hands, my Explanation thereof, and my Directions therein.

VI. But I gave him no other Answer, Than that he should read over the Philosophers Books, and therein to seek that which he desired of me: Going his way, he read above an hundred Books, as he found, or could get them, the true Books of the Secret of the Great Philosophers: But by them he could not attain the knowledge of that Mystery which he desired, tho' continually studying it, for the space of a Year, for which reason, he was as one astonished, and much troubled in mind.

VII.

VII. If then *Musa* my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mysteri; what may be supposed from the Ignorant and Unlearned, who understand not the Natures of things, nor apprehend whereof they consist?

VIII. Now when I saw this in my most dear and chosen Disciple, moved with Piety and Love to him, by the Will also and Appointment of God, I wrote this my Book near the time of my Death, in which, tho' I have pretermitted many things which the Philosophers before me have mentioned in their Books; yet have I handled some things which they have concealed, and could not be prevailed withal to reveal or discover.

IX. Yea, I have explicated, and laid open certain things, which they hid under Ænigmatical and dark Expressions; and this my

Book I have Named, *The Secrets of Alchymie*, for that I have revealed in it, whatsoever is necessary to the knowledge of this Learning, in a Language besiting the matter, and to your sense and understanding.

X. I have taught four Magisteries far greater and better than the other Philosophers have done, of which number, The one is a Mineral Elixir, another Animal: The other two are Mineral Elixirs; but not *the one Mineral*, whose Virtue is to wath, cleanse, or purifie those which they call the Bodies. And another is to make Gold of *Axot vive*; whose Composition or Generation is according to the Natural Generation in the Mines, or in the Heart and Bowels of the Earth.

XI. And these four Magisteries or Works, the Philosophers have discoursed of, in their Books of the Composition thereof, but they are wanting in many things, nor would they clearly shew the Operation of it
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in their Books: And when by chance any one found it out, yet could he not thoroughly understand it; than which nothing was more grievous to him.

XII. I will therefore in this Work declare it, together with the way and manner how to make it, but if you read me, learn to understand Geometrical proportion, that so you may rightly frame your Fornaces, not exceeding the mean, either in greatness or smallness; with all you must understand the proportion of your Fire, and the form of the Vessel fit for your Work.

XIII. Also you must consider, what is the ground-work and beginning of the Magistery; which is as the Seed and Womb to the Generation of Living Creatures, which are shaped in the Womb, and therein receive their Fabrick, Increase and Nourishment. For if the *prima materia* of our Magistery is not conveniently managed, the Work

will be spoiled, and you will not find that which you seek after, nor shall you bring your Work to perfection.

XIV. For where the cause of Generation is wanting, or the root of the matter, and heat it self, your labour will be lost, and the Work come to nothing. The same also will happen, if you mistake in the proportion or weight; for if that be not right, to wit, the proportion of the parts compounding, the matter compounded missing of its just temperature will be destroyed, and so you shall reap no fruit, the which I will shew you by an Example.

XV. See you not that in Soap, (with which Cloaths are washt clean and white) that it has its virtue and property by reason of the just proportion of its Ingredients, which spread themselves in length and breadth, and because of which they agree to the same end; by which it appears, that the
Com-

Compositum was truly made, and the power and efficacy which before lay hid, (which is called Property) is now brought to light, which is the quality of washing and cleansing in a proper Laver?

XVI. But should the Ingredients have been put together without proportion, being either too little or too

much, the virtue and efficacy of the Soap would be destroyed, nor would it any ways answer the end desired; for that that end or effect ariseth from the just proportion and mixture of each Ingredient: The same, you must understand, to happen in the Composition of Our Magistrery.

CHAP. XXIII.

Of the four principal Operations, Solution, Congelation, Albification and Rubification.

I. **B**Egining now to speak of the *Great Work*, which they call *Alchymie*) I shall open the matter without concealing ought, or keeping back any thing, save that which is not fit to be declared: We say then, that the great work contains four Operations, viz. to Dissolve, to Congeal, to make White, and to make Red.

II. There are four quan-

ties partakers together; of which, two are partakers between themselves; so also have the other two a coherence between themselves. And either of these double quantities, has another quantity partaker with them, which is greater than these two.

III. I understand by these quantities, the quantity of the Natures, and weight of the Medicines, which

which are in order dissolved and congealed, wherein neither addition, nor diminution have any place. But these two, *viz.* Solution and Congelation, are in one Operation, and make but one Work, and that before Composition; but after Composition these Operations be divers.

IV. And this Solution and Congelation which we have spoken of, are the solution of the Body, and the congelation of the Spirit, which two, have indeed but one Operation, for the Spirits are not congealed, except the Bodies be dissolved; as also the Bodies are not dissolved, unless the Spirit be congealed. And when the Soul and the Body are joyned together, each of them works its Companion into its own likeness and property.

V. As for Example. When Water is put to Earth, it strives to dissolve the Earth, by its virtue, property, and moisture, making it softer than it was before, bringing

it to be like it self, for the Water was more thin than the Earth. And thus does the Soul work in the Body, and after the same manner is the Water thickened with the Earth, and becomes like the Earth in thickness, for the Earth was more thick than the Water.

VI. Know also, that between the solution of the Body, and the congelation of the Spirit, there is no distance of time, nor diversity of work, as though the one should be without the other; as there is no difference of time in the conjunction of the Earth and Water, that the one might be distinguished from the other by its operation. But they have both one instant, and one fact; and one and the same work performs both at once, before Composition.

VII. I say, before Composition, lest he that should read my Book, and hear the terms of Solution and Congelation. should suppose it to be the Composition

tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

IX. Which nevertheless they have absconded by their Enigmatical Discourses, with dark and obscure Words, whereby they alienate and estrange the minds of their Followers, from understanding the Truth: whereof I will now give you the following Examples.

X, *Besmeare the Lasse with Poyson, so shall you obtain the beginning of the Stone, and the Operation thereof.* Again, *Work upon the strong Bodies with one solution, till either of them are reduced to subtilty.* Also, *Except you bring the Bodies to such a subtilty that they may be impalpable, you shall not obtain that you seek after.* And, *If you have not ground them, repeat the Work till they be sufficiently ground and made subtil, so shall you have your desire.* With a thousand such other like, unintelligible, and not to be understood, without a particular demonstration thereof.

XI. And in like manner have they spoken of that Composition which is after solution, and congelation, Thus. *Our Composition is not perfect without Conjunction and Putrefaction.* Again, *You must dissolve, congeal, separate, conjoyn, putrefie and compound, because Composition is the beginning and very life of the thing.* These things who can understand without being taught?

XII.

XII. But 'tis true, that unless there be a compounding, the Stone can never be brought to light: There must be a separation of the parts of the Compound, which separation is in order also to a conjunction. I tell you again, that the Spirit will not dwell with the Body, nor enter into it, nor abide in it, until the Body be made subtil and thin as the Spirit is.

XIII. But when it is attenuated and made subtil, and has caste off its thicknes and grosnes, and put on that thinnes; has forsaken its Corporeity, and become Spiritual; then shall it be conjoyned with the subtil Spirits, and imbibe them, so that both shall become one and the same thing, nor shall they for ever be severed, but become like water mixt with water, which no Man can separate.

C H A P. XXIV.

Of the latter two Operations, viz. Albification and Rubification.

I. **S**UPPOSE that of two like quantities which are in solution and congelation, the larger is the Soul, the lesser is the Body: Add afterwards to the quantity which is the Soul, that quantity which is in the Body, and it shall participate with the first quantity in virtue only: Then working them

as we have wrought them, you will have your desire, and understand *Euclid* his Line or Proportion.

II. Then take this quantity, weigh it exactly, and add to it as much moisture as it will drink up, the weight of which we have not determined: Then

work them as before, with the same Operations of a first imbibing and subliming it: This Operation is called Albification, and they name it *Tarit*, that is, Silver or White Lead.

III. When you have made this Compound white, add to it so much of the Spirit, as will make half of the whole, and set it to working, till it grows red, and then it will be of the colour of *Al-sulfar* [*Cinnabar*] which is very red, and the Philosophers have likened it to Gold, whose effects lead to that which the Philosopher said to his Scholar *Ards*.

IV. We call the Clay when it is white *Tarit*, that is Silver: But when it is red, we name it *Temeynch*, that is Gold: Whiteness is that which tinges Copper, and makes it *Tarit*: And it is redness which tinges *Tarit*, i. e. Silver, and makes it *Temeynch*, or Gold.

V. He therefore that is able to dissolve these Bo-

dies, to subtilize them, and to make them white and red, as I have said; that is, to compound them by imbibing, and convert them to the same, shall without doubt perform the work, and attain to the perfection of the Magistery, of which I have spoken.

VI. Now to perform these things, you must know the Vessels for this purpose: The one is an *Aludel*, in which the parts are separated and cleaned; in them the matter of the Magistery is depurated, and made compleat and perfect.

VII. Every one of these *Aludels* must have a Furnace fit for them, which must have a similitude and figure fit for the Work. *Mezleme* and some other Philosophers, have named all these things in their Books, shewing the manner and form thereof.

VIII. And herein the Philosophers agree together in their Writings; concealing the matter under Symbols,
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in many Books, but setting forth the necessary Instruments for the said four Operations. The Instruments are chiefly two in number, one is a Cucurbit with its Alembick; the other is a well made *Aludel*, or sublimatory.

IX. There are also four things necessary to these, viz. *Bodies, Souls, Spirits, Waters*; and of these four does the Mineral Work, and Magistery consist, all

which are made plain in the Books of Philosophers.

X. I have therefore omitted them in mine, only touching at them; and created of those things which they over-passed with silence; which what they are, by the sequel of the Discourse, you will easily discern; but these things write I, not for the Ignorant and Unlearned, but for the Wise and Prudent, that they may know them.

C H A P. XXV.

Of the Nature of Things appertaining to this Work: Of Decoction, and its Effects.

I. **K** Now then that the Philosophers have called them by divers names: Sometimes they call them Minerals, sometimes Animals, sometimes Vegetables, sometimes Natures, for that they are things natural: and others have called them by other names at their Pleasures, or as they liked best.

II. But their Medicines are near to Natures, as the Philosophers have taught in their Books; for that Nature comes nigh to Nature, and Nature is like to Nature, Nature is joyned to Nature, Nature is drowned in Nature, Nature makes Nature white, and Nature makes Nature red.

III. And Corruption is in conjunction with Generation, Generation is retained with Generation, and Generation conquereth with Generation.

IV. Now for the performance of these things, the Philosophers have in their Books taught us how to decoct, and how decoction is to be made in the matter of our Magistery: This is that which generates, and changes them from their Substances and Colours, into other Substances and Colours.

V. If you err not in the beginning you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows

up to ripeness: This is the first change or transmutation.

VI. After this, Men and other Creatures feed upon it; and Nature, by the heat that is innate in Man, changes it again, into Flesh, Blood, and Bones.

VII. Now like to this is the Operation or Work of our Magistery, the Seed whereof, (as the Philosophers say) is such, that its progress and perfection consists in the fire, which is the cause of its Life and Death.

VIII. Nor is there any thing which comes between the Body and the Spirit, but the fire; nor is there any thing mingled therewith, but the fire which brings the Magistery to its perfection; this is the truth which I have told you, and I have both seen and done it.

C H A P. XXVI.

*Of Subtilization, Solution, Coagulation, and
Commixion of the Stone.*

I. **N**OW except you subtilize the Body till it becomes water, it will not corrupt and putrefie, nor can it congeal the Fugitive Souls when the fire touches them; for the fire is that which by its force and spirit congeals and unites them.

II. In like manner the Philosophers commanded to dissolve the Bodies, to the end that the heat might enter into their Bowels, or inward parts: So we return to dissolve these Bodies, and congeal them after their solution, with that thing which comes near to it, till all the things mixed together by an apt and fit commixion, in proportional quantities, are firmly conjoynd together.

III. Wherefore we joyn

Fire and Water, Earth and Air together, mixing the thick with the thin, and the thin with the thick, so as they may abide together, and their Natures may be changed the one into the other, and made like, and one thing in the compound which before were simple.

IV. Because that part which generates or ferments, bestows its virtue upon the subtil and thin, which is the Air; for like cleaves to its like, and is a part of the Generation, from whence it receives power to move and ascend upwards.

V. Cold has power over the thick matter, because it has lost its heat, and the water is gone out of it; and the driness appears upon it.

This moisture departs by ascending up; and the subtil part of the Air has mingled it self with it, for that it is like unto it, and of the same nature.

VI. Now when the thick body has lost its heat and moisture, and that the cold and dryness has power over it; and that their parts have mixed themselves, by being first divided, and that there is no moisture left to joyn the parts divided, the parts withdraw themselves.

VII. And then the part which is contrary to cold, by reason it has continued, and sent its heat and decoction to the cold parts of the Earth, having power over them, and exercising such dominion over the coldness which was hidden in the said thick Body; that, by virtue of its generative power, changes the thick cold Body, and makes it become subtil and hot, and then strives to dry it up again by its heat.

VIII. But afterwards, the

subtil part, (which causes the *Natures* to ascend) when it has lost its Occidental heat, and waxes cold, then the *Natures* are changed, and become thick, and descend to the center, where the earthly *Natures* are joyned together, which were subtilized, and converted in their generation, and imbibed in them.

IX. And so the moisture joyneth together the parts divided: But the Earth labours to dry up that moisture, compassing it about, and hindering it for going out; by means whereof, that which before lay hid, does now appear; nor can the moisture be separated, but is held fast, and firmly retained by dryness.

X. In like manner we see, that whatsoever is in the World, is held or retained by or with its contrary, as heat with cold, and dryness with moisture: thus when each of them has besieged its Companion, the thin is mixed with the thick, and those things are made

made one substance, viz. from one thing to another. their hot and moist Soul, and their cold and dry Body, are united, and made one.

XI. Then it strives to dissolve and subtilize by its heat and moisture, which is the Soul; and the Body labours to enclose, and retain the hot and moist Soul in its cold and dry substance. And in this manner is their Virtues and Properties altered and changed

XII. I have told you the Truth, which I have seen, and my own self has done: And therefore I charge you to change or convert the *Natures* from their Substances and Subtilties, with heat and moisture, into their Substances and Colours. If you proceed aright in this Work, you must not pass the bounds I have set you in this Book.

C H A P. XXVII.

The manner of Fixation of the Spirit, Decoction, Trituration, and Washing.

I. **W**Hen the Body is mingled with moisture, and that the heat of the fire meets therewith, the moisture is converted into the Body, and dissolves it, and then the Spirit cannot go forth, because it is imbibed with the Fire.

tive, so long as the Bodies are mixed with them, and strive to resist the fire, its heat and flame, and therefore these parts can scarcely agree without a good and continual Operation, and a steadfast, permanent, and natural heat.

II. The Spirits are fugi-

III.

III. For the nature of the Soul is to ascend upwards, where its Center is; and he that is not able to joyn two or more divers things together, whose Centers are divers, knows nothing of this Work.

IV. But this must be done after the conversion of their Natures, and change of their Substances, and matter, from their natural Properties, which is difficult to find out.

V. Whoever therefore can convert or change the Soul into the Body, and the Body into the Soul, and therewith mingle the subtil and volatile Spirits, they shall be able to tinge any Body.

VI. You must also understand, that Decoction, Contrition, Cribation, Munidification, and Ablution, with Sweet Water, are most necessary, to the Secret of our Magistery.

VII. And if you bestow pains herein, you may cleanse it purely; for you must clear it from its blackness and darkness, which appear in the Operation.

VIII. And you must subtilize the Body to the highest point of Volatility and Subtility; and then mix therewith the Souls dissolved, and the Spirits cleansed, and so digest and decoct, to the perfection of the matter.

C H A P. XXVIII.

Of the Fire fit for this Work.

I. **Y**OU must not be unacquainted with the strength and proportion of the fire, for the perfection, or destruction of our Stone depends thereupon: For Plato said, *The fire gives profit to that which is perfect, but brings hurt and destruction to that which is Corrupt.*

II. So that when its quantity or proportion shall be fit and convenient, your Work will thrice prosper, and go on as it ought to do: but if it exceed the measure, it shall without measure corrupt and destroy it.

III. And for this cause it was requisite, that the Philosophers have instituted several proofs of the strength of their Fires; that they might prevent and hinder their burning, and the hurt of a violent heat.

IV. In *Hermes* it is said, *I am afraid, Father, of the Enemy in my House: To whom he made Answer; Son, Take the Dog of Corascene, and the Bitch of Armenia, and joyn them together; so shall you have a Dog of the colour of Heaven.*

V. Dip him once in the Water of the Sea; so will he become thy Friend, and defend thee from thine Enemy, and shall go along with thee, and help thee, and defend thee wheresoever thou goest, nor shall he ever forsake thee, but abide with thee for ever.

VI. Now *Hermes* meant by the Dog and Bitch, such Powers or Spirits as have power to preserve Bodies, from the hurt, strength, or force of the Fire.

VII. And these things are Waters of Calces and Salts, the Composition whereof is to be found in the Writings of the Philo-

sophers, who have discoursed of this Magistery; among whom, some of them have named Sea-water, Virgins Milk, food of Birds, and the like.

C H A P. XXIX.

Of the Separation of the Elements.

I A fterwards take this precious Stone, (which the Philosophers have named, yet hidden and concealed) put it into a *Cucurbit* with its *Alembick*, and divide its Natures, viz. the four Elements, the Earth, Water, Air, and Fire.

II. These are the Body and Soul, the Spirit and Tincture: when you have divided the Water from the Earth, and the Air from the Fire, keep each of them by themselves, and take that, which descends to the bottom of the Glass, being the Faeces, and wash it with a warm fire, till its black-

ness be gone, and its thick-ness be vanished.

III. Then make it very white, causing the superfluous moisture to fly away, for then it shall be changed and become a white Calx, wherein there is no cloudy darkness, nor uncleanness, nor contrariety.

IV. Afterwards return it back to the first Natures which ascended from it, and purifie them likewise from uncleanness, blackness and contrariety.

V. And reiterate these Works upon them so often, till they be subtilized, purified,

fied, and made thin, which when you have done, render up thanks and acknowledgments to the most Gracious God.

VI. Know then that this Work is but one, and it produceth one Stone, into which *Garib* shall not enter, *i. e.* any strange or foreign thing. The Philosopher works with this, and therefrom proceeds a Medicine which gives perfection.

VII. Nothing must be mingled herewith, either in part or whole: And this Stone is to be found at all times, and in every place, and about every Man; the search whereof is yet difficult to him that seeks it, wheresoever he be.

VIII. This Stone is vile, black, and stinking; it costs nothing; it must be taken alone, it is somewhat heavy, and is called the Original of the World, because it rises up, like things that bud forth; this is the manifestation and appearance of it, to them that seek truly after it.

IX. Take it therefore, and work it as the Philosopher has told you in the Book, where he speaks of it after this manner. *Take the Stone and no Stone, or that which is not a Stone, neither of the nature of a Stone; it is a Stone whose Mine is in the top of the Mountains.*

X. By which the Philosopher understands Animals, or living Creatures; whereupon he said, *Son, go to the Mountains of India, and to its Caves, and take thence precious Stones, which will melt in the water, when they are put into it.*

XI. This Water is that which is taken from other Mountains and hollow places; they are Stones and no Stones, but we call them so, for the resemblance they have to Stones.

XII. And you must know that the Roots of their Mines are in the Air, and their Tops in the Earth; and they make a noise when they are taken out of their
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places, and the noise is very great. Make use of them very suddenly, for otherwise they will quickly vanish away.

CHAP. XXX.

Of the Commixtion of the Elements which were separated.

I. **N**OW you must begin to commix the Elements, which is the compass of the whole Work; there can be no commixtion without a Marriage and putrefaction. The *Marriage* is to mingle the thin with the thick: and *Putrefaction* is to rost, grind, water or imbibe so long, till all be mixt together and become one, so that there be no diversity in them, nor separation, as in water mixed with water.

II. Then will the thick strive to retain the thin, and the Soul shall strive with the fire, and endeavour to sustain it, then shall the Spirit suffer it self to be swallowed up by the Bodies, and

be poured forth into them: which must needs be, because the dissolved body, when it is commixed with the Soul, is also commixed with every part thereof.

III. And other things enter into other things, according to their similitude and likeness, and both are changed into one and the same thing: For this cause the Soul must partake with the conveniency, propensity, durability, hardness, corporeity and permanency, which the body had in its commixtion.

IV. The like also must happen to the spirit in this state or condition of the Soul and Body: For when
the

the Spirit shall be commixt with the Soul by a laborious operation, and all its parts with all the parts of the other two, *viz.* of the Soul and Body; then shall the Spirit and the said two, be changed into an inseparable substance, whose *natures* are preserved, and their Particles, agreed and conjoyned perfectly together.

V. Whereby it comes to pass, that when this *Compositum* has met with a body dissolved, and that heat has got hold of it, and that the moisture which was in it is swallowed up in the dissolved body, and has passed into it, [into its most inward parts,] and united or conjoyned it self with that which was of the nature of moisture, it becomes inflamed, and the fire defends it self with it.

VI. Then when the fire would enflame it, it will not suffer the said fire to take hold of it, to wit, to cleave to it, *i. e.* to the Spi-

rit commixt with the water: The fire will not abide by it until it be pure.

VII. And in like manner does the Water naturally fly from the Fire, of which when the fire takes hold, it does by little and little evaporate.

VIII. And thus is the Body the means to retain the Water, and the Water to retain the Oyl, that it might not burn and consume away, and the Oyl to retain the Tincture; which is the absolute matter and cause, to make the colours appear in that, wherein otherwise there would be neither light nor life.

IX. This then is the true life and perfection of this great Work, even the work of our Magistery, which we seek after: Be wise and understand, search diligently, and through the goodness and permission of God, you shall find what you look for.

C H A P. XXXI.

*Of the Solution of the Stone compounded, and
Coagulation of the Stone dissolved.*

I. **T**HE Philosophers take great pains in dissolving, that the Body and Soul might the better be incorporated and united: for all those things which are together in Contrition, Assation, and Rigation, have a certain affinity and Alliance between themselves.

II. So that the fire may hurt or spoil the weaker principle in nature, till it be utterly destroyed and vanish away; and then it turns it self also upon the stronger parts, till it divests the Body of the Soul, and so spoils all.

III. But when they are thus dissolved and congealed, they take one anothers parts, striving in each others mutual defence, as well the

great as the small, and they incorporate and joyn them well together, till they be converted and changed into one and the same thing.

IV. When this is done, the fire takes as much from the Soul as it does from the Body, nor can it hurt the one more than the other, neither more nor less, which is a cause of perfection.

V. For this reason it is necessary, in teaching the composition of the Elixir, to afford one place for expounding the solution of simple Bodies and Souls; because Bodies do not enter into Souls, but do rather prevent and hinder them from Sublimation, Fixation, Retention, Commixtion, and the like Operations,

ons, except purification go before.

VI. Now understand, that Solution is done by one of these two ways; either by extracting the inward parts of things unto their Superficies (an Example whereof we have in Silver, which seems cold and dry, but being dissolved, so that the inward parts appear outward, it is hot and moist:)

VII. Or else, to reduce it to an accidental moisture which it had not before, to be added to its own natural humidity; by which means its parts are dissolved: and this is likewise called *Solution*.

VIII. But as to Congelation, the Philosophers have said, *Congel in a Bath, with a good Congelation: This, I tell you is Sulphur shining in Darknes a Red Hyacinth, a fiery and deadly Poyson, the Elixir, the which there is nothing better, a Lyon, a Conqueror, a Malefactor, a cutting Sword, a healing Antidote, which cures all Infirmities and Diseases.*

IX. And Geber the Son of Hayen said, *That all the Operations of this Magistery are comprehended under these six things.* 1. *To make fly, ascend, or sublime.* 2. *To melt or liquify.* 3. *To incerate.* 4. *To make white as Marble.* 5. *To dissolve.* 6. *To congeal.*

X. To make fly, is to drive away and remove blackness and foulness from the Spirit and Soul; to melt is to make the Body liquid: To incerate, is properly to subtilize the Body: To whiten, is to melt speedily: To dissolve, is to separate the parts: And to congeal, is to mix, joyn, and fix the Body with the Soul already prepared.

XI. Again, To fly, or ascend, appertains both to Body and Soul: To melt, to incerate, to whiten, and to dissolve, are accidents belonging to the Body: But congelation, or fixation, only belongs to, and is the property of the Soul: Be wise, understand, and learn.

X

CHAP.

C H A P. XXXII.

That Our Stone is but One, and of the Nature thereof.

I. **W**HEN it was demanded of *Bauzan* a *Greek* Philosopher, whether a Stone may be made of a thing which budeth? Answered, Yea, *viz.* the two first Stones, to wit, the Stone *Aleali*, and our Stone, which is the Workmanship and Life of him who knows and understands it.

II. But he that is ignorant of it, who has not made, nor knows how it is generated, supposing it to be no Stone, or apprehends not in his own mind, all the things which I have spoken of it, and yet will attempt to compose it, spends away foolishly his precious time, and loses his Money.

III. Except he finds out this precious Treasure, he finds indeed nothing, there

is no second thing or matter, that can rise up and take its place, or stand it self instead thereof; there is no other Natures that can triumph over it.

IV. Much heat is the nature thereof, but with a certain temperature: If by this saying, you come to know it, you will reap profit; but if yet you remain ignorant, you will lose all your labour.

V. It has many singular Properties and Virtues in curing the Infirmities of Bodies, and their accidental Diseases, and preserves sound Substances, so that there appears not in them any Heterogenities, or Contrarieties: No possibility of the dissolution of their Union.

VI.

VI. It is the *Sapo*, or Soap of Bodies, yea, their Spirit and Soul, which when it is incorporate with them, dissolves them without any loss.

VII. This is the Life of the Dead, and their Resurrection; a Medicine preserving Bodies, cleansing them, and purging away their Superfluities.

VIII. He that understands, let him understand, and he that is ignorant, let him be ignorant still: For this Treasure is not to be bought with Money, and as it cannot be bought, so neither can it be sold.

IX. Conceive therefore its Virtue and Excellency aright, consider its value and Worth, and then begin to Work: How excellently speaks a Learned Philosopher to this purpose?

X. God (saith he) gives thee not this *Magistry* for thy sole *Courage*, *Boldness*, *Strength*, or *Wisdom*, without any labour; but thou must labour, that God may give thee success. Adore then God Almighty the Creator of all things, who is pleased thus to favour thee, with so great, and so precious a Treasure.

C H A P. XXXIII.

The Way and Manner how to make the Stone both White and Red.

I. **W**hen you attempt to do this, take this our precious Stone, and put it into a Cucurbit, covering it with an Alembick, which close well with Lu-

tum sapientie, and set it in Horse-dung, and fixing a Receiver to it, distil the matter into the Receiver, till all the water is come over, and the moisture dry-

er up, and dryness prevail over it.

II. Then take it out dry, reserving the water that is distilled for a future occasion; take, I say, the dry body, that remained in the bottom of the Cucurbit, and grind it, and put it into a Vessel answerable in magnitude to the quantity of the Medicine.

III. Bury it in as very hot Horse-dung as you can get, the Vessel being well luted with *Lutum sapientiae*: And in this manner let it digest. But when you perceive the Dung to grow cold, get other fresh Dung which is very hot, and put your Vessel therein to digest as before.

IV. Thus shall you do for the space of forty days, renewing your Dung so often as the occasion or reason of the Work shall require, and the Medicine shall dissolve of it self, and become a thick White water.

V. Which when you shall see, you shall weigh it, and put thereto half so much by weight of the water which you reserved; close and lute your Vessel well with *Lutum sapientiae*, and put it again into hot Horse-dung (which is hot and moist) to digest, not omitting to renew the Dung when it begins to cool, till the course of forty days be expired.

VI. So will your Medicine be congealed in the like number of days, as before it was dissolved in.

VII. Again, take it, weigh it justly, and according to its quantity, add to it of the reserved water you made before, grind the Body, and subtilize it, and put the water upon it, and set it again in hot Horse-dung for a Week and half or ten days; then take it out, and you shall see that the Body has already drunk up the Water.

VIII.

VIII. Afterwards grind it again, and put thereto the like Quantity of your reserved water as you did before; bury it in very hot Horse dung, and leave it therefore ten days more, take it out again, and you shall find that the Body has already drunk up the Water.

IX. Then (as before) grind it, putting thereto of the afore reserved Water, the aforesaid quantity, and bury it in like manner in hot Horse-dung, digesting it 10 days longer, then taking it forth, and this do the fourth time also.

X. Which done, take it forth and grind it, and bury it in Horse-dung, till it be dissolved: Afterwards take it out, and reiterate it once more, for then the Birch will be perfect, and the Work ended.

XI. Now when this is done, and you have brought your matter to this great perfection, then take of

Lead or Steel 250 Drams, melt it, and caste thereon 1 Dram of *Cinnabar*, to wit, of this our Medicine thus perfected, and it shall fix the Lead or Steel that it shall not fly the fire.

XII. It shall make it white, and cleanse it from all its dross and blackness, and convert it into a Tincture perpetually abiding.

XIII. Then take a Dram from these 250 Drams, and project it upon 250 Drams of Steel, or Copper, and it shall whiten it, and convert it into Silver, better than that of the Mine; which is the greatest and last Work of the White, which it performs.

XIV. *To convert the said Stone into Red.* And if you desire to convert this Magistery into *Sol*, or Gold, take of this Medicine thus perfected (at § 10. above) the weight of one Dram, (after the manner of the former Example, and put it into a Vessel, and bury it in Horse dung for forty

X 3 days,

days, till it be dissolved.

XV. Then give it the Water of the dissolved Body to drink, first as much as amounts to half its weight, afterwards bury it in hot Horse-dung, digesting it till it is dissolved, as aforesaid.

XVI. Then proceed in this Golden Work, as before in the Silver, and you shall have fine Gold, even pure Gold. Keep (my Son) this most secret Book, containing the Secret of Secrets, reserving it from Ignorant and Profane Hands, so shall you obtain your desire.
Amen.

CHAP. XXXIV.

Kalid's Secret of Secrets, or Stone of the Philosophers Explicated.

I. IF you would be so happy as to obtain the Blessing of the Philosophers, as God doth live for ever, so let this verity live with you. Now the Philosophers say, it abides in the Shell, and contains in it self both White and Red, the one is called Masculine, the other Feminine; and they are Animal, Vegetable, and Mineral, the like of which is not found in the World besides.

II. It has power both Active and Passive in it, and has also in it a substance dead and living, Spirit and Soul, which, among the ignorant, the Philosophers call the most vile thing: It contains in it self the four Elements which are found in its Skirts, and may commonly be bought for a small price.

III. It ascends by it self, it waxes black, it descends and waxes white, increases and

and decreases of it self: It is a matter which the Earth brings forth, and descends from Heaven, grows pale and red, is born, dieth, rises again, and afterwards lives for ever.

IV. By many ways it is brought to its end, but its proper decoction is upon a fire soft, mean, strong, by various degrees augmented, until you are certain it is quietly fixed with the Red in the fire. This is the Philosophers Stone.

V. Read, and Read again, so will all things become more clear to you: But if hereby you understand not the matter, you are withheld by the Chains of Ignorance; for you shall never otherwise know or learn this Art.

VI. *Hermes* saith, *The Dragon is not killed, but by his Brother and his Sister; not by one of them alone, but by both together*: Note these things: There are three Heads, yet but one Body, one Nature, and one Mi-

neral: This is sufficient for you if you have a disposition to understand this Art.

VII. The *Dragon* is not mortified, nor made fixed, but with *Sol* and *Luna*, and by no other: In the Mountains of Bodies, in the Plains of Mercury, look for it, there this Water is created, and by concurrence of these two, and is called by the Philosophers, their permanent or fixed Water.

VIII. Our Sublimation is to decoct the Bodies with Golden Water, to dissolve, to liquifie, and to sublime them: Our Calcination is to purifie and digest in four ways, and not otherwise, by which many have been deceived in Sublimation.

IX. Know also that our Brass, or Latten, is the Philosophers Gold, is the true Gold: But you strive to expel the Greenness, thinking that our Latten, or Brass, is a Leprous Body, because of that Greenness, but I tell you, that that Greenness is all that is perfect therein,

and all that is perfect, is in that Greenness only, which is in our Latten, or Brass.

X. For that Greenness, by our Magistery is in a very little time transmuted into the most fine Gold : And of this thing we have experience, which you may try by the following Directions.

XI. Take burnt, or calcined Brass, and perfectly rubified : Grind it, and decoct it with Water, seven times, as much every time as it is able to drink, in all the ways of Rubifying and Assating it again.

XII. Then make it to descend, and its green color, will be made Red, and as clear as a Hyacinth ; and so much redness will descend with it, that it will be able to tinge *Argent Vive*, in some measure, with the very color of Gold ; all which we have done and perfected, and is indeed a very great Work.

XIII. Yet you cannot

prepare the Stone by any means, with any green and moist liquor, which is found and brought forth in our Minerals; this blessed might, power, or virtue, which generates all things, will not yet cause a vegetation, springing, budding forth, or fruitfulness, unless there be a Green color.

XIV. Wherefore the Philosophers call it their Bud, and their Water of Purification, or Putrefaction ; and they say truth herein ; for with its water it is putrefied, and purified, and washed from its blackness, and made White.

XV. And afterwards it is made the highest Red ; whereby you may learn and understand, that no true Tincture is made but with our Brass, or Latten.

XVI. Decoct it therefore with its Soul, till the Spirit be joyned with its Body, and be made one, so shall you have your desire.

XVII.

XVII. The Philosophers have spoken of this under many Names, but know certainly, that it is but one matter which does cleave or joyn it self to *Argent Vive*, and to Bodies, which you shall have the true signs of: Now you must know what *Argent Vive* will cleave, or perfectly joyn and unite it self unto.

XVIII. That the *Argent Vive* will cleave, joyn, or unite it self to Bodies is false: And they err who think that they understand that place in *Geber of Argent Vive*, where he saith, *When in searching among other things, you shall not find by our Invention, any matter to be more agreeable to Nature, than Argent Vive of the Bodies.*

XIX. By *Argent Vive* in this place, is understood *Argent Vive* Philosophical; and it is that *Argent Vive* only which sticks to, and is fixed in, and with the Bodies: The old Philosophers could find no other matter;

nor can the Philosophers now, invent any other matter or thing, which will abide with the Bodies, but this Philosophick *Argent Vive* only.

XX. That common *Argent Vive* does not stick, or cleave to the Bodies, is evident by Experience, for if common *Argent Vive* be joyned to the Bodies, it abides in its proper nature, or flies away, not being able to transmute the Body into its own nature and substance, and therefore does not cleave unto them.

XXI. For this cause, many are deceived in working with the vulgar Quick-silver: For our Stone, that is to say, our *Argent Vive* accidental, does exalt it self far above the most fine Gold, and does overcome it, and kill it, and then make it alive again.

XXII. And this *Argent Vive*, is the Father of all the Wonderful things of this our Magistery, and is congealed, and is both Spirit and

and Body : This is the *Argent Vive* which *Geber* speaks of, the consideration of which is of moment, for that it is the very matter which does make perfect.

XXIII. It is a chosen pure substance of *Argent Vive*; but out of what matter it is chiefly to be drawn, is a thing to be enquired into. To which we say, That it can only be drawn out of that matter in which it is : Consider therefore my Son, and see from whence that Substance is, taking that and nothing else : By no other Principle can you obtain this Magistery.

XXIV. Nor could the Philosophers ever find any other matter, which would continually abide the fire, but this only, which is of an Unctuous substance, perfect and incombustible.

XXV. And this matter, when it is prepared as it ought, will transmute, or change all Bodies of a Metallick substance, which it

is rightly projected upon, into the most perfect *Sol*, or the most pure fine Gold; but most easily, and above all other Bodies *Luna*.

XXVI. Decoct first with Wind or Air, and afterwards without Wind, until you have drawn forth the *Venom* [*of Virtue*] which is called the Soul, out of your matter; this is that which you seek, the everlasting *Aqua-vita*, which cures all Diseases. Now the whole Magistery is in the Vapour.

XXVII. Let the Body be put into a fire for 40 days, of Elemental heat: and in that decoction of 40 days, the Body will rejoyce with the Soul, and the Soul will rejoyce with the Body and Spirit, and the Spirit will rejoyce with the Body and Soul, and they will be fixed together, and dwell one with another, in which Life they will be made perpetual and immortal without separation for ever.

C H A P. XXXV.

A farther Explication of this matter.

I. **O**UR Medicine is made of 3 things, viz. of a Body, Soul, and Spirit. There are two Bodies, to wit *Sol* and *Luna*: *Sol* is a Tincture, wherewith imperfect Bodies are tinged into *Sol*; and *Luna* tingeth into *Luna*; for nature brings forth only its like, a Man, a Man, a Horse, a Horse, &c.

II. We have named the Bodies which serve to this Work, which of some are called ferment; for as a little leaven leavens the whole lump, so *Luna* and *Sol*, leaven *Mercury* as their Meal into their Nature and Virtue.

III. If it be demanded, Why *Sol* and *Luna*, having a prefixed Tincture, do not yet tinge imperfect Metals? I Answer: A Child, tho'

born of humane kind, acts not the Man; it must first be nourisht and bred up till it comes to Maturity: So is it with Metals also; they cannot shew their power and force, unless they be first reduced from their Terrestreity to a Spirituality, and nourisht and fed in their Tinctures through heat and humidity.

IV. For the Spirit is of the same matter and nature with our Medicine: We say our Medicines are of a fiery nature, and much subtiler, but of themselves, they cannot be subtil nor simple, but must be matured, or ripened with subtil and penetrating things.

V. Earth of it self is not subtil, but may be made so through moist water, which is dissolving, and makes an
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ingress for *Sol*, that it may penetrate the Earth, and with its heat make the Earth subtil; and in this way the Earth must be subtilized so long, till it be as subtil as a Spirit, which then is the Mercury, more dissolving than common water, and apt to dissolve the said Metals, and that through the heat of fire, to penetrate and subtilize them.

VI. There are several Spirits, as Mercury, Sulphur, Orpiment, Arsenick, Antimony, Nitre, Sal-armoniack, Tutia, Marchisits, &c. but Mercury is a better Spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: But *Mercury*, as it is much subtiler, cleaver, and penetrative, so it is joyned to the Metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before.

VII. Now Mercury is of such a subtil nature, that it

transmutes Metals into simple and pure substances as it self is, and attracts them to its self: But no Metal can be transmuted by any of the other Spirits, but they burn it to Earth and Ashes: which Mercury it becomes impalpable, and therefore is called *Argent Vive*.

VIII. We take nothing else to subtilize Metals, to make them penetrative, or to tinge other Metals: Some call it *Argent Vive*, or a Water, an Acetum, a Poyson, because it destroys imperfect Bodies, dividing them into several parts and forms; our Medicine is made of two things, viz. of Body and Spirit: And this is true, that all Metals have but one Root and Original.

IX. But why cannot this Medicine be made of two compounded together? I Answer: It may be made of all these together; but they must be reduced into a Mercury, which would be difficult of the shortness of Man's Life: Therefore
we

we take the next matter, which are the two afore-said things, *viz.* Body and Spirit.

X. Some Philosophers say, our Medicine is made of four things, and so it is: For in Metals, and their Spirits are the four Elements. Others say true also, That Metals must be turned into *Argent Vive*: Here many Learned and Wise Men err, and loose themselves in this path. Thus far of the matter of which our Medicine is made, or with which it is joyned: Now of the Vessels.

XI. The Vessel ought to resemble the Firmament, to enclose and encompass the whole Work: For our Medicine is nothing else but a change of Elements one into another, which is done by the motion of the Firmament; for which reason it must needs be round and circular.

XII. The other, or second Vessel, must also be

round, and be less than the outward Vessel: 6 or 7 Inches high, called a containing Cucurbit; on which you must place an Alembick or Head, through which the Vapors may ascend, which must be well luted, with Lute made of Meal, sifted Ashes, Whites of Eggs, &c. Or of Meal, Calx Vive, *ana j.* part tempered with Whites of Eggs, which you must immediately use: Lute it so well, that no Spirits may fly away; the loss of which will prejudice your Work extremely; therefore be wary.

XIII. The Furnace or Oven must be round, 12 or 14 Inches high, and 6 or 7 Inches broad, and 3 or 4 Inches in thickness to keep in the heat the better.

XIV. Our matter is generated through, or by help of the heat of the fire, through the Vapour of the Water, and also of the Mercury, which must be nourished; be wise and consider, and meditate well upon the matter.

XV.

XV. Now in order to this Work, there is 1. Dissolution. 2. Separation. 3. Sublimation. 4. Fixation, or Congelation. 5. Calcination. 6. Ingression.

XVI. *Dissolution* is the changing of a dry thing into a moist one, and belongs only to Bodies, as to *Sol* and *Luna*, which serve for our Art: For a Spirit needs not to be dissolved, being a liquid thing of it self; but Metals are gross and dry, and of a gross nature, and therefore must be subtilized.

XVII. First, Because unless they be subtilized through dissolution, they cannot be reduced into water, and made to ascend through the Alembick, to be converted into Spirit, whose remaining feces are reserved for a farther use.

XVIII. Secondly, Because the Body and Spirit must be made indivisible and one: For no gross matter joyns or mixes with a Spirit, unless it be first sub-

tilized, and reduced into *Argent Vive*, then the one embraces the other inseparably. For *Argent Vive* meeting with a thing like it self, rejoyceth in it; and the dissolved Body embraces the Spirit, and suffers it not to fly away, making it to endure the fire; and it rejoyses because it has found an equal, *viz.* one like it self, and of the same nature.

XIX. Dissolution is thus done: Take Leaves of *Sol*, or *Luna*, to which add a good quantity of pure *Mercury*; putting in the Leaves by little and little, into a Vessel placed in so gentle a heat, that the Mercury may not fume: when all is dissolved, and the Mass seems to be one Homogeneous body, you have done well: If there be any feces, or matter undissolved, add more Mercury, till all seems to be melted together.

XX. Take the matter thus dissolved, set it in *B.M.* for 7 days, then let it cool: and strain all through a Cloth or Skin; if all goes through, the dissolution is perfect;

perfect; if not, you must begin again, and add more *Mercury*, so long till all be dissolved.

XXI. *Separation* is the dividing of a thing into parts, as of pure from impure. We take our dissolved matter, and put it into the smaller Vessel which stands in the Cucurbite, well luting to the Alembick, and setting it in Ashes, continuing the fire for a Week: One part of the Spirit sublimes, which we call the Spirit or Water, and is the subtilest part; the other which is not yet subtil, sticks about the Cucurbite, and some of it falls as it were to the bottom, which is warm and moist, this we call the Air. And a third part remaining in the bottom of the inner Vessel, which is yet grosser, may be called the Earth.

XXII. Each of these we put into a Vessel apart; but to the third we put more *Mercury*, and proceed as before, reserving always each principle or Element apart by it self, and thus pro-

ceeding, till nothing remains in the inner Vessel, but a black powder, which we call the black Earth, and is the dregs of Metals, and the thing causing the obstruction, that the Metals cannot be united with the Spirit; this black powder is of no use.

XXIII. Having thus separated the four Elements from the Metals, or divided them, you may demand, What then is the fire, which is one of these four? To which I Answer: That the Fire and the Air are of one nature, and are mixed together, and changed the one into the other; and in the dividing of the Elements, they have their natural force and power, as in the whole, so in the parts.

XXIV. We call that Air which remained in the bigger Vessel, because it is more hot than moist, cold, or dry: The same understand of the other Elements. Hence *Plato* saith, *We turned the moist into dry, and the dry we made moist, and we turned*
the

the Body into Water and Air.

XXV. *Sublimation* is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the Elements: Thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moisture, *viz.* through Fire and Water.

XXVI. You must then take the thing which remained in the greater Vessel, and put it to other fresh *Mercury*, that it may be well dissolved and subtilized: set it in *B. M.* for three days as before. We mention not the quantity of *Mercury*, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a Spirit. But you must not take too much of the *Mercury*, lest it become a Sea; then you must set it again to sublime, as formerly, and do this Work

so often, till you have brought it through the Alembick, and it be very subtil, one united thing, clear, pure, and fusible.

XXVII. Then we put it again into the inner Vessel, and let it go once more through the Alembick, to see whether any thing be left behind; which if so, to the same we add more *Mercury*, till it becomes all one thing; and leaves no more sediment, and be separated from all its Impurity and Superfluity.

XXVIII. Thus have we made out of two, one only thing, *viz.* out of Body and Spirit, one only congenious substance, which is a Spirit and light; the Body, which before was heavy and fixed, ascending upwards, is become light and volatile, and a mere Spirit: Thus have we made a Spirit out of a Body, we must now make a Body out of a Spirit, which is the one thing.

XXIX. *Fixation*, or *Congelation*, is the making the flow-

flowing and volatile matter fixt, and able to endure the fire; and this is the changing of the Spirit into a Body: We before turned the dryness and the Body, into moistness and a Spirit; now we must turn the Spirit into a Body, making that which ascended to stay below; that is, we must make it a thing fixed, according to the Sayings of the Philosophers, reducing each Element into its contrary, you will find what you seek after, *viz.* making a fixt thing to be volatile, and a volatile fixt; this can only be done through *Congelation*, by which we turn the Spirit into a Body.

XXX. But how is this done? We take a little of the ferment, which is made of our Medicine be it *Luna* or *Sol*; as if you have 10 Ounces of the Medicine, you take but 1 Ounce of the ferment, which must be soliated; and this ferment we amalgamate with the matter which you had before prepared, the same we put into the Glass Vial with a

long Neck, and set it in warm Ashes: Then to the said ferment, add the said Spirit which you drew through the Alembick; so much as may overtop it the height of 2 or 3 Inches; put to it a good fire for 3 days, then will the dissolved Body find its Companion, and they will embrace each other.

XXXI. Then the gross ferment, laying hold of the subtil ferment, attracts the same, joyns it self with it, and will not let it go; and the dissolved Body, which is now subtil, keeps the Spirit, for that they are of equal subtilty, and like one to another; and are become so one and the same thing, that the fire can never be able to separate them any more.

XXXII. By this means you come to make one thing like another; the ferment becomes the abiding place of the subtil body, and the subtil body the habitation of the Spirit, that it may not fly away. Then

we make a Fire for a Week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the Vessel, Furnaces, and Fires you make use of.

XXXIII. When you see the Matter *Coagulated*, put of the abovesaid Matter or Spirit to it, to over top it two or three inches, which digest as before, till it be coagulated also, and thus proceed, till all the Matter or Spirit be congealed. This Secret of the Congelation, the Philosophers have concealed in their Books, none of them that we know of having disclosed it, except only *Larkalix*, who composed it in many *Chapters*; and also revealed it unto me, without any Reservation or Deceit.

XXXIV. *Calcination*. We take the known Matter, and put it into a Vesica, setting a Head upon it, and luting it well, put it into a Sand Furnace, making a continued great Fire for a Week: then the Volatile

ascends into the Alembick, which we call *Avis Hermetis*: that which remains in the bottom of the Glass, is like Ashes or sifted Earth, called, the Philosophers Earth, out of which they make their Foundation, and out of which they make their increate or augmentation, through heat and moisture.

XXXV. This Earth is composed of four Elements, but are not contrary one to another, for their contrariety is changed to an agreement, unto an homogeneous and uniform nature: Then we take the moist part, and reserve it a part to a farther use. This Earth, or Ashes, (which is a very fixed thing) we put into a very strong Earthen Pot or Crucible, to which we lute its Cover, and set it in a calcining Furnace, or Reverberatory, for 3 days, so that it may be always red hot: Thus we make of a Stone, a white Calx; and of things of an earthy and watery nature, a fiery nature; For every Calx is of

a fiery nature, which is hot and dry.

XXXVI. We have brought things to the nature of fire; we must now further subtilize the four Elements; we take apart, a small quantity of this Calx, viz. a fourth part: The other we set to dissolve with a good quantity of fresh Mercury, even as we had done formerly (in all the Processes of the foregoing Paragraphs) and so proceed on from time to time, till it is wholly dissolved.

XXXVII. Now that you may change the fixt into a Volatile, that is, Fire into Water, know, that that which was of the nature of Fire, is now become the nature of Water; and the fixt thereby is made volatile and very subtil. Take of this water one part, put it to the reserved Calx; and add to it as much of the water, as may over top the Calx 2 or 3 Inches, making a fire under it for 3 days; thus it congeals sooner than

at first, for Calx is hot and dry, and drinks up the humidity greedily.

XXXVIII. This Congelation must be continued till all be quite congealed; afterwards you must calcine it as formerly; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the Transmutation formerly made. All this being done our Medicine is finished, and nothing but *Ingression* is wanting, viz. that the matter may have an Ingress into Imperfect Metals.

XXXIX. Plato, and many other Philosophers, began this Work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our Medicine, which we call a ferment, transmutes Mercury into its own nature, in which it is dissolved and sublimed. They say also, our Medicine transmutes infinitely imperfect Metals, and that he who attains once to the per-

fection of it, shall never have any need to make more, all which is Philosophically to be understood, as to the first Original Work.

XL. Seeing then that our Medicine transmutes imperfect Metals into *Sol* and *Luna*, according to the nature and form of the matter out of which it is made; therefore we now a second time say, That this our Medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converting Mercury, which is an imperfect substance, into its own nature, turning the grossness of Metal into Dust and Ashes, as you see fire, which does not turn all things into its nature, but that which is homogeneous with it, turning the heterogeneous matter into Ashes.

XLI. We have taught how a Body is to be changed into a Spirit; and again

how the Spirit is to be turned into a Body, *viz.* how the fixed is made volatile, and the volatile fixed again: How the Earth is turned into Water and Air, and the Air into Fire, and the Fire into Earth again: Then the Earth into Fire, and the Fire into Air, and the Air into Water; and the Water again into Earth. Now the Earth which was of the nature of Fire, is brought to the nature of a quintessence.

XLII. Thus we have taught the ways of transmuting, performed through heat and moisture; making out of a dry a moist thing, and out of a moist a dry one: otherwise Natures which are of several Properties, or Families, could not be brought to one uniform thing, if the one should be turned into the others nature.

XLIII. And this is the perfection of the matter according to the advice of the Philosopher: Ascend from the Earth into heaven and

and descend from the Heaven to the Earth; to the intent to make the body which is Earth, into a Spirit which is subtil, and then to reduce that Spirit into a Body again which is gross, changing one Element into another, as Earth into Water, Water into Air, Air into Fire; and Fire again into Water, and Water into Fire: and that into a more subtil Nature and quintessence. Thus have you accomplished the Treasure of the whole World.

XLIII. *Ingression.* Take Sulphur Vive, Melt it in an Earthen Vessel well glazed, and put to it a strong Lye made of Calx vive and Pot Ashes: Boyl gently together, so will an Oyl swim on the top, which take and keep: Having enough of it, mix it with Sand, distil it through an Alembick or Retort, so long till it becomes incombustible. With this Oyl we imbibe Our Medicine, which will be like Soap, then we distil by an Alembick, and cohobate 3 or 4 times, adding

more Oyl to it, if it be not imbibed enough.

XLV. Being thus imbibed, put fire under it, that the moisture may Vanish, and the Medicine be fit and fusible, as the body of Glasse. Then take the *Avis Hermetis* before reserved, and put it to it Gradatim, till it all becomes perfectly fixt.

XLVI. Now according to *Avicen*, it is not possible to convert or transmute Metals, unless they be reduced to their first Matter; then by the help of Art they are transmuted into another Metal. The Alchymist does like the Physitian, who first Purges off the Corrupt or Morbifick Matter, the Enemy to Mans Health, and then administers a Cordial to restore the Vital Powers: So we first Purge the Mercury and Sulphur in Metals, and then strengthen the Heavenly Elements in them, according to their various Preparations.

XLVII. This Nature
Y 3 work

works farther by the help of Art, as her Instrument; and really makes the most pure and fine *Sol* and *Luna*: for as the heavenly Elemental Virtues work in natural Vessels; even so do the artificial, being made uniform. agreeable with nature; and as nature works by means of the heats of Fire and of the Bodies, so also Art worketh by a like temperate and proportionate fire, by the moving and living virtue in the matter.

XLVIII. For the heavenly virtue, mixed with it at first, and inclinable to this or that is furthered by Art: Heavenly Virtues are communicated to their Subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the Astral Influences are apparent according to the capacity of the matter.

XIIX. The Alchymist imitates the same thing, destroying one form to beget another, and his Operations are best when they are according to nature, as by purifying the Sulphur, by digesting, subliming and purging *Argent Vive*, by an exact mixtion, with a Metallick matter; and thus out of their Principles, the form of every Metal is produced.

L. The power and virtue of the converting Element must prevail, that the parts of it may appear in the converted Element; and being thus mixed with the Elementated thing, then that Element will have that matter which made it an Element, and the virtue of the other converting Element will be predominant and remain; this is the great Arcanum of the whole Art.

C H A P. XXXVI.

*The Key which opens the Mystery of this
Grand Elixir.*

I. **T**HIS is the true Copy of a Writing found in a Coffin upon the Breast of a Religious Man, by a Soldier making a Grave at *Ostend*, to bury some slain Soldiers, *Anno 1450.*

2. My Dear Brother, if you intend to follow or study the Art of Alchymie, and work in it, let me give you warning, that you follow not the literal precepts of *Arnoldus* nor *Raymundus*, nor indeed of most other Philosophers, for in all their Books they have delivered nothing but figuratively; so that Men not only loose their time, but their Money also.

III. I my self have studied in these Books for more than 30 Years, and never could find out the Se-

cret or Mystery by them: But at length, through the goodness of God, I have found out one Tincture, which is good, true, and absolutely certain, and has restored to me my Credit and Reputation.

IV. Now knowing (as I do) how much time you have lost, and what Wealth you have consumed, being touched with it, as a Friend; and in regard of our faithful promise to each other in our beginning, to participate each of others Fortunes, I have thought it fit, here to persuade you, not to loose your self any longer in the Books of the Philosophers, but to put you in the right way, which after long Wanderings I have found out, and now at this present, I on my Death-Bed bequeath you.

V. I advise you to take nothing from it, nor add any thing to it; but to do just as I have set it down, and observe these following directions; so will you succeed and prosper in the work.

VI. First, Never work with a great Man, lest your life come into danger. 2. Let your Earthen Vessels be well made and strong, lest you lose your Medicine. 3. Learn to know all your Materials, that you be not cheated with that which is sophisticate and nothing worth. 4. Let your Fire be neither stronger nor softer, but what is fit, and just as I have here directed. 5. Let the Bellows and all the other Materials be your own. 6. Let no man come where you Work, and seem Ignorant to all such as shall enquire any thing of you touching the Secret. 7. Learn to know Metals well, especially Gold and Silver; and put them not into the Work till they be first purified by your own hands, as fine as may be. 8. Reveal not

this Secret to any one, but let this Writing be Buried with you, giving a confirmed charge concerning the same to him you Trust. 9. Get a Servant that may be Trusty and Secret, and of a good Spirit, to attend you, but never leave him alone.

10. Lastly, when you have ended the Work, be Kind and Generous, Charitable to the Poor, publick Spirited, and return your Tribute of Thanks to the Great and most Merciful God, the Giver of all good Things.

VII. Take mineral Quick Silver three pounds (made neither of Lead nor Tin) and cause an Earthen Pot to be made, well burned the first time: glaze it all over except the bottom, the which anoint with hogs Grease, and it will not Glaze. This is done, that the Earth of the Quick Silver may sink to the bottom of the Pot, which it would not do, being glazed, nor become Earth again.

VIII.

VIII. The Pot must be made a good foot long, of the Fashion of an Urinal, with a Pipe in the midst of it: The Fornace must be made on purpose, that the Pot may go in close to the sides of the Mouth of the Furnace: Set on the Pot a good great Cap or Head, with its Receiver, without Luting of it, give it a good fire of Coals, till the Pot be all on fire and very red; then take the fire out quickly, and put in the Quick Silver at the Pipe, and then with as much hast as you can, stop it close with Lute.

IX. Then will the Quick Silver by the heat and force it finds, both Break and Work; a part thereof you shall see in the Water, as it were a few drops; and a part will stick to the bottom of the Pot in black Earth: Now let the Pot cool within the Fornace, as it is, then open it, and you shall find the Quick Silver in it all Black, which you must take out, and wash very clean, and the Pot also.

X. As for the Water which does distil out, put it a side, or cast it away, for it is nothing worth, because it is all Flegm. Set the Pot into the Fornace again, and make it red hot; put in the Quick Silver lute well the Pipe, and do as you did the first time, and do this so often, until the Mercury becomes no more black, which will be in ten or eleven times.

XI. Then take it out, and you shall find the Mercury to be without Flegm, but joyned with Earth, of which two Qualities it must be freed, being Enemies to Nature; thus the Quick Silver will remain pure, in color Celestial like to Azure, which you may know by this sign, *viz.* Take a piece of Iron, heat it red hot, and quench it in this Mercury, and it will become soft and white, like Luna.

XII. Then put the Mercury into a Retort of Glass, between two Cups, so that it touches neither bottom
nor

nor sides of the Cups, and make a good fire under it, and lay Emberson the top, the better to keep the heat of the fire; and in Forty hours the Mercury will Distil into a slimy Water (hanging together) which will neither wet your Hands, nor any other thing, but Metals only.

XIII. This is the true *Aqua Vitæ* of the Philosophers; the true Spirit so many have sought for, and which has been desired of all Wise Men, which is called the *Essence*, *Quintessence*, *Powers*, *Spirit*, *Substance*, *Water*, and *Mixture of Mercury*, and by many other the like Names, without strange things, and without offence to any Man.

XIV. Save well this precious Liquor or Water, obscured by all Philosophers, for without it you can do no good or perfect Work: Let all other things go, and keep this only; for any one that sees this Water, if he has any Practice or Knowledge, will hold to it,

for it is Precious and worth a Treasure.

XV. Now resteth to make the *Soul*, which is the perfection of the *Red*, without which you can neither make *Sol* nor *Luna*, which shall be Pure and Perfect: With this Spirit you may make things Apparent and Fair, yea, most True and Perfect; all Philosophers affirm that the *Soul* is the substance, which sustains and preserves the *Body*, making it Perfect as long as it is in it.

XVI. Our *Body* must have a *Soul*, otherwise it would neither move nor work; for which reason you must consider and understand, that all Metals are compounded of Mercury and Sulphur, Matter and Form; Mercury is the Matter, and Sulphur is the Form. According to the pureness of Mercury and Sulphur, such is the Influence they assume.

XVII. Thus *Sol* is engendred of most pure fine Mercury, and a pure red Sulphur,

Sulphur, by the Influence of the Sun; and Luna is made of a pure fine Mercury, and a pure white Sulphur by the Influence of the Moon.

XVIII. Thence it is that Luna is more pure than the other five Metals, which have need of cleansing; being cleansed, they need but onely the pure Sulphur, with the help of Sol and Luna. *Sulphur* is the *Form* of *Sol* and *Luna*, and the other Metals; their other parts are gross matters of Sulphur and Mercury.

XIX. Husband-Men know many times more than we do: They when they reap their Corn growing on the Earth, gather it with the Straw and Ears: The Straw and Ears are the Matter, but the Corn or Grain is the Form or Soul.

XX. Now when they sow their Corn, then they sow not the Matter, which is the Straw and the Chaff, but the *Corn* or *Grain*, which is the *Form* or *Soul*: So if

we will reap *Sol* or *Luna*, we must use their *Form* or *Soul*, and not the *Matter*.

XXI. The *Form* or *Soul* is made by Gods help, after this manner. You must make a good Sublimate, that is seven times sublimed, the last time of the seven you must sublime it with Cinnaber without Vitriol, and it will be a certain Quintessence of the Sulphur of that Antimony.

XXII. When this is done, take of the finest Sol one Ounce, or of the finest Luna as much, file it very fine, or else take leaf Gold or Silver; then take of the aforesaid Sublimate four Ounces; sublime them together for the space of Sixteen hours; then let it cool again, and mix them all together, and sublime again: Do this four times, and the fourth time, it will have a certain Rundle, like unto the Matter of the White Rose, transparent and most clear as any Orient Pearl, weighing about five Ounces.

XXIII. The sublimate will stick to the brims and sides of the Vessel, and in the bottom it will be like good black Pitch, which is the Corruption of Sol and Luna.

XXIV. Take the Ruddle aforesaid, and dissolve it in most strong Spirit of Vinegar, two or three times, by putting it into an Urinal, and setting it in B. M. for the space of three daies, every time pouring it into new Spirit of Vinegar, as at the first, till it be quite dissolved: Then distill it by a filter, and save that which remains in the Por, for it is good to whiten Bras.

XXV. That which passed the filter with the Vinegar, set upon hot Ashes, and evaporate the Moisture and Spirit of Vinegar with a soft fire, and set it in the Sun, and it will become most *White*, like unto White Starch; or *Red* if you work with Sol; which are the *Form*, or *Soul* or *Sulphur* of *Luna* and *Sol*, and

will weigh a quarter of an Ounce, rather more than less, save that well.

XXVI. Take an Urinal half a foot high, and take of the firm body five Ounces; of the Soul or Sulphur of Sol or Luna, a quarter of an Ounce; and of the Spirit four Ounces: Put all of them into the Urinal, and put on its head or Cover, with its Receiver well closed or Luted. Distil the Water from it, with a most soft Fire, and there will come off the first time, almost three Ounces.

XXVII. Put the Water on again, without moving the Urinal, and distil it again, until no more liquor will distil, which do 6 or 7 times, and then every thing will be firm. Then set the same Urinal in Horse-dung seven days, and by the virtue and subtilty of the heat, it will be converted into water.

XXVIII. Distil or filter this water, with stripes or threads

shreds of Woollen-cloth: a gross part will remain in the bottom, which is nothing worth: All that which is passed the filter congeal, which will be about 4 or 5 Ounces, and save it. When you have congealed it three times, melt ten ounces of the most fine *Sol* or *Luna*, and when it is red hot. put upon it 4 Ounces (one Coppy said 13 Ounces) of this Medicine, and it will be all true and good Medicine.

XXIX. Likewise melt Borax and Wax, *ana*, one ounce, to which put of the former Medicine 1 ounce: Put all these upon Mercury, or any other Metal 3 pound, and it will be most fine *Sol* or *Luna*, to all Judgments and Assays. Thus have I ended this process, in which, if you have any practise or judgment, and know how to follow the Work, you may finish it, or compleat it in 40 days.

XXX. *An Appendix teaching how to make Aurum Potabile.* Take Sal Armoniack,

Sal Nitre, *ana* 1 pound: beat them together, and make thereof an AR: Then take of the most fine *Sol* q. v. in thin leaves, and cut into very small pieces, which roul into very thin Rowls, and put them into an Urinal, or like Glas, to which put the AR, so much as to overtop it the depth of an inch.

XXXI. Then nip up the Glas, and put it to putrefie in Sand, with a gentle heat, like that of the Sun, for 3 or 4 days, in which time it will come to dissolution; then break the Glas off at the Neck, and pouring off the AR. easily and leisurely, leave the dissolved *Sol* in the bottom, and repeat this work with fresh AR. 3 or 4 times, and keep the first water, then put on a Helme with Lute, and distil off in Sand: Being cold break the Glas, and take the *Sol*, and wash it 3 or 4 times in pure warm water.

XXXII.

XXXII. When the *Sol* is clean from the AR, take of it, and put it into the like Glailes, with rectified S. V. 2 or 3 inches above it; put it into putrefaction as before in Sand, stopping the mouth thereof very close for 3 or 4 days; then put the S. V. out, which will be all blood red. If any thing remains in the Glafs undissolved, put in more S. V.

and let it stand as before: Do this as long as you find any Tincture therein. *This is Aurum Potabile.*

XXXIII. But if you would have the Tincture alone, distil off the S. V. with a very gentle fire, and you shall find the Tincture at the bottom of the Glafs, which you may project upon *Luna*.

Gebri Arabis Summa:

The Sum of G E B E R A R A B S,

Collected and Digested,

By WILLIAM SALMON,

Professor of Physick.

C H A P. XXXVII.

An Introduction into the whole Work.

- I. **P**erfection and Imperfection of Metalline Bodies, is the Subject of this present discourse; and therefore we treat of things perfecting and corrupting, or destroying, because opposites set near to each other, are the more manifest.
- Imperfect Minerals, is a commixtion of *Argent Vive* and *Sulphur* in due proportion, by a due and temperate decoction in the bowels of clean, inspissate, and fixed Earth, joyned with an incorruptible radical humidity, whereby it is brought to a solid, fusible substance, with a convenient fire, and made maleable.
- III.
- II. That which perfects

III. But Imperfect Minerals are made of a commixtion of pure *Argent Vive* and *Sulphur*, without due proportion, or a due decoction, in the bowels of unclean, not fully inspissated, nor fixed Earth, joynted with a corrupting humidity, whereby are brought forth Metals of a porous substance, and though fusible, not sufficiently, or so perfectly maleable as the others.

IV. Under the first definition, are concluded, *Sol* and *Luna*, each according to their perfection: Under the second *Saturn*, *Jupiter*, *Mars*, and *Venus*, each according to their imperfection: in which that which is manifest must be hidden, or taken away, and that which is hidden, must be made manifest and brought into operation, which is done by preparing them, by which, their Superfluities will be removed, and their defects, or imperfection supplied, and the true perfection inserted into them.

V. But the perfect Bodies, as *Sol* and *Luna*, need none of this preparation, yet such a preparation they must have, as may subtilize their parts, and reduce them from a Corporality to a fixed Spirituality; that from thence may be made a fixed Spiritual Body, in order to compleat the *Great Elixir*, whether *White* or *Red*.

VI. In both these, *viz.* the *White* and *Red* Elixirs, there is no other thing than *Argent Vive* and *Sulphur*, of which one cannot act, nor be without the other: It would be a foolish and vain thing to think to make this *Great Elixir* or *Tincture*, from any thing, in which it is not, this was never the intention of the Philosophers, though they speak many things by similitude.

VII. And because all Metallick Bodies are compounded of *Argent Vive* and *Sulphur*, pure, or impure, by accident, and not innate in their first nature, therefore by convenient preparation,

tion, 'tis possible to take away their impurity; the end of preparation is to take away Superfluities, and supply the defects.

VIII. For we have considered the substance of Metalline Bodies, perfect and imperfect, to be but one, *viz. Argent Vive* and *Sulphur*, which are pure and clean before their commixtion; and by consideration and experience, we found the Corruption of Imperfect Bodies to be by accident; but that being prepared and cleansed from all their Superfluities, Corruption, and fugitive Uncleaness, we found them of greater brightness, clearness, and purity, than the naturally perfect Metals nor prepared, by which consideration we attained to the perfection of this Science.

IX. The Imperfect Bodies have accidentally *Superfluous Humidities*, and a *Combustible Sulphureity*, with a *Primary Blackness* in them and corrupting them; together with an *Unclean, Fa-*

culent, Combustible, and very gross Earthiness, impeding *Ingress* and *Fusion*: Therefore it behoves us with artificial fire, by the help of purified Salts and Vinegars, to remove superfluous accidents, that the only radical substance of *Argent Vive* and *Sulphur*, may remain; which may indeed be done by various ways and methods, according as the *Elisir* requires.

X. The general way of preparation is this. 1. With fire proportional, the whole superfluous and *Corrupt humidity* in its essence must be elevated: and the subtil and *burning Sulphureity* removed; and this by *Calcination*. 2. The whole Corrupt substance of their superfluous *burning humidity* and *blackness*, remaining in their *calx*, must be corroded with the following cleansed Salts and Vinegars, till the *Calx* be *White or Red* (according to the nature of the body) and is made clean, and pure from all Superfluity and Corruption: These *Calxes* are cleansed with the *fair Salt*.

Salts and Vinegars, by grinding, imbibing and washing. 3. The, whole *unclean Earthiness*, and *Combustible, gross Fæculency*, must be taken away with the *aforesaid* things, not having Metallick Fusion, by commixing and grinding them together with the *aforesaid Calx*, depurated in the *aforesaid* manner: For these in the Fusion or Reduction of the *Calx*, will remain with themselves the *said* uncleanness and gross Earthiness, the Body remaining pure.

XI. Being thus cleansed, it is Meliorated thus. First, This Purged and Reduced Body is again Calcined by Fire, with the Salts as *aforesaid*. Secondly, Then with such of these as are Solutive, it must be Dissolved. For this Water is *Our Stone*, and *Argent Vive* of Argent Vive, and *Sulphur* of Sulphur, abstracted from the Spiritual Body, and subtilized or attenuated; which is Meliorated, by confirming the Elemental Virtues in it, with other prepared things of its

own kind, which, augment the Colour, *Fixion Weight*, Purity and Fusion, with all other things appertaining to the true Elixir.

XII. The Salts and Vinegars for this work are thus prepared and cleansed. *Common Salt*, and *Salt Gem*, as also *Sal Alkali*, and *Sandiver*, are cleansed by Calcing them, and then casting them into hot water to be Dissolved, which Solution being Filtered is to be coagulated by a gentle fire, then to be Calcined for a Day and a Night in a moderate fire, and so kept for use.

XIII. *Sal Armoniack* is cleansed, by Grinding it with a preparation of *Common Salt* cleansed, and then subliming it in an high Body and Head, till it ascends all pure: then dissolving it in a *Porphyrie* in the open Air, if you would have it in a water, or otherwise keeping the sublimate in a Glass close stopt for use.

XIV. *Rock Alums*, or
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Fæctitious, or other *Alums*, are cleansed, by putting them in an *Alembick*, and extracting their whole Humidity, which is of great use in this Art. The *Fæces* remaining in the Bottom, Dissolve on a *Porphyrie*, in a moist place, or in water, and then again extract, and keep it for use.

XV. *Vitriol* of all kinds is cleansed, by dissolving it in pure *Vinegar*, then Distilling and Coagulating. Or first abstract its Humidity over a gentle fire: the *Fæces Calcine*, and Dissolve *per deliquium*, or in their own water, filtre, and Coagulate (or if you please, the water,) and keep it for use.

XVI. *Vinegars* of what kind or how acute and sharp soever, are cleansed by subtilization, and their Virtues and Effects are Meliorated by Distillation. With these Salts and Vinegars, the imperfect Bodies may be prepared, purified, meliorated and subtilized, by the help of the

Fire. *Glass* and *Borax* are pure, and need no preparation.

XVII. Out of the Metalline Bodies we compose the *Great Elixir*, making One substance of many, yet so permanently fixed, that the strongest or greatest force of Fire cannot hurt it, or make it flee away, which will mix with Metals in Flux, and flow with them, and enter into them, and be permixed with the fixed substance which is in them, and be fixed with that in them which is incombustible; receiving no hurt by any thing which Gold and Silver cannot be hurt by.

XVIII. Hence we define Our Stone, to be agenerating or Fruitful Spirit and Living-water, which we name the *Dry-water*, by Natural proportion cleansed and United with such Union, that its principles can never be separated one from another; to which two must be added, a third, (for shortning the work)

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and that is one of the perfect Bodies attenuated, or subtilized.

XIX. The generating or Fruitful Spirit, is White in *Occulto*, and Red and Black on either side, in the Magistrery of this work: but in *Manifesto*, on both sides tending to Redness. And because the Earthy parts are throughly and in their least particles United with the

Airy, Watery, and Fiery, so that in Resolution, no one of them can be separated, but each with all and every one is dissolved, by reason of the strong Union, which they have with each other in their said least particles, the *Compositum* is made one solid, uniform substance, the same in Nature, Properties, and all other respects as that of Gold.

CHAP. XXXVIII.

Of the Alchymie of Sulphur.

I. **S**ulphur is a Fatness of the Earth, thickened by a temperate Decoction in the Mines of the Earth, until it be hardened and made dry, homogeneous, and of an Uniform substance as to its parts. It cannot be Calcined, (without great industry) but with much loss of its substance; nor can it be fixed unless it be first Calcined: but it may be mixed, and its flight in

some measure hindred, and its Aduotion repressed, and so the more easily Calcined.

II. By Sulphur alone nothing can be done, our work from it alone cannot be perfected, the Magistrery would be prolonged even to desperation: but with its Compere [*Arsenick* for the White, and *Antimony* for the Red] a Tinctura

is

is made, which gives compleat weight to every of the Metals, cleanses and exalts them : and it is perfected with our Magistery, without which it performs to us none of these things, but either corrupts or blackens.

III. He who knows how to commix and Unite it amicably with Bodies, knows one of the greatest Secrets of Nature, and one way to perfection : for there are many ways to that Elixir or Tincture. Whatsoever Body is Calcin'd with it receives weight : Copper from it assumes the likeness of *Sol*. Mercury sublimed with it becomes *Cinnabar*. All Bodies, except *Sol* and *Jupiter*, are easily Calcin'd with it, but *Sol* most difficultly.

IV. The less Humidity any body has, the easier it is Calcin'd with *Sulphur* ; it Illuminates every body, because it is Light, *Alum*, or *Salt*, and Tincture. It is difficultly Dissolved, because of its deficiency of Saline parts, but abounding

with Oleaginous. It is easily sublimed because of its Spirit ; but if it be mixed with *Venus*, and United to it, it makes a wonderful Violet Colour.

V. That *Sulphur* is a Fatness of the Earth appears from its easie Liquefaction, and Inflammability, for nothing is inflamed but what is Oleaginous, or melts easily by Heat, but what has such a Nature : yet has it a perfecting middle Nature in it ; but this middle substance, is not the cause of the perfection of Bodies, or of *Argent Vive*, unless it be fixed : 'Tis true, its not easily made to fly ; [this he means doubtless of its Spirit or Oyl ;] yet it is not perfectly fixed : from whence it is evident, that *Sulphur* is not the whole perfection of the Magistery, but only a part thereof.

VI. *Sulphur* commixed with Bodies, burns, some more, others less ; and some resist its combustion, and some not ; by which may be known the difference be-

tween those Bodies which are wanting in perfection, tho' prepared for the great work. *Sol* is not easily to be burned by *Sulphur*: The next to this is *Jupiter*, then *Luna*, after that *Saturn*, then *Venus*, that is more easily burnt, which is farther distant from the Nature of the Perfect.

VII. Also from what Raddix the imperfect Body proceeded or was generated, it appears from the diversity of Colours after Combustion: Thus *Luna* obtains a black mixt with Azure: *Jupiter*, a black mixt with a little Redness: *Saturn* a dull black, with much Redness and a Livid Colour: *Venus*, a black with a Livid; if it be much burnt, if but a little, a pleasant Violet: *Mars*, a black dull Colour. But if *Sulphur* be commixt with *Sol*, he obtains an Intense Citrine Colour.

VIII. *Sol* and *Luna* Calcined with *Sulphur*, being reduced, return into the Nature of their own proper Bodies. *Jupiter*, Cal-

cin'd and reduced, recedes its greater part: *Saturn* has sometimes a greater, sometimes a lesser part destroyed. But *Saturn* and *Jupiter* are both preserved, by a right and gentle Reduction, yet they rather tend to another Body than their own, as *Saturn* into a dull Coloured [*Regulus* of] *Antimony*, *Jupiter* into a bright Coloured [*Regulus* of] *Antimony*. *Venus* is diminished in the Impressions of Fire in her reduction, but withal ponderous, augmented in weight, soft, of a dull Citrine Colour, partaking of blackness: And *Mars* is more diminished in the Impression of the Fire than *Venus*; by which things are found out, the Nature of all Bodies that are altered.

IX. The Preparation of *Sulphur*. 1. Take the best Green *Sulphur Vive*, Grind it to a subtil Powder, Boyl it in a Lixivium of Pot-Asbes and Quicklime, gathering from the Superficies its Oyliness, till it appears to be clear. Stir the whole with a Stick, and immediately

mediately decant the Lixivium with the pure parts of the Sulphur, leaving the more gross parts behind: let the Liquor cool, and pour upon it a fourth part of the quantity, of Spirit of Vinegar; so will a white Powder precipitate, white as Milk, which dry with a gentle Heat, and keep for use.

X. 2. Take of this prepared white Sulphur; Scales of Iron Calcin'd to Redness; Roch-Alum well Calcin'd, ana One Pound, Common Salt prepared, Half a Pound: Incorporate all these well by Grinding them together with Vinegar, that the whole may be Liquid, which then boil, stirring it till it be all very black: then dry and grind to

a fine Powder, which put into an Aludel of a Foot and half high, with a large Cover, and let the Cover of the Alembick have a broad Zone or Girdle, for Conservation of the Spirits elevated, then sublime according to Art: the light Flos which adheres to the sides of the Alembick, cast away, for it is combustible, defiled, and defiling. But the close, compact, or dense Matter sublimed in the Zone, put by it self into a Phial, and Decoct it upon an Ash Heat, so long till its Combustible Humidity be exterminated, then keep it in a clean Vessel for use: Note, that Sulphur and Arsenick sublimed from the Calx of Copper, are more whiten'd, than when sublimed from the Calx of Iron.

C H A P. XXXIX.

Of the Alchymie of Arsenick.

I. **A**rsenick, is also a fatness of the Earth, as is afore declared of Sulphur, having an inflamable

substance, and a subtil matter like to Sulphur; but it is diversified from Sulphur in this, viz. That it is easily made a

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Tincture of *Whiteness*, but of *Redness* with great difficulty; whereas Sulphur is easily made a Tincture of Redness, but of Whiteness, most difficultly.

H. Of *Arsenick*, there is a Citrine and a Red, which are profitable in this art, but the other kinds not so: *Arsenick* is fixed as Sulphur, but the sublimation of either is best from the Calx of Metals: But neither Sulphur nor *Arsenick*, are the perfective matter of this Work, they not being compleat to perfection, though they may be a help to perfection, as they may be used. The best kinds of *Arsenick*, are the Scissile, the Lucid, and Scaly.

III. This Mineral also (like as Sulphur) has a perfecting middle Nature in it, which yet is not the cause of the perfection of Bodies, or of *Argent Vire*; unless it be fixed; but being fixed, this Spirit is an agent of the White Tincture: What we have said of Sulphur in the former

Chapter, at Sect. 5. may be understood here.

IV. Because in *Arsenick* the Radix of its Minera, in the action of Nature, has many inflamable parts of it resolved, therefore the work of its separation is easie; this being the Tincture of Whiteness, as Sulphur is of Redness.

V. To prepare *Arsenick*. Being beaten into fine powder, it must be boiled in Vinegar, and all its combustible fatness extracted as in Sulphur, Chap. 38. Sect. 9. Then take of the prepared *Arsenick*, Copper calcin'd, ana one Pound: Alum calcin'd, common Salt prepared, ana half a Pound: Having ground them well together, moisten the mixture with Spirit of Vinegar, that it may be liquid, and boil the same, as you did in the Sulphur; Then sublime it in an *Audel*, with an *Alembick*, of the height of one foot: what ascends white, dense, clear, and lucid, gather and keep it, (as sufficiently prepared) for the use of the Work.

Or

VI. Or thus: *Take, of Arsenick prepared by boiling, filings of Copper, ana one Pound: Common Salt, half a Pound: Alum calcined four Ounces; grind them exactly with Spirit of Vinegar, then moisten till they be liquid, and stir them over a fire till the whole be blackened: Again, Imbibe and dry, stirring as before, do this a third time, then sublime as above directed.*

VII. *To fix Arsenick and Sulphur.* They are fixed two ways, viz. 1. By manifold Sublimations. 2. By precipitation of them sublimed into heat. *The first way.* Reiterate their Sublimations in the Vessel Aludel, till they remain fixed. This Reiteration is made by two Aludels, with their two Heads, or Covers in the following order, that you may never cease from the Work of Sublimation, until you have fixed them. Therefore so soon as they have ascended into one Vessel, put them into the other, and so do continually, never suffering them long to abide, adhering to the sides

of either Vessel, but constantly keep them in the elevation of fire, till they cease to sublime.

VIII. *The second way.* This is by præcipitating it sublimed into heat, that it may constantly abide therein, until it be fixed: and this is done by a long glass Vessel, the bottom of it (made of Earth not of Glass, because that would crack) must be artificially joyned with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula of Iron, or Stone, be put down to the heat of the bottom, and this precipitation repeated, till the whole be fixed.

IX. *To sublime Arsenick.* Take Arsenick, filings of Venus ana one Pound, Common Salt half a Pound: Alum Calcin'd four Ounces, mortifie with Vinegar, stirring over a fire till all be black: Again, Imbibe and dry, stirring as before, which repeat again; then sublime, and it will be profitable.

C H A P. XL.

Of the Alchymie of the Marchasite.

THE Marchasite is sublimed two ways,
 1. Without Ignition. 2. With Ignition, because it has a two-fold substance, viz. One pure Sulphur, and Argent Vive mortified. The first is profitable as Sulphur; the second as Argent Vive mortified, and moderately prepared. Therefore we take in this last, because by it we are excused from the former Argent Vive, and the labour of mortifying it.

II. The intire way of the sublimation of this Mineral is, by grinding it to powder, and putting it into an *Aludel*, subliming its Sulphur without Ignition; always and very often removing what is sublimed. Then augment the force of the fire into Ignition of the *Aludel*.

The first sublimation must be made in a Vessel of Sublimation, and so long continued, till the Sulphur is separated; the process being successively and orderly continued, until it is manifest that it has lost all its Sulphur.

III. Which may be known thus: When its whole Sulphur shall be sublimed, you will see the colour thereof changed into a most pure White, mixt with a very clear, pleasant, and celestial colour: Also you may know it thus: Because if it has any Sulphur in it, it will burn and flame like Sulphur; but what shall be secondly sublimed after that sublimate, will neither be inflamed, nor shew any properties of Sulphur, but
 of

of *Argent Vire* mortified, in the reiteration of sublimation.

IV. You must get a solid, strong, well baked Earthen Vessel, about three foot high, but in breadth Diametrically no more than that a hand may commodiously enter: The bottom of this Vessel, (which must be made so that it may be separated and conjoyned, must be made after the form of a plain wooden Dish, but very deep, *viz.* from its brim to the bottom about seven or eight Inches; from that place, or moveable bottom to the head, the Vessel must be very thickly and accurately glazed within: Upon the head of the Vessel must be fitted an *Alem-bick*, with a wide *Beak* or *Nose*: Joyn the bottom to the middle, with good tenacious lute (the *Marchasite* being within that bottom) then set on the *Alem-bick*, and place it in a Fornace, where you may give as strong fire, as for the fusion of Silver or Copper.

V. The top of the Fornace must be fixed with a flat Hoop, or Ring of Iron, having a hole in its middle, fitted to the greatness of the Vessel, that the Vessel may stand fast within it: Then lute the junctures in the circuit of the Vessel and the Fornace, lest the fire passing out there, should hinder the adherency of the subliming flowers, leaving only four small holes, which may be opened or shut in the flat Ring or Hoop aforesaid, through which Coals may be put in round about the sides of the Fornace: Likewise four other holes must be left under them, and between their spaces for the putting in of Coals, and six or eight lesser holes, proportionate to the magnitude of ones little finger, which must never be shut, that thereby the fire may burn clear: Let these holes be just below the juncture of the Fornace, with the said Iron Hoop.

VI. That Fornace is of great heat, the sides of which

which are to the height of two Cubits, and in the midst whereof is a Round, Grate, or Wheel filled full of very many small holes close together, (wide below or underneath, but small above, or in the superior part,) and strongly annexed to the Fornace by luting, that the Ashes or Coals may the more freely fall away from them, and the said Grate be continually open for the more free reception of the air, which mightily augments the heat of the fire.

VII. The Vessel is of the aforesaid length, that the Fumes ascending may find a cool place and adhere to the sides, otherwise was it short, the whole Vessels would be almost of an equal heat, whereby the sublimate would fly away, and be lost. It is also Glased well within, that the Fumes may not peirce its Pores and so be lost; but the Bottom which stands in the Fire is not to be Glazed, for that the Fire would melt it; nor unglazed would the matter go through it, for that the

Fire makes it rather to ascend.

VIII. Now let your Fire be continued under your Vessel, till you know that the whole matter is ascended into flowers, which you may prove by putting in a Rod of Earth well burned with a Hole in its end, through a Hole in the Head, about the bigness of ones little Finger, putting it down almost to the middle there, or nigh the matter from whence the sublimate is raised; and if any thing ascends and adheres to the Hole in the Rod, the whole matter is not sublimed, but if not, the sublimation is ended.

IX. That the *Marchasite* consists of Sulphur and *Argent Vive*, it is sufficiently evident; for if it be put into the fire, it is no sooner Red-Hot, but it is Inflamed and burns: also if mixed with *Venus*, it gives it the Whiteness of pure Silver; so also if mixed with *Argent Vive*, and in its sublimation it yields a Coelesti-

al Colour, with a Metallick
Lucidity.

X. To prepare the *Marchafite*. Take the fine Powder of the Mineral, spread it an Inch thick over the Bottom of a large Aludel, and gather the Sulphur with a gentle fire.

When that is ascended; take off the Head or Alembick, and having applied another, augment the Fire, then that which has the place of *Argent Vive* Ascends, as we have before declared.

CHAP. XLI.

Of the Alchymie of *Magnesia*, *Tutia*, and other Minerals.

I. **T**HE Sublimation of *Magnesia* and *Tutia* is the same with that of the *Marchafite*, for that they cannot be sublimed without Ignition, having the same cause, the same Operation, and the same General method: likewise all imperfect Bodies, are sublimed in the same order, without any difference, except that the Bodies of the Metals must have a more vehement fire than the *Marchafite*, *Magnetia* and *Tutia*: nor is there any diversity

in Metaline sublimation save, that some need the addition of some other substance to make them sublime or rise.

II. But in the sublimation of Imperfect Metaline Bodies, no great quantity of the Body to be sublimed, must be at once put into the bottom of the Vessel, because much Metaline substance, holds the parts faster, and hinders the subliming: also the bottom of the sublimatory should be

flat

flat, not Concave, that the Body equally and thinly Ipread upon the bottom, may the more easily sublime in all its parts.

III. Such Bodies as need the admixtion of other substances, are *Venus* and *Mars*, by reason of the slowness of their fusion: *Venus* needs *Tutia*; and *Mars Arsenick*, and with these they are easily sublimed, for that they well agree with them. Therefore their sublimation is to be made as in *Tutia*, and other like things, and to be performed in the same method and order, as in the former Chapter.

IV. Now *Magnesia* has a more Turbid and Fixed, and less inflamable Sulphur, and a more Earthy and feculent *Argent Vive*, than the *Marchasite*, and therefore the more approximate to the Nature of *Mars*.

V. But *Tutia* is the fume of White Bodies; for the Fume of *Jupiter* and *Venus* adhering to the sides

of the Fornaces where these Metals are wrought, does the same thing that *Tutia* does: and what a metalick Fume does not, without the admixtion of some other Body, neither will this likewise do.

VI. And by reason of its subtilty, it more penetrates the profundity of a Metaline Body, and alters it more than it does its own Body, and adhears more in the Examen, as by experience you may find: and whatever Bodies are altered by Sulphur of *Argent Vive*, will also necessarily be altered by this, because of their Unity in Nature.

VII. To prepare *Tutia*. Pouder it very fine, and put it into and *Aludel* and by strong Ignition, or help of vehement fire, cause the Flowers to ascend or sublime, so is it prepared for use: It is also dissolved in Spirit of Vinegar, having been first Calcin'd, and so it is also well prepared.

VIII.



VIII. Also it is certain, that many necessary things for our purpose, are extracted from Imperfect Bodies, which need yet a farther preparation, as first *Cerule*; which is thus prepared: Wash it in Spirit of Vinegar, and separate it from its more gross parts; and the Milk coagulate in the Sun, and it is prepared.

IX. *Spanish White, Tin, Putty, and Minium*, are prepared after the same manner, by dissolving them in Spirit of Urine, and then filterating and coagulating in the Sun as before.

X. *Verdegrise* is dissolved in Spirit of Vinegar, and rubified, being gently congealed, with the soft heat of a gentle fire; and then it is prepared, and made fit for the Work.

XI. *Crocus Martis* is dissolved in Spirit of Vinegar, and filtered: This Red Water being congealed, yields

(an excellent *Crown* fit for use.

XII. *Æs Ustum*, or Copper calcin'd, is to be ground to powder, and washed with Spirit of Vinegar, after the same manner as we taught in the preparation of *Cerule*: So in like manner *Litharge* of Gold and Silver: You may also dissolve these things again, and they will be purer: You may also use them either dissolved or congealed; this is a profound Investigation.

XIII. *Antimony* is Calcin'd, Dissolved, Filter'd, Congealed, and ground to powder, and so it is prepared.

XIV. *Cinnabar* must be sublimed from Common Salt once, and so it is well prepared for use:

XV. *The fixation of Marchasite, Magnesia and Tutia*. You must alter the first sublimation of them is finished, cast away their scæces; and then reiterate their sublimation.

tion, so often returning them, till they be fixed, what sublimes to that which which must be done in proper remains below of either of subliming Vessels.

CHAP. LXV.

Of the Alchymie of Saturn.

I. TO prepare Lead. Set it in a Fornace of Calcination, stirring it while it is in Flux, with an Iron Spatula full of Holes, and drawing off the scum, till it be converted into a most fine powder: Sift it, and set it in the Fire of Calcination, till its fugitive and inflammable substance be abolished: Then take out this Red Calx, imbibe, and grind it often with Common Salt cleansed, Vitriol purified, and most sharp Vinegar, which are the things to be used for the Red; but for the White, Common Salt, Common Alum, and Vinegar.

II. Your matter must be often imbibed, dried, and

ground, till by the benefit of the aforesaid things, the uncleanness be totally removed: Then mix Glass therewith, and cause the pure body to descend, that descending (by means of a vehement heat) the pure body may be reduced.

III. Calcine it again with pure *Sal Armoniack* (as you do *Jupiter*) and most subtilly grind and dissolve it by the way aforesaid, for this is the water of *Argent Vive* and *Sulphur* proportionally made, which we use in the Composition of the Red Elixir.

IV. *Lead* is a Metallick Body, livid, earthy, ponderous, mute, partaking of a little Whiteness, with much pale-

paleness, refusing the Cineritium, and Cement, easily extensible in all its dimensions, with small Compression, and very fusible without Ignition. Yet some Men say, that Lead in its own Nature, is much approximated to Gold; these judge of things, not as they are in themselves, but according to sense, being void of Reason, and not conceiving the Truth.

V. It has much of an Earthy substance, and therefore is washed, and by a Lavament converted into *Tin*, by which it appears, that *Tin* is more assimilated to the perfect. It is also by Calcination made *Minium*; and by hanging over the Vapour of Vinegar, it is made *Ceruse*. And tho it is not near to perfection, yet by our Art, we easily convert it into *Silver*, not keeping its Weight in transmutation, but acquiring a new Weight, which it obtains by our Magistrty. It is also the Tryal of Silver in the *Cupel*, as we shall hereafter shew.

VI. It differs not from *Tin*, after repeating its Calcination to the reduction thereof, save, that it has a more unclean substance commixed of a more grosse Sulphur, and Argent Vive, the Sulphur being more burning and adhælive to the Argent Vive. It has a greater Earthy Fæculency than *Jupiter*, which appears by washing of it with Argent Vive; and more Fæculency comes from it by washing than from *Jupiter*, and its first Calcination is easier performed than in *Tin*, because of its Earthiness; and because its foulness is not rectified as in *Jupiter*; by repeated Calcinations, it is a sign of greater impurity in its principles, and in its own Nature.

VII. Its Sulphur is not separated from it in fume, but is of a Citrine Colour, of much Yellowness, the like of which is remaining below at the bottom, which shews that it has much of a Combustible Sulphur in it, and because the Odour of

Sulphureity is not removed from it in a short time, it shews that it approaches to the Nature of fixed Sulphur, and is Uniformly commixed with the substance of Argent Vive. Therefore when the fume ascends, it ascends with the Sulphur not burning, whose property is to create Citrinity.

VIII. And that the quantity of its not burning Sulphur is more than in Tin, appears for that its whole Colour is changed into *Citrinity*, in Calcination, but of *Tin* into *White*: Whence the cause appear why *Jupiter* in Calcination is more easily changed into a hard Body than *Saturn*: the burning Sulphureity being more easily removed from *Jupiter* than *Saturn*, one of the causes of its softness is removed; whence (being Calcined) it necessarily follows it must be hardened: but *Saturn*, because it has both the causes of softness strongly conjoyned, viz. much burning Sulphur and much Argent Vive, it is not easily hardened.

IX. Bodies having much Argent Vive, have much of Extension, but such as have little Argent Vive, have little Extension. Thus *Jupiter* is more easily and subtilly extended than *Saturn*. *Saturn* more easily than *Venus*. *Venus* more easily than *Mars*. *Luna* more subtilly than *Jupiter*. And *Sol* more subtilly than *Luna*.

X. The Cause of Induration or hardening is fixed Argent Vive, or fixed Sulphur; but the cause of softness is Opposite. The cause of *Fusion* is also twofold, to wit, of Sulphur not fixed, and Argent Vive of what kind soever; Sulphur not fixed is necessarily a cause of *Fusion* without *Ignition*. This is evident in *Arsenick*, for projected on Bodies difficult to be Fused, it makes them of easie *Fusion*, without *Ignition*: and the cause of *Fusion* with *Ignition* is fixed Argent Vive. But the Impediment of *Fusion* is fixed Sulphur.

XI. From hence it appears, That seeing Bodies of greatest perfection, contain the greatest quantity of *Argent Vive*: Those Imperfect Bodies holding more of *Argent Vide*, must needs be more approximate to the perfect; whence it follows, that Bodies of much Sulphureity, are Bodies of much Corruption.

XII. From hence it is evident, that *Jupiter* is near to the perfect, seeing it participates more of *Perfection*, but *Saturn* less; *Venus* yet less, and *Mars* least of all. And as to the Medicines, compleating them, it is clear, that *Venus* is the most perfective of Medicine; *Mars* less, *Jupiter* yet less; and *Saturn* least of all.

XIII. Thus according to the diversity of Bodies, diversity of Medicines are found out: A hard Body, that can endure Ignition requires one Medicine; but the soft, that abides not Ignition another; that one may be softened and attenu

ated in its profundity, and equalized in its substance; but the other hardened, and its occult parts inspissated.

XIV. There are three degrees which the Imperfect Bodies, chiefly *Saturn* and *Jupiter* must obtain, in order to perfection: First, Cleanness, or Brightness: Secondly, Hardness, or Denseness, with Ignition in fusion. Thirdly, Fixation, by taking away their fugitive substance.

XV. They are cleansed (*viz.* *Saturn* and *Jupiter*) in a threefold manner: 1. By Mundifying. 2. By Calcination and Reduction: 3. By Solution. First, By things purifying they are cleansed two ways, either by reducing them into a *Calx*, or into the Nature of Bodies: reducing into a *Calx*, they are purified either by *Salts*, or *Alum*, or *Glass*: Thus, when the Body is Calcin'd, put upon its *Calx*, water of *Alums*, or *Salts*, or *Glass* mixed with it, and reduce it to a Body,

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which so often reiterate till they look purely clean: For seeing *Alums*, *Salts*, and *Glass*, are fused with another kind of fusion than Bodies, therefore they are separated from them, retaining with themselves the earthy substance, the purity of the Bodies being only left.

XVI. Or thus. Let *Saturn* or *Jupiter* be filed, and mix therewith *Alums*, *Salts*, and *Glass*, and then reduced into a body, and this so often to be repeated till they be well cleansed: They are also cleansed by way of Lavement with *Argent Vive*, of which we have spoken before.

XVII. *The second way of cleansing Saturn and Jupiter, by Calcination and Reduction* with sufficient fire, whereby they are freed from a twofold corrupting substance, 1. One inflamable and fugitive. 2. Another earthy and faculent; because the Fire elevates and consumes every fugitive substance. And by reduction

the same fire, divides every substance of earth, with its proportion: See Sect. 1, 2, 3. above.

XVIII. *The third way of cleansing Saturn and Jupiter by Solution* of their substance, and by reduction of that likewise, which is dissolved from them; for that *solution* reduced makes them more clean, than any other way or kind of preparation whatsoever, except that by *Sublimation*, to which this is equivalent.

XIX. *Induration, or hardening of their soft substance.* This is done with Ignition in their Fusion, thus. With *Saturn* or *Jupiter* the substance of *Argent Vive*, or *Sulphur fixed*, or of *Arsenick*, must be mixed in their profundity: Or, they must be mixed with hard, and not fusible things, as the Calx of *Marchasite*, and *Tutia*, for these are united with, and embraced by them, and harden them so, that they flow not, till they are red hot. The same thing is also compleated by our Medicine

dicine perfecting them, of which hereafter.

XX. *Fixation, by removal of their fugitive substance.* This is done by calcination in a fire proportional to their substance: In order to which, 1. All their corrupting aduſtive ſubſtance muſt be cleaned from them as aforeſaid. 2. Then their earthy ſuperfluity muſt be taken away. 3. They muſt be diſſolved and Reduced, or compleatly waſhed in a *Lavement of Argent Vive.* This is neceſſary and profitable.

XXI. *Saturn* is ſpecially hardened by a Calcination with the Acuity of *Salt*, and by *Talk* it is eſpecially dealbated, as alſo by *Marchaſite* and *Tutia.* Calcine *Saturn* fluxed with common *Salt* putrefied, ſtirring it continually with an Iron Spatula, till it comes to Aſhes. De-coct it for one Natural day, and let it be a little Fiery hot, but not much; then waſh it with pure clean water, and Calcine it for 3 daies till it be Red both

within, and without. If you would have it to be prepared for the *White*, Im-bibe it with water of *White Alum*, and reduce it with Oyl of *Tartar*, or its *Salt.* But if you would have it for the *Red*, Imbibe it with the water of *Crocus Martis*, and of *Verdigriſe*, and reduce it with *Salt of Tartar* as before: This work Re-iterate as often as need requires.

XXII. *The Calcination of Saturn and Jupiter.* Let a great Teſt (or Calcining Pan) be placed in a Fornace, and put *Saturn* and *Jupiter* into it, with as much common *Salt* prepared, and Roch Alum Cal-cined: being in Flux, let the Metal be continually ſtirred with an Iron Spatula full of holes, till the whole be reduced to Aſhes, which ſift, and ſet them in the Fire again, keeping them continually *Red Fire Hot* till the *Calx* of *Jupiter* is whitea-ed or that of *Jupiter* is rubi-fied as *Minium.*

XXIII. *The Regimen of*
A a 3 *Saturn*

Saturn and Jupiter for the White. Take Saturn purified three Pound, melt or add to it clean or purified Mercury twelve Pound, stirring the whole that they may be mixed: This mixture put into a Bolt-Head of a Foot in Length, which place in the Athanor with a gentle Fire for a week. Take purified Jupiter one Pound, melt and add purified Mercury 12 Pound; doing in all respects as before with Saturn. In this weeks time you will have a Paste dissolved, fit to be Fermented with the White Ferment, Thus.

XXIV. Take of the White Ferment one Pound, of the Paste of Saturn two Pounds, of the Paste of Jupiter three Pounds: These being dissolved, mix through their least parts, and set in putrefaction, (in a moderate Fire, like as in dissolution) for seven daies: Then take them out well mixed and Strain or Squeeze their more Liquid parts through a Cloth: The thick Matter remaining, put into a Glass, Seal it well up, and place it in an Athanor for the time aforeaid, which do thrice, till it has Imbibed all the humidity.

Then put the Vessel with its Matter into a Fornace of Fixation for twelve daies, which done, take it forth, and reduce it with things reducing; so will you find that which our Ancestors found not without great Study, viz. The Generated, generating. Prove this upon the Cineritium or Cupel with Lead, and you will find the Body perfect in Whiteness, perpetually generating its like.

XXV. The Regimen of Saturn is also compleated, if being prepared and dissolved, (I suppose he means in his dissolutive Water, made of Nitre and Vitriol) it be mixed with a third part of its Red Ferment dissolved also; and then Distilling off the Water, and Cohobating seven times. Reduce it to a Body, and prove it by its Examen, and you will rejoyce in the bountiful Body which is generated.

XXVI. White Medicines for Saturn: also solar Medicines for Saturn. Because the Medicines, and the work are wholly

wholly or altogether the same, as for *Jupiter*, and that in the Chapter of *Jupiter* we have explicitly and largely declared the matter,

we shall refer you thither, saying no more thereof in this place, see Chap. 43. Sect. 16, 17, 18, 19, 20, 21. following.

C H A P. XLIII.

The Alchymie of Jupiter.

I. **T**O prepare *Jupiter*. Put it into a fit Vessel, in a Fornace of Calcination, and make a good Fusion, stirring the melted Metal with an Iron Spatula full of holes, drawing off the Scum as it arises, and again stirring the Body, and thus continuing till the whole quantity is reduced to Powder or Ashes. This Powder sift, and replace it in the Fornace again in the same heat of Fire, stirring it often, for 24 hours, till its whole accidental and superfluous humidity is abolished with all its combustible and corrupting Sulphur. Then often well wash it with common Salt cleansed, and Alum

purified, and sharp Vinegar, and dry it in the Sun or Air. Grind it again, washing and drying it; doing this so long till by the acuity of the Salts, Alums, Vinegar, its whole humidity, blackness and uncleanness is taken away. This done, add Glass in fine Powder to it, impaste the whole together, and with a sufficient Fire make it flow in a Crucible with a hole in its bottom, set within another, so will the pure and clean Body descend, the whole Earthy and Feculent substance remaining above with the Glass, Salts, and Alums; in which pure Body is an equal and perfect proportion *Argent Vive*, and

White Sulphur not burning. Then Calcine this pure Body with pure and clean *Sal Armoniack*, till it be in weight, equal or thereabout: being well and perfectly Calcined, Grind the whole well and long upon a *Porphyrie*, and set it in the open Air in a Cold moist place; or in a Glass Vessel in a Furnace of Solution, or in Horse-Dung, till the whole be dissolved, augmenting the Salt if need be. This Water ought to be esteemed, for it is what we seek for in the whole.

II. *Tin* is a Metallick Body, White, Livid, not pure, and a little sounding, partaking of little Earthiness, possessing in its Root harshness, softness, easiness of Liquefaction without Ignition not abiding the *Cupel* or *Cement*, but extensible under the Hammer. Therefore *Jupiter* among Bodies diminished from perfection, is in the *Radix* of its Nature of affinity to *Sol* and *Luna*, but more to *Luna*, and less to *Sol*.

III. *Jupiter*, because it receives much whiteness from the *Radix* of its generation, it whitens all other Bodies which are not White, but it has a fault, that it breaks or makes brittle all other Bodies, except *Saturn* and most pure *Sol*: *Jupiter* adheres much to *Sol* and *Luna*, and therefore does not easily recede from them in the examen or Tryal by the *Cupel*. The Magistery of this Art, gives it a Tincture of Redness, that shines in it with inestimable brightness: It is hardened and cleansed more easily than *Saturn*. He who knows how to take away its Vice of breaking, will suddenly reap the Fruit of his Labour with joy, because it agrees so well with *Sol* and *Luna*, and will never be separated from them.

IV. In Calcining *Tin*, a Sulphureous stink arises, from its Sulphur not fixed; and tho it gives no flame, yet it is not fixed, for its not flaming is by reason of the great abundancy of its

its *Argent Vive*, preserving from Combustion: So that in *Tin* is a two-fold *Sulphur*, and a two-fold *Argent Vive*: one Sulphur less fixed, sending forth a stink; the other more fixed, because it abides with the *Calx* in the Fire and stinks not.

V. there is also a twofold substance of *Argent Vive* in it, one not fixed, and the other fixed: because it makes a Crashing noise before its Calcination, but after it has been thrice Calcin'd, that Crashing ceases, which is caused by its fugitive *Argent Vive* being flown away. This is evident in *Lead* being wash'd with *Argent Vive*, and then melted in a very gentle fire, some part of the *Mercury* will remain with the *Lead*, and will give to it this stridor, converting the *Lead* into *Tin*.

VI. On the contrary also, *Tin* may be converted into *Lead*: For by a manifold repetition of its Calcination, and a fire fit for its reduction, it is turned into *Lead*; but especially when

by subtraction of its *Scoria*, it is calcin'd with a great fire.

VII. Now after the removal of these two Substances, viz. *Sulphur*, and *Argent Vive* from *Jupiter*, you will find that it is livid, and weighty as *Lead*, yet partaking of greater whiteness than *Lead*, and therefore more pure than *Lead*: In which is the equality of fixation, of the two compounding things, viz. *Sulphur* and *Argent Vive*, but not the equality of quantity, because in the Commixtion, the *Argent Vive*, is super-eminent.

VIII. Now if there were not in its proper nature a greater quantity of *Argent Vive* than of *Sulphur*, *Argent Vive* would not easily adhere to it: For which reason it adheres with difficulty to *Venus*; but with much greater difficulty to *Mars*, by reason of the small quantity of *Argent Vive* contained therein; the sign of which, is the easie fusion of the one, and the difficult fusion of the other. IX.

IX. But the fixation of these two substances remaining, approaches nigh to firm fixation, yet is it not absolutely fixed, which is evident from the calcination of its body, and after calcination, the exposing the same to the most strong fire; for by that, division is not made, but the whole substance ascends, yet more purified, from whence it appears, that the burning Sulphur in *Tin*, is more easily separated than that in Lead: And that, because its corrupting Properties are not radical, but accidental, therefore they are the more easily separated, and its mundification, Induration, and fixation, the more speedy.

X. And because, that after *Calcination* and *Reduction*, we found in its fume a *Citrinity*, through the great force of fire; we judged, that it contained in its body much *fixed Sulphur*: By these Operations you may find out the Principles of Bodies, and the Properties of Spirits.

XI. At Sect. 14, 15, 16, 17, 18, 19, 20, 21, 22. of the former Chapter, we have shewn the farther preparations of *Tin*, which because they are so plainly expressed there, are needless to be again repeated here. Yet there are other special Preparations which are the following, to wit, by *Calcination*, by which its substance is more hardened, which happens not to *Saturn*. Also, by *Alums*, for these properly harden *Jupiter*. Also, by *Conservation* of it in the fire of its Calcination, for by this it looses its *stridor* or Crashing, and fraction of bodies likewise, the which in like manner happens not to *Saturn*.

XII. Calcine *Jupiter* (as *Saturn* at Sect. 21. of the former Chapter with Common Salt purified) and whiten its Calx for three days as in *Saturn*: But see you err not in its Reduction, for that is difficult unless it be made in the Fornace, by *Cineritium* or *Cement*; then it is done with ease. But that

that you may not err, joyn that Body which you would reduce, in equal parts with that by which you make the reduction, and co-unite the divided Calx: But in Tinctures there is another consideration, for the matter tinging must be multiplied upon the matter to be tinged, till the Tincture appear in the Body or Medicine.

XIII. After you have found these two Leads, and found their color and brightness, with other things according to your desire; possibly they may yet want Ignition; then you must thus proceed. Dissolve Tutia calcined, and Tin calcined, mix both Solutions, and with that water imbibe the Calx of Tin time after time, until the Calx has imbibed an eighth part of the Tutia, then reduce it into a Body, and you will find it to have Ignition, and that good: if not, reiterate the same labour, till due Ignition be acquired. All Waters dissolutive of Bodies and Spirits, we shall hereafter shew

you, every one of them according to their kind.

XIV. With Talck, or Mercury or pure Luna (which is more profitable) deduced to this by calcining and dissolving, you may acquire the compleat Ignition and hardness of Saturn and Jupiter, with incomparable brightness: but Speculations in these things without practise, is not very available.

XV. To Grind, to Decoct, to Inhumate, to Calcine, to Fuse, to Destroy, to Restore or Reduce, and to cleanse Bodies, are effectual works: with these Keys you may open the Occult Inclosures of our Arcanum, and without them, you shall never sit down at the Repasts of satisfactions.

XVI. A White Medicine for Jupiter and Saturn prepared. Take of fine Luna one Pound, living Mercury eight Pound, Amalgamate, and wash the Amalgama with spirit of Vinegar and common Salt prepared, until it acquires

a Celestial or Azure Colour. Then extract as much of Mercury as you can, by strongly expressing the mixture through a thick Cloth. To this add Mercury sublimate, double the weight of the Luna, grind them well together, then Decoct the mixture in a Bolt-Head, firmly closed for 24 hours: Decoct the same again, then break the Vessel, and then separate that which is Sublimed from the Inferior Reddish Powder. But take heed of giving too great a Fire, for that would cause the whole to flow into one black Mass. Put the Powder upon a Porphyrie stone, add to it two parts of Sal Armoniack prepared, and one part of Mercury sublimed; grind all very well together, and imbibe the mixture with the Water of Sal Alcali or Sal Nitre, if you cannot get the other, or Salt of Pot-Ashes: when imbibed, Distil off with a gentle Fire the whole Water, till that remains in the bottom is melted like Pitch: Cohobate the same Water, repeating this Work thrice. Then take out the Matter, grind it on a stone, and dry it very well; Imbibe

again with rectified Oyl of Eggs, or with Sal Alkali, or Oyl of Salt of Pot-Ashes, or of Nitre, or Tartar, until it will flow with Ingress. Project one part upon five parts of Tin prepared, and it will be perfect Luna of the second Order, without Error.

XVII. Another White Medicine for Jupiter and Saturn prepared. Take Talk Calcined, and grind it with as much as it self of Sal Armoniack; sublime it three or four times; dissolve into Water, and therewith Imbibe Luna calcined (as you did in the former) so often, as until it has drunk in as much as its own weight is, and give ingress to it with the Oyls aforesaid, and project one part upon 10 parts of Jupiter prepared, and it will be all fine Luna.

XVIII. Another White Medicine for Saturn and Jupiter prepared. Take Luna 1 pound dissolved in its own water (made of Nitre and Vitriol) to which add Talck calcined and dissolved 1 pound: Distil off the Water, cohoba-

cobobating 3 or 4 times, congeal and incerate with Arsenick sublimed, until it flow and have Ingress: project 1 part upon 8 parts of Jupiter prepared, and it will be all fine Luna. These three Medicines you may project upon Saturn prepared for the White, but then the Saturn must be prepared and calcined for three days, by Sect. 21. of the former Chapter.

XIX. A Solar Medicine for Jupiter and Saturn prepared. Calcine Sol, amalgamating first with Mercury, as in Luna, express the Mercury through a Cloth, then grind it with twice so much as it self of common Salt prepared; set the whole over a gentle fire, that the remaining Mercury may reseed. Extract the Salt with sweet water, dry the Calx, from which sublime as much Sal Amoniack reverting the sublimed Salt four times; dissolve it in A. F. made of Vitriol, Nitre, and Alum; dissolve also Crocus Martis made by calcination, or Copper calcined red: joyn these Waters in equal parts; draw

off the Water by distillation, and cobobate four times: then dry the matter and imbibe it with Oyl of Tartar rectified (as heretofore is taught) until it flows as Wax, and by projection will tinge four parts of Saturn or Jupiter into Gold Obrizon.

XX. Another Solar Medicine for Saturn and Jupiter prepared. It is made with Sol dissolved (as in the former) and a like quantity of Verdigrise calcin'd and dissolved, being both mixed and incerated, by distilling and incerating with Sulphur prepared, until it flow like Wax, and tinge 8 parts of Saturn or Jupiter prepared, splendidly.

XXI. A third Solar Medicine for Saturn and Jupiter prepared for the Red. It is made of Sol dissolved, Sulphur dissolved, and Verdigrise dissolved, mixt and prepared (as in the last Sect.) and then incerated with Oyl of Hair prepared; or of Eggs, (for both are one) one part of this projects upon 10 parts of Saturn or Jupiter prepared

for the red, and it will be most fine Gold according to its degree, these Medicines only altering in the second Order.

XXII. There is also another preparation of Jupiter by Sect. 22. of the former Chapter.

XXIII. And in Sect. 23. of the former Chapter, you have the Regimen of Jupiter for the White, which generates or produces fine Luna, such as being tryed upon the Test, produces a Body perfect in Whiteness, and perpetually generating its life.

CHAP. XLIV.

Of the Alchemy of Mars.

I TO prepare Mars or Iron. Calcine it as Venus with common Salt cleansed, and let it be washed with pure Vinegar: Being washed, dry it in the Sun, and when dried, grind and imbibe it with new Salt and Vinegar, and put it into the same Fornace (as we shall direct in Venus) for 3 days. Esteem and value this Solution, viz. The water of fixed Sulphur, wonderfully augmenting the color of the Elixir.

II. The whole Secret of Mars is from the Work of Nature, because it is a Me-

talick body, very livid, a little Red, partaking of Whiteness, not pure, sustaining Ignition, fusible with violent fire, extensive under the Hammer, and sounding much.

III. It is hard to be managed by reason of its impotency of fusion; which if it be made to flow by a Medicine changing its nature, is so conjoyned to Sol and Luna, that it cannot be separated by examen without great Industry; but if prepared, it is conjoyned, and cannot be separated by any

any Artifice, if the nature of that fixation be not changed by it, the defilement of the *Mars* being only removed. Therefore it is easily a *Tincture of Redness*; but difficulty of *Whiteness*. And when it is conjoyned, it is not altered, nor does it change the colour of the commixtion, but augments it in quantity.

IV. Among all Bodies *Jupiter* is more splendidly, more clearly, more brightly, and more perfectly transmuted into a Solar or Lunar Body, than other Bodies, but the Work is of long labour, though easie to be handled: Next to *Jupiter* is *Venus* chosen, of more difficult handling, but of shorter labour than *Jupiter*. Next after *Venus* comes *Saturn*, which has a diminished perfection in Transmutation, and is easie to be handled, but of most tedious labour. Lastly, *Mars* among all the Bodies of least perfection, is in transmutation, most difficult to be handled, and of exceeding long labour.

V. And the more difficult any Bodies are of fusion, the more difficult they are in handling in the Work of *Transmutation*; the easier to be fused, the easier to be handled: and what diversity of perfections are found in any particular, in the lesser, or middle Works; yet in the Great Work all Bodies are of one perfection, but not all of a like easie handling or labour.

VI. Hence it appears, that *Mars* or Iron, is a commixture of fixed Earthy Sulphur, with fixed earthy *Argent Vive* of a livid whiteness, the highly fixed Sulphur predominating, which prohibits fusion: Whence it is evident, that fixed Sulphur hinders fusion more than fixed *Argent Vive*: But Sulphur not fixed, hastens fusion more than unfixed *Argent Vive*: By which the cause of speedy or slow fusion in every body is seen.

VII. What has more of a fixed Sulphur is harder to fuse.

fuse, than what partakes of a burning fugitive Sulphur; which appears because Sulphur cannot be fixed without Calcination, and no Calx gives fusion, therefore in all things it, *viz.* fixt Sulphur, must impede the same.

VIII. The causes of the corruption of the Metals by fire, are, 1. The inclusion of a burning Sulphur in the profundity of their substance, diminishing them by Inflammation, and exterminating into *Fume*, whatever fixed *Argent Vive* was in them. 2. A Vehemency of the Exterior flame, penetrating, and resolving them, with it self into *Fume*, and the most fixed matter in them. ∴ The rarefaction of them by calcination, the flame or fire, penetrating into, and exterminating them. Where all these causes of Corruption concur, those Bodies must be exceedingly corrupted. Where they all concur not, they are by so much the less corrupted.

IX. The causes of the goodness of Bodies, is their abounding with *Argent Vive*. For seeing *Argent Vive*, for no cause of Extermination, will be divided into parts in its composition (because it either with its whole substance flies from the fire, or with its whole substance remains permanent in it;) it is necessarily concluded to be a cause of Perfection.

X. Therefore Praised and Blessed be the most Glorious and High God, who created it, and gave it a Substance and Properties, which nothing else in the World does possess besides; that this perfection might be found in it, (by the help of Art) as we have found therein with great power. For it is that which overcomes *Fire*, and by *Fire* cannot be overcome, but in it amicably rests, and rejoycestherein.

XI. *Mars* is prepared either with sublimation, or without sublimation, with sublimation we endeavour

to unite it with *Arsenick* not fixed, as profoundly as we can, that in fusion it may melt with the same; but afterwards it is sublimed in a proper Vessel of sublimation, the which is the best and most perfect of all other Preparations. *Mars* is also prepared, by *Arsenick* oftentimes sublimed from it, until some quantity of the *Arsenick* it self remain: For if this be reduced, it will flow out white, clean, fusible, and well prepared: *Mars* is also prepared by fusion of it with *Lead* and *Tutia*, for from these it flows clean and white.

XII. *To Indurate or harden soft Bodies.* *Argent Vire* precipitated must be dissolved, and the calcin'd Body (which you have a design to harden) dissolved likewise: mix both these solutions together, and the calcin'd body mixed with them by frequent imbibitions, &c. continually grinding, imbibing, calcining and reducing, until it be made hard and fusible with Ignition. The very same may

also be compleatly effected, with the *Calx of Bodies*, and *Tutia*, and *Marchasite*, calcined, dissolved, and imbibed. The more clean these are, the more perfectly do they change.

XIII. *To soften hard Bodies, as Mars, &c.* They must be conjoyned and sublimed often with *Arsenick*, and after sublimation of the *Arsenick*, assated, or calcined with their due proportion of fire, the measure of which we shall declare in our Discourse of Fornaces. Lastly, They must be reduced with the force of their proper fire, until in fusion they grow soft, according to the degree of the hardness of their Bodies. All these alterations are of the first Order, without which our Magistery is not perfected.

XIV. *Medicines dealbating Mars, of the first Order.* That which dealbates it, of the first Order, is that which makes it to flow: The special fusive of it is *Arsenick* of every kind: But

B b

with

with whatsoever it is deal-
bated and fused, it is neces-
sary it be conjoynd and
washed with *Argent Vive*,
until all its impurity be re-
moved, and it be white and
fusible. Or else let it be
red hot with vehement ig-
nition, and upon it *Arsenick*
projected; and when
it shall be in flux, cast a
quantity of *Luna* thereon;
for when that is united with
it, it is not separated there-
from, by any easie Arti-
fice.

XV. Or thus: Calcine
Mars, and wash away from
it all its soluble Aluminosity
(inferring corruption) by
the way of solution, but
now mentioned [with *Ar-
gent Vive*] then let cleansed
Arsenick be sublimed from
it, and reiterate that subli-
mation many times, until
some part of the *Arsenick*
be fixed therewith. Then
with a solution of *Litbarge*
mix, imbibe, grind, and
moderately calcine, several
times: And lastly, reduce
it with the Fire we mention-
ed in the Reduction of
Jupiter from its Calx; so

will it come forth white,
clean, and fusible.

XVI. Or, Only with
sublimed *Arsenick*, in its
Calx, let it be reduced, and
it will flow out white, clean,
and fusible: But here ob-
serve the Caution we shall
give in the Chapter of *Ve-
nus*, concerning the reite-
ration of the sublimation of
Arsenick, (fixing it self in its
profundity) from it. *Mars*
is likewise whitened after
the same manner with
Marchasite and *Tutia*.

XVII. To prepare *Mars*.
*Grind one pound of the filings
thereof, with half a pound of
Arsenick sublimed; imbibe
the mixture with the water of
Salt Peter and Sal Alkali,
reiterating this Imbibition
thrice, then make it flow with
a violent fire, so will it be
white: Repeat this so long till
it flow sufficiently, with a good
whiteness.*

XVIII. The first White
Medicine for *Mars* and *Ve-
nus*. Take *Silver calcined*
1 pound, *Arsenick prepared* 2
pound, *Mercury precipitate*
1 pound,

1 pound, grind them together, and imbibe the whole with water of Salt Nitre, Litharge, and Sal Armoniack, in equal parts, [I suppose there is meant Aqua Regis] till it has drunk in its own weight of that water: Then dry, and incerate with white Oyl (as in others) until it flow, and one part full upon 4 parts of Mars or Venus prepared.

XIX. The second White Medicine for Mars and Venus. Take Luna calcined, Jupiter calcined and dissolved, ana: mix, dry, and increase with double their quantity of Arsenick sublimed, until the Medicine flows well.

XX. The third White Medicine for Mars and Venus. Take Luna calcined, Arsenick and Sulphur sublimed, and ground with it, and then sublimed with a like quantity of Sal Armoniack. This sublimation repeat thrice, and then project 1 pound upon 4 pound of Mars or Venus prepared.

XXI. A Red, or Solar Medicine for Mars and Ve-

nus. Take Tutia 1 pound, Calcine or dissolve it in AF, then with that water imbibe the Calx of Sol, that it may drink in double its own weight of the same water: Afterwards by distillation draw off the same water from it, cobobating four times. Lastly, incerate with Oyl of Hair, or Bulls Gall, and Verdigrise prepared, and it will be excellent. But be sure to pursue the Operation according to our Directions, otherwise you will labour in vain, and in your heart understand our Intentions (expressed in our Volumes) so will you know truth from falsehood.

XXII. To Calcine Mars. Mars being filed, is calcined in our Calcinary Furnace, until it is very well rubified, and becomes a powder impalpable without grinding. And this is called, *Crocus Martis*.

XXIII. The Regimen of Mars. Take of the Paste of Mars 2 pound, of the Pastes of Venus and of Saturn, ana 3 pound, mix these without

Ferment, and decoct the mixture for seven days, and you will find the whole dry. Fix it, and add to it half its weight of Litharge in powder, which

put into a Reductory Furnace, so will you have a Mineral substance very profitable if you be wise.

CHAP. XLV.

Of the Alchymie of Venus.

I. **T**HE Preparation of *Venus*. Lay thin Copper Plates stratum superstratum with Common Sals prepared, till the Vessel be full, which cover, firmly Lute, and calcine in a fit Furnace for 24 hours: Then take it out, scrape off what is calcined, and repeat the calcination of the Plates with new Sals as before, repeating the Calcination so often till all the Plates are consumed. For the Salt corrodes the superfluous humidity, and combustible sulphureity; and the fire elevates the fugitive and inflamable substance with due proportion. This Calx grind to a most subtil powder, wash it with Vinegar, till water will come from it free from blackness. Again, imbibe it with more Salt and

Vinegar, and grind, and then calcine again in an open Vessel for 3 days and nights: Take it out, grind it subtilly and long, and wash it with Vinegar, till it is cleansed from all uncleanness. This done, dry it in the Sun: Add to it half its weight of Sal Armoniack, grinding it long, to an impalpable substance: Then expose it to the Air, or set it in Horfe-dung to be dissolved: To what is undissolved add a new, clean Sal Armoniack; thus continuing till the whole be made water. Esteem and value this water, which we call the water of fixed Sulphur, with which the Elixir is tinged to infinity.

II. *Venus* is a Metallick Body, livid, pertaking of a dusky

dusky redness, subject to ignition, fusible, extensible under the Hammer, but refusing the Cupel and Cement. It is in the profundity of its substance of the color and essence of Gold, and is hammered being red hot, as Silver and Gold is. It is the medium of *Sol* and *Luna*, and easily converts it nature to either, being of good conversion, and of little labour.

III. It agrees very well with *Tutia*, which citrinizes it with a good yellow, from whence you may reap profit: we need not labour to indurate it, or make it ignitable, therefore it is to be chosen before other imperfect Bodies, in the lesser and middle Work, but not in the greater. Yet this has a Vice beyond *Jupiter*, that it easily grows livid, and receives foulness from sharp things, to erradicate which, is not an easie, but a profound Art.

IV. Copper therefore is unclean *Argent Vive*, mixed with Sulphur unclean, gross,

and fixed, as to its greater part; but as to its lesser part, not fixed, red, and livid, in relation to the whole, not overcoming nor overcome. Its volatile Sulphur is evident from its sulphurous fume, and loss of quantity by frequent fluxing and combustion. Its fixt Sulphur is evident from its slowness of fusion, and induration of its substance. And that there is an unclean red Sulphur joyned with unclean *Argent Vive*, is evident even to the senses.

V. When the fixed Sulphur comes to fixation by heat of Fire, its parts are subtilized; but that part which is in the aptitude of solution of its substance is dissolved; the sign of which is the exposing it to the vapours of Vinegar, which makes the Aluminosity of its Sulphur flow in its Superficies. And being put into a saline liquor, many parts of it are easily dissolved by Ebullition; this Aluminosity by a saline watriness, and easie solution, is changed into water: For

B b ; nothing

nothing is *watery*, and easily soluble, except *Alum*, and what is of its nature. This understand also of the body of *Iron*.

VI. But the blackness in either *Venus* or *Mars*, created by the Fire, is by reason of the Sulphur not fixed, (much indeed in *Venus*, but little in *Mars*) and it approaches nigh to the nature of fixed Sulphur. Hence it is evident, that fusion is helped, and partly made by Sulphur not fixed, but hindred from Sulphur fixed. This he certainly knew to be true, who by no art of fusion could make Sulphur to flow after its fixation: But having fixed *Argent Vive*, by frequently repeating the sublimation thereof, found it apt to admit good fusion.

VII. Hence it is evident that those Bodies are of greater perfection, which contain more of *Argent Vive*, those of lesser perfection which contain lesser. Therefore study in all your Works to make *Argent Vive* to ex-

ceed in the Commixtion. And if you could perfect by *Argent Vive* only, you would have attained to the *bigbest* perfection, even the perfection of that which overcomes the Works of Nature: For you may cleanse it most inwardly, to which purification nature cannot reach.

VIII. This is manifest; for that those Bodies which contain a greater quantity of *Argent Vive*, should be of greater perfection, arises from their easie reception of *Argent Vive* into their substance: and we see Bodies of perfection amicably to embrace each other.

IX. Out of what has been said it is also apparent, that in Bodies there is a two-fold sulphureity: One indeed included in the profundity of *Argent Vive*, in the begining of their mixtion: The other supervenient from other Accidents. The one of them may be removed with labour; but the other cannot possibly be taken away by any Artifice or Operation of the Fire,

Fire, to which we can profitably come, it being so firmly and radically united therein. And this is proved by experiment; for we see the aductible sulphureity to be abolished or destroyed by fire, but the fixed sulphureity not so.

X. Therefore when we say, Bodies are cleansed by Calcination, understand that to be meant of the earthy substance, which is not united to the Radix of their nature: For it is not possible by Art, or force of fire, to cleanse or separate what is united, unless the Medicine of *Argent Vive* has access.

XI. Now the separation of an earthy substance from its compound, which in the root of nature is united to a Metal, is this: Either it is made by *elevation*, with things *elevating* the substance of *Argent Vive*, and leaving the sulphureity, by reason of its conveniency, with them: of which nature are *Tutia* and *Marchasite*; because they are *Fumes*,

part of which has a greater quantity of *Argent Vive* than of *Sulphur*.

XII. The proof of this you may see, when you joyn those things with Bodies in a strong and sudden fusion, for these Spirits in their flight, carry up the Bodies with them; and therefore you may elevate them with them. Or else, by a Lavation or Commixtion with *Argent Vive*, as we have already said: For *Argent Vive* holds what is of its own nature, but casts out what is alien or foreign.

XIII. The preparation of *Venus*. It is manifold; one by *Elevation*, another without *Elevation*. The way by *Elevation* is, that *Tutia* be taken (with which *Venus* well agrees) and that it be ingeniously united therewith: Then put it into a Vessel of sublimation to be sublimed; and by a most exceeding degree of Fire, its most subtil part will be elevated, which will be of most bright splendor. Or,

it may be mixed with Sulphur, and then elevated by sublimation.

XIV. But without sublimation, it is prepared either by cleansing things in its *Calx*, or in its *Body*: As by *Tutia*, *Salts*, and *Alums*: Or, by a Lavament of *Argent Vive*, as all other imperfect Bodies are.

XV. The Preparation, or Purgation of Venus, also is two-fold, viz. one for the White, and the other for the red; for the White it is thus. Take Venus calcin'd by fire only (as aforesaid) grind fine 1 pound: Arsenick sublimed 4 ounces: Grind them together, and imbibe the mixture 3 or 4 times with water of Litharge, and reduce the whole with Sal Nitre, and Oyl of Tartar, and you will find the Body of Venus white and splendid, and fit for receiving its Medicine.

XVI. The Preparation for the Red. Take filings of Venus 1 pound, Sulphur 4 ounces, grind them together: Or cement Plates of Copper

with Sulphur, and so calcine: wash the calcin'd with water of Salt and Alum; and then with things reducing, reduce it into a body, clean and fit for the reception of the Red Tincture.

XVII. Another Preparation for the Red. Calcine it with fire only, and then dissolve a part thereof, and likewise dissolve a part of Tutia calcin'd; joyn both solutions, and with the same imbibe the remaining part of the Calx of Venus 4 or 5 times: Or, you may make this Imbibition with Tutia alone dissolved, provided that more of the Tutia (than half of the Calx is) be imbibed in the said Calx. This done, reduce with things reducing, and you will have the Body of Venus clean and splendid; which with a little help may be brought to an higher state, if you have studiously penetrated into the Truth.

XVIII. Another Preparation for the Red. Of Venus calcined per se, or with the fire alone you may make an intense greenness, called Flos Cu-

Cupri vel Veneris: *Dissolve this greenness in Spirit of Vinegar, and then congeal it; afterwards with things reducing, reduce the congelate which when reduced, will be a Body fit for many Works.*

XIX. *Medicines dealbating Venus, of the first Order.* There is one Medicine for Bodies, and another for *Argent Vive*, and of Bodies; one is of the first Order; another of the second; and another of the third: and so likewise the first, second, and third, of *Argent Vive*. Of the Medicine of Bodies of the first Order, we say there is one of hard Bodies, and one of soft: of hard Bodies there is one of *Mars* (of which in the former Chapter) one for *Venus*, of which in this place; and one for *Luna* (of which in the next Chapter.) Of soft Bodies, there is one for *Saturn*, and another for *Jupiter*. That of *Venus* and *Mars*, is the pure dealbation of their substance; but that of *Luna* the rubification of it, with ci-

trinity of a pleasing brightness, which rubification is not given to *Mars* and *Venus*, by Medicines of the first Order: For being totally unclean, they are unapt to receive the splendor of redness, before they are fitted with a preparation inducing brightness. There is one Medicine whitening *Venus* by *Argent Vive*, and another by *Arsenick*. The Medicine of *Argent Vive* is thus made. *First, Argent Vive precipitated, is dissolved; then calcined Venus dissolved likewise: These solutions are mixed and after they are coagulated, they are projected upon the Body of Venus.*

XX. *Another way by Argent Vive.* *Argent Vive* and *Litharge* are dissolved a part, and the solutions joyned together. *Calx of Venus* also is dissolved, and that solution joyned with the former, and then coagulated together, which projected upon *Venus* whitens it. Or thus. A quantity of *Argent Vive* is sublimed often from its body, till part there-

thereof remain with it, with compleat ignition: and this mixture is very often imbibed and ground with Spirit of Vinegar, that it may the better be mixed in the profundity thereof, then it is assayed, or moderately calcined, and lastly fresh *Argent Vive* is in like manner sublimed from it, and the remaining matter again imbibed, and moderately calcined as before, which work is so often to be repeated, till a large quantity of *Argent Vive* reside in it, with compleat ignition: This is a good dealbation of the first Order.

XXI. Another way thus. *Argent Vive* in its proper nature is so often sublimed from *Argent Vive* precipitated, till in it, the same is fixed, and admits good fusion: This fused matter projected upon the Body of *Venus* peculiarly whitens it. Or thus. A Solution of *Luna*, mixt with a solution of *Litharge*, coagulated, may be projected upon *Venus*; but is indeed better whitened if *Argent Vive* be perpe-

trated in all the Medicines.

XXII. The whitening of *Venus* with *Arsenick* of the first Order. Take *Calx* of *Venus*, from it sublime *Arsenick* by many Repetitions, till it remains therewith and whitens it; but if you be not well skilled in the ways of sublimation, the *Arsenick* will not persevere in it without alteration: Therefore, after the first degree of sublimation, repeat the work in the same manner as in the sublimation of *Marchasite*. Chap. 40. Sect. 2. 10. Or thus. Project *Arsenick* sublimed upon *Luna*, and then the whole upon *Venus*, it dealbates it peculiarly: Or, first mix *Litharge*, or burnt Lead, dissolved with *Luna*, and cast these upon *Arsenick*, and project the whole upon *Venus*, so will it be whitened; and this is a good dealbation of the first Order.

XXIII. Another way thus. Upon *Litharge* alone dissolved and reduced, project *Arsenick* sublimed, and the whole upon *Venus* in flux, it whitens the same admirably,
Or

Or thus. *Let Venus and Luna be commixed, and upon them project any of the above described dealbative Medicines: For Luna is more friendly to Arsenick, than to any of the other Bodies, and therefore takes away fraction from it; and Saturn secondarily, and therefore we mix it with them. Also we melt Arsenick sublimed, that it may be all in a Lump, which being broken, we project piece after piece upon Venus: We do it in pieces, rather than in powder, because the powder is more easily inflamed, than a Lump, and so more easily Vanishes, before it can fall fiery hot upon the body.*

XIV. In like manner, the Redness is taken away from *Venus*, and it is whitened with *Tutia*: But *Tutia* suffices not, because it gives only a Citrine colour; which is yet of affinity to Whiteness. Any kind of *Tutia* is calcined and dissolved; and the Calx of *Venus* also: These Solutions are conjoyned, and with them the Body of *Venus* is citrinated.

If you be well skill'd in this Work, you will find profit. Or thus. Take Marchasite sublimed, and proceed with it as with Argent Vive sublimed; the way is the same, and it whitens well.

XXV. To make the White and the Red Medicines for Venus. They are exactly made by the Rules or Prescripts delivered in Chap. 44. Sect. 19, 20, 21, 22. aforegoing, to which, I shall here refer you; for the Operations of those Medicines both for the White and Red, in the Bodies of both *Mars* and *Venus*, are one and the same.

XXVI. To Calcine *Venus*. Take Filings of Copper, and put them to calcine either per se, or with Arsenick powdered, or with Sulphur, being anointed with common Oyl, calcine 3 or 4 days with a most strong fire: Strike what is calcin'd, that it may fall from the Plates, (if you use Plates) which again calcine. The Calx beat fine, re-calcine it, till it is well rubified, and keep it for use.

XXVII.

XXVII. The Regiment of *Venus* and *Saturn*. Take of the Paste of *Venus*, 3 Pounds; of *Saturn*, 2 Pounds; of the Ferment, 1 pound: Of these, perfectly dissolved, make a commixtion through their least parts, which keep in sufficient heat, as in the *White* is said. Extract the Water, and what remains in the Cloth, put into a well sealed Glass, for 3 Weeks: Then take it out, and add to it a third part of its own reserved water, and decoct by Chap. 42. Sect. 23. a foregoing, which Work do thrice. When it has imbibed all its proper Water, put it in its proper Vessel and Fornace to be fixed. When fixed, with things, reducing, reduce it into a Body, ready to be reduced and tinged.

XXVIII. We more especially handling the Regiment of *Venus*, do declare, that you ought seven times, or oftner to rectifie it, when prepared and dissolved, distilling off the Water, and cohobating thereon each time, which being coagulated; thence make a most

noble Greenness, with *Sal Armoniack* dissolved in Spirit of Vinegar. That greenness rubifie in a Vessel of *Mars*, and again dissolve it, to which solution adjoyn a third part of prepared and dissolved *Luna*; afterwards extracting and cohobating the water of Ferment 7 times. Then reduce this into a Body, and you will rejoyce. The Regiment of *Mars*, is as of *Venus*, but by reason of its foulness, no great good arises from it.

XXIX. Grind *Luna*, amalgamated with Mercury, with twice so much Metaline Arsenick, [Quære, Whether Regulus of Arsenick be not intended?] To which adjoyn a tenfold proportion of *Venus* amalgamated with Mercury: Grind the whole, and fix, and reduce into a Body, so will you have a pure White Metal.

XXX. The first Dealbation of *Venus*. Take Realgar 1 ounce, Argent Vive sublimed 3 Ounces and half, Tartar calcin'd, 1 ounce, grind and incorporate, put them into a Bolt head, a Foot and half

half bigb, and its Orifice so wide, as two Fingers may go into it: lute it, and set it over a Fire, covered with a Cloth: First make a gentle Fire for a quarter of an hour, afterwards augment the Fire underneath, and round about, until the Fornace be very hot with Ignition; when all is cold, break the Vessel, and take out what you find Metalline; and make of this a great quantity.

XXXI. A Second Dealbation, Upon Tutia sublime one part of Mercury sublimate, and two parts of Arsenick sublimed, until it shall have ingress. This clearly and very speciously whitens Venus.

XXXII. A Third Dealbation, Take Mercury sublimate 3 Ounces, Arsenick sublimed 2 Ounces, dissolved with Litharge, till they become 8 Ounces: to these 8 Ounces, adjoyn other 8 Ounces, of Arsenick sublimed; grind them together, and flux them with Oyl of Tartar, and there with you may whiten prepared Venus at pleasure.

XXXIII. A Fourth Dealbation, Grind Metaline Arsenick, with as much of the Calx of Luna, and imbibe the Mixture with the Water of Sal Armoniack, and dry and grind: then dissolve Salt of Tartar, in the Water of Salt Nitre [some suppose Spirit of Nitre] with which Oyl imbibe the Medicine: repeat this thrice, incerating and drying, and you will rejoyce.

XXXIV. A Fifth Dealbation, which is of our own Invention. Imbibe Japiter calcined, washed and dried, so often with metaline Arsenick, and half so much Mercury sublimate, as untill it flows and enters Venus, which, (if first prepared) it whitens speedily.

XXXV. A Sixth Dealbation. Upon Tutia calcined, dissolved and Coagulated, sublime White Arsenick (so that the Arsenick be 3 parts to 1 of the Tutia) reiterating the sublimation upon it four times; for it has Ingredi. With them mix half as much as the whole is of Mercury sublimate; grinding and incerating

reiterating 4 times with the Water of Sal Armoniack, Nitre and Tartar, ana. [Quer. whether that may not be Aq. Regis] with this when coagulated, cement prepared plates of Venus, and melt, so will you have a very beautiful Body.

XXXVI. A Seventh De- albaion. Grind Venus, calcined and incrated, adding to it Arsenick sublimed, and half a part of Mercury sublimate; with which being well ground and mixed, add a little of the Water of Sal Armoniack [Quer. if not A. R.] incrating upon a marble; after dry and sublime. Revert the sublimate upon the Faces, again imbibing, which do thrice: the fourth time imbibe with Water of Nitre [Spirit of Nitre] and sublime what can be sublimed: reiterate this Labor till it remains fluid in the bottom. This in Copper prepared, will be Resplendent with brightness.

XXXVII. An Eighth De- albaion. Upon the prepared Calx of Venus, so often sublime Arsenick sublimate, till

some part of the Arsenick remaine with it in the strongest Fire. That imbibed with the Water of Nitre [Spirit of Nitre] and lastly incrated with Water of Luna, and Mercury precipitate, and in the end with Oyl of Tartar Rectified, until it flows, wonderfully whetens Venus, and enters the second order, if you have operated right. For I have else where said, that if you obtain any part of Mercury precipitated, in the mixture, your Work will be more splendid; especially, if the White. Ferment, dissolved with the Mercury dissolved, after a certain fixation of it, be added by the medium of Incration; by which you will find you have traced the high way it self.

Geber our Author, here saith, that the last 8 Sections are all proved Experiments: the first 4 of them, being Experiments of the Ancients, by him again proved; the latter 4, Rectifications of the Practises of the Ancients, or rather Experiments of his Own: All which he affirms to be absolutely true, and by him proved so.

C H A P. XLVI.

Of the Alchymie of Luna.

I. **T**HE preparation of *Luna*. It is subtilized, attenuated and reduced to a Spirituality in the same manner, as hereafter in *Chap. 47. Sect. 1.* we shall teach concerning *Sol*. Therefore in all, and every part of the Work, do the same as we shall there teach with *Gold*: and this work of *Luna* dissolved, is the *Ferment* for the White Elixir made Spiritual.

examination, it perseveres without Artifice.

II. It is a metallick Body, white, which pure whiteness, clean, hard, founding, very durable in the Cupel, extensible under the Hammer, and fusible. It is the Tincture of whiteness, hardens Tin by Artifice, and converts it to it self; and being mixed with *Sol*, it breaks not, but in the

III. He who knows how to subtilize it, and then to inspissate and fix it associated with *Gold*, brings it into such a State, that it will remain with *Sol* in the Test, and be in no wise separated from it, being put over the fumes of sharp things, as Vinegar A. F. or Salarmoniack, and it will be of a wonderful Celestine Color: It is a noble Body, but wants of the Nobility of *Sol*, and its *Minera* is found determinate; but it has often a *Minera* confused with other Bodies, which Silver is not so Noble. It is likewise dissolved and Calcin'd with great Labor, and no Profit.

IV.

IV. If therefore clean, fixed, Red and clear Sulphur, fall upon the pure substance of *Argent Vive*, thereof is made pure Gold; then in like manner, if clean, fixed, white and clear Sulphur, falls upon the substance of *Argent Vive*, there is made pure Silver, if in quantity it exceed not: yet this has a purity short of the purity of Gold, and a more gross inspissation than Gold hath; the sign of which is, that its parts are not so condensed, as that it can be equal in Weight with Gold, nor has it so fixed a substance as that; which is known by its diminution in the Fire; and the Sulphur of it, which is neither fixed nor incumbrable, is the cause of that diminution.

V. But it is not impossible or improbable to give Judgment of the same, as fixed and not fixed, in the respect of one Body to another: for the Sulphur of *Luna* compared with the Sulphur of *Sol*, is not fixed and burn-

ing; but in respect of the Sulphur of other bodies, it is fixed and not burning.

VI. *The Citrinating of Luna, by medicines of the first Order:* This is that which adheres to it in its profundity, and adding color either by its proper Nature, or by the Artifice of this Magistery. We declare therefore that Medicine which arising from its own root, adheres to it; but there are Artifices by which we make a thing of every kind to adhere with firm ingress. But Our Medicine we extract either from Sulphur, or *Argent Vive*, or a commixture of both: from Sulphur less perfectly; but from *Argent Vive* more perfectly. This Medicine may also be made of certain mineral things, which are not of this kind; as of *Vitrol*, and *Copperas*, (which is called the Gum of Copper.)

VII. *The method by Argent Vive.* Take *Argent Vive* precipitated, viz. mortified and fixed by precipitation, put it into a Fornace of great

great Ignition, (after the manner of Conservation of Calces) until it be red as *Ussur*, [*Cinabar.*] But if it be not red, take a part of *Argent Vive* not mortified, and with Sulphur reiterate the sublimation thereof: The Sulphur and *Argent Vive* must be cleansed from all impurity: Repeat the sublimation of it twenty times upon the præcipitate, then dissolve it with dissolving water, and again calcine and dissolve, till it be Exuberantly done. Then dissolve a part of *Luna*, mix the Solutions, and coagulate them, and project the coagulated matter upon *Luna* in flux, and it will colour it with a peculiar Citrinity. But if *Argent Vive* be in its precipitation Red, the aforesaid Administration, without commixtion of any thing tinging it, is sufficient for the compleatment of its perfection.

VIII. The Method by Sulphur, is difficult, and immensely laborious. It is Citrinated with a solution of *Mars*, but then you must first calcine it, and then fix it with abundance of La-

bour, then administer it with the same preparation, and the same projection upon the Body of *Luna*: But hence results not a splendid bright colour, but a dull, and livid, with a mortiferous Citrinity:

IX. The Citrinating of it with *Vitriol*, or *Copperas*. Take of either of them, q. v. and sublime as much thereof as can be sublimed, until the fire be increased to the highest degree. Then sublime this sublimate, with a fit fire, that of it, part after part may be fixed, until its greater part be fixed. Afterwards warily calcine it, that a greater fire may be administered for its perfection: This done, dissolve it into a most red Water, (which has no equal) and so operate, that you may give it ingress into the Body of *Luna*. These three last Sections, are all Medicines of the first Order.

X. We thus seeing things of this kind, profoundly, and amicably to adhere to *Luna*, have considered, (and it is certain) that these are

from its own Radix ; and thence it is, that *Luna* is altered by them. It is also to be noted, that Medicines of *Argent Vive*, if they alter *Luna* with more than one only difference, in order to a total Compleatment: They are not of the first Order.

XI. *A Lunar Medicine of the third Order for the White.* It is as well for perfecting imperfect Bodies, as for coagulating *Mercury* it self into true *Luna*: And is thus made. Take *Luna* calcined, dissolve it in solutive water. [Aqua fortis,] then decoct it in a Phial with a long Neck, the Orifice of which must be left unstopt, for one day only, until a third part of the water be consumed: Then put the vessel into a cold place, to convert into fusible Crystals, or Vitriol. This is Silver reduced to our *Mercury*, fixed, and fusible. Take of this 4 Ounces, of White Arsenick prepared 6 Ounces, Sulphur prepared 2 Ounces; mix altogether well, grinding them with Nitre and Sal Armoniack; put the mixture into a

Bolt-beat, keeping the same in beat for a Week, that the matter may be hard as Pitch. This take out, and again incorporate the third time, and in 3 days you will find it an Oyl in flux: when the vessel is cold, break it, and take what you find therein, which will be in a lump fixed, and flowing as Wax. This is the first degree. Again, Take of new Matter, as much as before, and joyn the same with this ferment, and do as before; and consequently, a third, and a fourth time. Thus doing, you will find a Medicine, which is great and excellent in goodness; for 1 part falls upon 10 of any other Body, or of *Mercury*, and converts it into true *Luna*. Keep this Stone, and considerately ruminate upon the things we teach, and you will attain unto higher things.

XII. *A Lunar Medicine of the third Order for the White.* Take the known Stone of it, and by way of separation, divide its most pure substance and keep it apart. Then fix some of that part, which is most pure, leaving the

the remainder, and when it is fixed, dissolve what is soluble of it; but what is not soluble, put to be calcined, and again dissolve the calcinate, until again what is soluble of it be altogether dissolved. Continue this process until the greater quantity be dissolved. Then mix all the solutions together, and coagulate them; thus done, gently decocting, keep the coagulate in a temperate fire, until greater fire may be fully added for its perfection. Therefore reiterate all these Orders of Preparation upon it 4 times; and lastly, calcine it by its own way; for thus administering you have sufficiently governed, the most precious Earth of the Stone. Then subtilly, and ingeniously conjoyn a quantity of the part reserved, with part of this prepared Earth, through its least Particles, then sublime by way of sublimation, until the fixed with the not fixed, be wholly elevated; which if you see not, again add a quantity of the not fixed part, until enough be added for elevation thereof. When it is all sublimed, repeat the sublimation, until by repetition of this Operation, it be

wholly fixed. Being fixed, again imbibe it with quantity after quantity of the not fixed, after the same manner, till the whole shall be again sublimed, then again fix it, until it have easie fusion with Ignition. This is the true Medicine which transmutes all imperfect Metals, and every *Argent Vive* into most fine and perfect *Luna*.

XIII. *The Regiment of Luna.* Dissolve and Coagulate it 7 times, or at least 4 times; and to it dissolved, adjoyn the fixed Rubifying Waters, which we shall declare, and you will find the body aptly solar, for it agrees with *Sol*, and remains quietly with it. In this, *Venus* admirably well purged and dissolved, may be a great help to you, because a most clean, tinging, and fixed Sulphur may be extracted from it. And I tell you, that *Mercury* purified and fixed, has power to palliate, or illustrate the foulness of imperfect Bodies; and fixed Sulphur extracted pure from bodies, to tinge them with splendor.

XIV. Hence you may gather a great Secret, viz. That *Mercury* and *Sulphur* may be extracted as well from imperfect Bodies, as from perfect: For purified Spirits, and middle Minerals are an help, and very peculiar for deducing the Work to perfection.

XV. *Another Regiment of Luna.* This is to reduce it to a more noble state. Take *Luna dissolved* 3 Pounds, of *Venus dissolved* 4 Pounds, of *Ferment dissolved* 1 Pound; conjoin the dissolutions, decoct them for 7 days, with gentle fire, in a sealed glass, as in Mars, with their whole water; then augment the fire leisurely for other 7 days, and let it be as a fire of Sublimation. For other 7 days give it fire yet stronger, that the whole water may be fixed with it. This powder reduce in a small quantity; and if it retains with it self part of the Mercury, (which you will easily perceive if you know how to calcine) it is well indeed; but if not put it again to be fixed, until it is sufficiently fixt.

This must be reduced with red reducing Medicines, so will you find your *Luna*, tinged, transmuted, and fixed.

XVI. *The Ferment of Luna for the White.* It is made by dissolving *Luna* in its own Corrosive water, and then boiling this water away to a third part, it is to be exposed to the Air, or set in *B. M.* or in Dung for certain days; so will it be Oyl of *Luna*, and Ferment, which keep for the White Work.

XVII. *The Ferment of Ferments upon Mercury for the White.* Take of the Ferment of *Luna*, which is its Oyl; add to it twice as much of *Arsenick* sublimed, and dissolved in water, [Quæ. what Water?] then to both these add of *Mercury* dissolved, as much as of the *Arsenick*: mix the Waters, set them over the fire for one day to be incorporated, then draw off the water by an Alembick, and cohobate fifteen times; so incrating, it will be fluid as fusible Wax. Add to it as much

much Virgin-Wax melted; commix them, and project the mixture upon Mercury washed, [Quære, What is meant by washing here?] according as you see fit: for that reason, is augmented in Virtue and Weight.

XVIII. A Work upon Luna and Mercury. Take Litharge, Salt of Pot-Ashes, mix and make a Cement: Put the Cement first into a Crucible an Inch thick, upon which put a Ball of the Amalgamation of Mercury and Luna; upon which, put the remainder of the Cement, that the Ball may be in the middle: Dry, lute, and set the Crucible in a gentle fire for half a day, leisurely, augmenting the fire, and so continue it's leisurely increase, from the Evening unto the dawning of the day, with moderate ignition at last; then take it out, and prove it by Cineritium, and it will be Luna in weight and surdity, and much better in fixation.

XIX. Another Work. Amalgamate Luna with Mercury, to which add as much Saturn, as there is Luna; put

it into such a Crucible that a fourth part of it may be empty: Affuse on it Oyl of Sulphur, and decoct it unto the consumption of the Oyl: Afterwards keep it for two hours in a moderate fire; and there will be generated a black Stone, with a little Redness. This Stone prove by Cineritium, and you will find your Luna augmented in Weight, Surdity, and Fixation.

XX. Another Work: Take Luna amalgamated with Mercury: Grind it with twice so much Metaline Arsenick, to which a tenfold proportion of amalgamated Venus, (*viz.* That the Amalgamation of Venus, may be 10 times as much as the whole Amalgama of Luna and Mercury mixed, with the duple quantity of Arsenick) grind the whole and fix: Then reduce it into a Body, and you will find a good augmentation.

XXI. Of the Citrination of Luna, or tinging its Body yellow. Dissolve our Philosophick Zyniar, [which is Verdigrise] deduced from

Venus prepared, in the water of the dissolution of Luna, [Aqua Fortis] to which adjoyn half so much as its self is of Mercury rubified by sublimation, and in some sort fixed, and dissolved; to these add, as much of Luna dissolved, as the Zyniar [Verdigrise] is; from which (fermented for one day) extract the water by distillation, and cobobate 10 times, then coagulate and reduce into a body, and you will find it a good Work.

XXII. Or thus. Dissolve Zyniar 1 Ounce, and our Crocus prepared with Mercury, sublimate till it wax red 1 Ounce; add as much Sal Armoniack, and sublime it thrice from that Crocus, which dissolve: To which add of Lina dissolved 2 Ounces: Then do as in the former, incrating and reducing, and you will find satisfaction.

XXIII. Or thus. Take of Crocus and Zyniar dissolved ana; add as much Sol dissolved, incerate as before, then

coagulate; to the coagulate add a fourth part of its weight, of the Oyl of Salt-peter; and project upon so much of Luna, and will be a Tincture of a Citrine aspect.

XXIV. Or thus. Make a Water of our Zyniar, and of our said Crocus, and imbibe the Calces of Sol and Lina, of each equal parts, therewith, until they have drunk in their own weight of it: Then incerate with the Oyl of Sal Armoniack, and Nitre, and reduce the Mass into a Noble Body.

XXV. Or thus. Sublime Sal Armoniack from our greenness, to which add Crocus and Zyniar; from which well commixed, sublime the Sal Armoniack, and repeat it twice or thrice: Then dissolve the whole, to which add a third part of Gold dissolved; incerate as before and congeal; then project upon Sol 1 ounce, Luna 2 Ounces, mixed together, and it will be good.

CHAP. XLVII.

Of the Alchimie of Sol.

I. Perfect Bodies (as Sol is) need no preparation, in relation to their farther perfection; but that they may be more subtilized and attenuated, we give you this Preparation. *Take Leaves of fine Sol, which lay stratum superstratum, with common Salt well prepared, in a Vessel of Calcination; Set it into a Furnace, and calcine well for 3 days, until the whole be subtilly calcined: Then take it, grind it well, wash it with Vinegar [Quer. Whether Spirit of Vinegar, or some other acid Spirit?] and dry it in the Sun: Then grind it well with half its weight of prepared or purified Sal Armoniack, and set it to be dissolved, until the whole (by help of the Common Salt, and Sal Armoniack) is reduced into a most clear water. This is the pretious ferment for the Red Elixir, and*

the true Body made spiritual.

II. Gold is a metallick body, citrine, ponderous, mute, fulgid, equally digested in the Bowels of the Earth, and very long washed with mineral water; under the Hammer extensible, fusible, and sustaining the tryal of the Cupel and Cement.

III. From this definition you may conclude, That nothing is true Gold, unless it has all the Causes and Differences of the definition of Gold: Yet whatever Metal is radically Citrine, and brings to equality, and cleanses; it makes Gold of it; from whence we discern, that Copper may be transmuted into Gold by Artifice. For we see in Copper Mines, a certain

water, which flows out, and carries with it thin scales of Copper, which by a long continued course it washes and cleanses: But after such water ceases to flow, we find these thin scales, with the dry Sand, in 3 years time to be digested with the heat of the Sun; and among those Scales the purest Gold is found. Therefore we judge, that those Scales were cleaned by the help of the water, but equally digested by the heat of the Sun, in the dryness of the Sand, and so brought to perfection.

IV. Also Gold is of Metals the most pretious, and it is the Tincture of Redness, because it tinges and transforms every Body. It is calcined and dissolved without profit, and is a Medicine rejoycing, and conserving the Body in Youthfulness. It is most easily broken with *Mercury*, and by the Odour of Lead. There is not any Body that in Act more agrees with it in their substance than *Luna* and *Jupiter*; but in weight,

deafness, and putrescibility, *Saturn*, and in colour *Venus*: But indeed *Venus* in Potency is nearer *Luna* than either *Jupiter*, or *Saturn*, then *Saturn*, lastly *Mars*, Spirits are also commixed with it, (*viz. Sol*) and by it fixed, but not without great ingenuity and industry, which the sloathful Artist shall never attain to the knowledge of.

V. Of the Nature of Sol.

It is created of the most subtil substance of *Argent Vive*, and of most absolute fixedness; and of a most small quantity of Sulphur, clean, and of pure redness, fixed, clear, and changed from its own nature, tinging that. And because there happens a diversity in colours of that Sulphur, the Citrinity or Yellowness of Gold, must needs have a like Density.

VI. That Gold is of the most subtil substance of *Argent Vive*, is most evident, because *Argent Vive* easily retains it; for *Argent Vive* retains not any thing which is not of its own Nature.

And

And that it has the clear, and clean substance of that, is manifest by its splendid and Radiant brightness, manifesting it self not only in the Day, but also in the Night. And that it has a fixed substance, void of all burning Sulphureity, is evident by every Operation in the Fire, for it is neither diminished, nor inflamed.

VII. And that it is tinged Sulphur is manifest, for being mixt with *Argent Vive*, it transforms the same into a Red color: And being sublimed with strong Ignition from Bodies, so that the substance of them ascends, with them it creates a most Yellow color; and that it is yellow, is evident even to the sense it self.

VIII. Therefore the most subtil substance of *Argent Vive* brought to Fixation, and the purity of the same, and the most subtil matter of Sulphur, fixed, and not burning, is the whole Essential matter of Gold.

IX. But in it is found a

greater quantity of *Argent Vive* than of Sulphur: Therefore *Argent Vive* has greater ingress into it. For this cause, whatsoever body you would alter, alter them according to this Exemplar, that you may deduce them to the equality thereof. For Gold having a subtil and fixt part, those parts would in its Creation be much condensed; and this was the cause of its great weight. Now by great decoction made by nature, a leisurely and gradual resolution of it was made, together with good inspissation, and its ultimate mixtion, that it might melt in the fire.

X. From what has been said, it is evident, that a large quantity of *Argent Vive*, is the cause of perfection; but much of Sulphur is the cause of Corruption. And *uniformity* of substance, which through the mixtion, is made by a natural decoction, is cause of perfection; but *diversity* of substance is the cause of imperfection. Also Induration, and Inspissation, which

which is made by a long and temperate decoction, is a cause of perfection, but the contrary, of corruption and imperfection. Therefore if Sulphur shall not duly fall upon *Argent Vive*, divers Corruptions must necessarily be inferred, according to the diversity of it, as if it be all, or part of it fixed, or not fixed; all, or part of it adustible, or not adustible; all clean, or half unclean, or it be much or little in quantity, exceeding, or being diminished in proportion, neither overcoming nor overcome, White or Red, or between both: From all which Diversities, divers Bodies were generated in Nature.

XI. *A Solar Medicine of the Third Order.* It is made by the Additament of Sulphur, not burning, by way of fixation, and calcination, prudently and perfectly administered, and by manifold repetition of solution, until it be rendered clean: For by the perfect doing of these things, its cleansing by sublimation will be compleat-

ed, Thus. *Reiterate the sublimation of the not fixed part of the Stone, with this said Sulphur, conjoyning them according to Art, till they be first elevated together, and then fixed so, as to abide in the heat of the fire without ascension.* The oftner this Order of completing the Exuberancy, shall be repeated, the more will the Exuberancy of this Medicine be multiplied, and the more its goodness augmented, and the augmentation of the perfection thereof highly multiplied also.

XII. *The whole complement of the Magistery is thus.* By the way of sublimation, the Stone and its Additament may most perfectly be cleansed, and then by the Laws of Art, the fugitive must be fixed in them: And in this order is completed the most pretious *Arcanum*, which is above every secret of the Sciences of this World, and a Treasure inestimable. Dispose your self by exercise to it, with great industry and labor, and a continued Depth

Depth of Meditation; for by these you will find it, and not otherwise. And indeed, in the preparation of the Stone, the reiteration of the Goodness of Administration upon this Medicine, may with industrious wariness, be so far available, as to enable it to change *Argent Vive* into an infinite true Solifick, and Lunifick, without the help of any thing more than its Multiplication.

XIII. The most high God the maker of all things, blessed and Glorious, be praised; who has revealed to us the series and order of all Medicines, with the Experience of them, which through his goodness, and our incessant Labor, we have searched out; which we have seen with our Eyes, and handled with our Hands, even the whole compleatment of the Magistry. But if we have concealed any thing, ye Sons of Learning wonder not; for we have not concealed it from you, but have delivered it in such

Language, as that it may be hid from evil Men, and that the unjust and Vile might not know it. But ye Sons of Doctrine, search, and you shall find this most excellent gift of God; which he has reserved for you. Ye Sons of folly, impiety and prophaneness, avoid you the seeking after this Knowledge, it will be Enimical and destructive to you, and precipitate you into the State of Contempt and Misery. This gift of God is absolutely, by the Judgment of the Divine providence, hid from you, and denied you for ever.

XIV. *A solar Medicine of the third Order.* It is made of *Sol* dissolved and prepared after the manner of *Luna*, in Chap. 46. Sect. 11. foregoing, to which you must add of *Sulphur* dissolved 3 parts, of *Arsenick* one part (as afterwards is shewed) through all things doing, as in the place now cited is directed; and it will be a Medicine tinging every Body, and *Mercury* it self into true *Sol*, or better, according

according to the way now shewed. Read and peruse what we shall direct, and thereby you will be able to tinge to Infinity, if you have understanding, and erre not by the ambiguous sayings of the Philosophers.

XV. *The Ferment of Sol for the Red.* The Ferment of Sol is made of Gold, dissolved into its own Water [*Aqua Regis*] and decocted and prepared by the directions in Chap. 46. Sect. 16. foregoing: So will you have the Ferment of Sol for the Red, which keep for use.

XVI. *The Ferment of Ferments upon Mercury for the Red.* Dissolve Sol in its own water (which we shall hereafter teach) [i. e. *Aqua Regis*] so this Gold dissolved 1 ounce, add Sulphur 2 ounces, dissolved in the same

Water together with it, Mercury 3 ounces, also dissolved. Let all these be truly dissolved into most clear Water, which being mixt, decoct for one day, that they may be Fermented; then draw off the Water 15 times, each time cobobating. Incerate with Yellow Virgins Wax, that is with half its Weight of Oyl of Blood, or Oyl of Eggs: then project upon crude Mercury, as you see requisite. Here note, that if you perfect this Medicine, as we teach in our third Order, in Chap. 47. Sect. 21. 22. &c. following, of the Congelative Medicine of Mercury, you will find by Reiteration of the Work, and by Subtilization thereof, that one part, will tinge infinite parts of Mercury into most fine and high Gold, more Noble than any natural Gold whatsoever.

C H A P. XLVIII.

Of the Alchymie of Mercury.

I. **A** *Rgent Vive*, which is also called *Mercury*, is a Viscous Water in the Bowels of the Earth, by most temperate heat United, in a total Union, through its least parts, with the substance of White subtil Earth, until the humid be contempered with the Dry, and the Dry with the humid equally. Therefore it easily runs upon a plain Superfices, by reason of its watery humidity, but it adheres not, although it has a Viscous humidity, by reason of the dryness of that which Contemperates it, and permits it not to adhere.

II. This is also as some say, the matter of Metals with Sulphur, and easily adheres to three Minerals, viz. *Saturn Jupiter* and *Sol*, but to *Luna* more difficultly, and to *Venus* more difficulty

than to *Luna*; but to *Mars* in no wise but by Artifice. Hence you may collect a very great Secret. For it is amicable and pleasing to the Metals, and the Medium of conjoyning Tinctures; and nothing is submerged in *Argent Vive*, unless it is *Sol*. Yet *Jupiter*, and *Saturn*, *Luna* and *Venus*, are dissolved by it, and mixed; and without it, can none of the Metals be gilded. It is fixed, and the Tincture of Redness, of most exuberant perfection, and fulgid splendor; and exceeds not from the Com-mixtion, till it is in its own nature. But it is not our Medicine in its Nature, but it may sometimes help in the Case.

III. *Of the Sublimation of Argent Vive*. This Work is compleated with its Terrestreity

restreity is highly purified, and its Aquosity wholly removed. We remove it not by adustion, because it has none, so the Art of separating its superfluous Earth is to mix it with things, where with it has not Affinity, and often to reiterate the Sublimation from them. Of this kind is Talck, and the Calx of Egg-shells, and Calx of white Marble, as also Glafs in most subtil Pouders, and every kind of Salt prepared, for by these it is cleansed; but by other things having affinity with it, (unless they be bodies of perfection) it is rather Corrupted, because all such things have a Sulphureity, which, ascending with it in Sublimation, corrupt it. And this you may find to be true by Experience, because, when you sublime it from Tin, or Lead, you find it, after Sublimation, infected with blackness. Therefore its Sublimation is better made by those things which agree not with it; but it would be better, by things with which it does agree, if they had not

Sulphureity. Wherefore this Sublimation is better from *Calx*, than from all other things, because that agrees little with it, and has not Sulphureity.

IV. But the way of removing its superfluous aquosity, is, that when it is mixed with *Calces*, from which it is to be sublimed, it be well Ground and commixt with them by Imbibition, untill nothing of it appear, and afterwards the Wateriness of Imbibition removed by a most gentle heat of Fire, which receding, the Aquosity of *Argenti Vive* recedes with it; yet the Fire must be so very Gentle, as that by it, the whole substance of *Argent Vive* ascend not.

V. Therefore from the manifold reiteration of Imbibition, with Contrition, and gentle Assation, its greater Aquosity is abolished, the residue of which is removed, by repeating the Sublimation often. And when you see it is most white, excelling Snow in its

its whiteness, and to adhere. (as it were dead) to the sides of the Vessell; then again reiterate its Sublimation, without the feces, because part of it adheres fixed with the Feces, and can never by any Art or Ingenuity be separated from them. Or, afterwards, fix part of it as we shall teach you; and when you have fixed it, then reiterate Sublimation of the part remaining, that it may likewise be fixed.

VI. Being fixed, reserve it, but first prove it upon Fire: if it flow well, then you have administered sufficient Sublimation; but if not, add to it some small part of *Argent Vive* sublim'd, and reiterate the Sublimation till your end be accomplished: for if it has a Lucid and most white Color, and be porous, then you have well sublimed it; otherwise, not therefore in the preparation of it made by Sublimation, be not negligent, because such as its cleansing shall be, such will be its Perfection, in

projecting of it upon any of the imperfect Bodies, and upon its own Body unprepared.

VII. Yet here note, that some have by it formed *Iron*, some *Lead*, others *Copper*, and others *Tin*; which happened to them through negligence in the Preparation; sometimes of *it alone*, sometimes of *Sulphur*, or of its Compeer *Arsenick*, mix with it. But if you shall by Subliming, directly cleanse and perfect this Subject, it will be a firm and perfect Tincture of *Whiteness*, the like of which is not in being besides.

VIII. Of the Coagulation of Mercury Coagulation is the reducing a Liquid body to a solid Substance, by privation of the humidity: and is of Service. 1. For Indurating *Argent Vive*, which needs one kind of Coagulation. 2. For freeing dissolved Medicines from their watriness, which requires another. *Argent Vive* is coagulated two ways: One by washing

washing away its whole innate humidity from it: the other by Inspissation, till it be hardned, which is a laborious work. Some thought the Art of its Coagulation was to keep it long in a temperate Fire, who when they thought they had coagulated it, after removal of it from the Fire, found it to flow as before; whence they judged the work Impossible.

IX. *Others*, from natural principles, supposing that every humidity must necessarily by heat of Fire be converted into Dryness, indeavored by Constancy and perseverance, to continue the Conservation of it in the Fire, till some of them converted it, into a *White-Stone*; others into a *Red*; others into a *Citrine*; which neither had *Fusion*, nor Ingress; for which cause they also cast it a way.

X. *Others* endeavoured to coagulate it with Medicines, but effected it not, and so were deluded,

for that, 1. They either coagulated it not. 2. Or else it was insensibly extenuated. 3. Or the Coagulation was not in the form of a body: the reason of which things they knew not.

XI. *Others* compounding Artificial Medicines, coagulated it in projection; but that was not profitable, because they converted it into an imperfect Body, the cause of which they could not see. The reason, and causes of these things therefore we think fit to declare, that the Artificer may come to the knowledge of his Art.

XII. Now, as the substance of *Argent Vire* is Uniform, so it is not possible in a short time, by keeping it constantly in a continued Fire to remove its *Aquosity*; so that too much haste was the cause of the first Error. And being of a subtile substance, it recedes from the Fire; therefore excessive Fire, is the cause of the Error of those Men, from whom it flies

XIII.

XIII. It is easily mixed with *Sulphur*, *Arsenick*, and *Marchasite*, by reason of Community in their Natures: therefore it appears to be Coagulated by them, not into the form of a *Body*, but of *Argent Vive* mixed with *Lead*; for these being fugitive, cannot retain it in the Contest of Fire, until it can attain to the nature of a *Body*; but through the Impression of the Fire, they fly with it; and this is the cause of the Error of them who so Coagulate.

XIV. Also *Argent Vive* has much humidity joyned to it, which cannot possibly be separated from it, but by Violence of Fire, warily adhibited, with conservation of it in its own Fire: and they by augmenting this its own Fire, as far as it can bear, take away the humidity of *Argent Vive*, leaving no part sufficient for *Metalick Fusion*, which being taken away it cannot be Melted, which is the cause of their Error,

who coagulate it into a Stone not fusible.

XV. In like manner, *Argent Vive* has Sulphureous parts naturally mixt with it; yet some *Argent Vive* has more, some less, which to remove by Artifice is impossible. Now seeing it is the property of Sulphur mixt with *Argent Vive*, to create a Red or Citrine Color (according to its measure) the ablation of that being Made, the property of *Argent Vive* is by Fire to give a white Color. This is the cause of the variety of Colors, after its Coagulation into a Stone. Likewise it has the Earthiness of Sulphur mixt with it, by which all its Coagulations must necessarily be infected: And this the cause of the Error of those who coagulate it into an imperfect Body.

XVI. Therefore it happens from the diversity of the Medicines of its Coagulation, that divers bodies are Created in its Coagulation; and from the Diversity of that likewise,

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what is to be coagulated. For if either the Medicine, or that, has a Sulphur not fixed, the body created of it, must needs be soft: but if fixed the body must necessarily be hard. Also, if *White*, White; and if *Red*, Red; and if the Sulphur be remiss from *White* or *Red*; the *Body* likewise must be remiss; and if *Earthy*, the body must be imperfect; if not, not so. Also every *not fixed* Sulphur creates a *Liquid* body; but the fixed, as much as in it lies, the Contrary: and the pure substance of it creates a pure body; the not pure, not so.

XVII. Also the same diversity doth in like manner happen in *Argent Vive* alone, without the Commixtion of *Sulphur*, by reason of the diversity of *Purifications* and *preparations* of it in Medicines. Therefore an Illusion happens from the part of the Diversity of the Medicines; so that sometimes in the Coagulation of it, it is made *Lead*, sometimes *Tin*, sometimes *Cop-*

per, sometimes *Iron*; which happens by reason of *Impurity*. And sometimes *Silver* or *Gold* is made thence, which must needs proceed from *Purity*, with consideration of the Colors.

XVIII. But *Argent Vive* is Coagulated by the frequent precipitation of it with Violence, by the forceable heat of strong Fire. For the Asperity of Fire easily removes its *Aquosity*, and this Work is best done by a Vessel of a great length, in the sides of which it may finde place to Coole and Adhere, and (by reason of the Length of the Vessel) to abide, and not fly, till it can again be precipitated to the *Fiery bottom* of the same; which must always stand very hot, with great Ignition: and the same precipitation be continued, till it be totally fixed.

XIX. It is also Coagulated, with long and constant retention in the Fire, in a Glass Vessell, with a very long Neck, and round Belly;

belly, the Orifice of the Neck being kept open, that the humidity may vanish thereby. Also it is coagulated by a Medicine convenient for it, which we will shew anon: which Medicine is of it, and is that, which most nearly adheres to it, in its profundity; and is commixed thoroughly in its least parts, before it can fly away. Therefore there is a necessity of collecting that, from things convenient to it, or agreeing with the same: Of this kind are all *Bodies*, also *Sulphur*, and *Arsenick*.

XX. But because we see not any of the *Bodies* in its nature to coagulate it; but that it flies from them, how nearly soever they agree together; we have therefore considered, that no *Body* adheres to it in its inmost parts. Wherefore, that Medicine must needs be of a more subtil substance, and more liquid fusion, than Metals themselves are. Also by Spirits; remaining in their nature, we see not a Coagulation of it to be

made, which is firm and stable; but fugitive, and of much infection. Which indeed happens by reason of the flight of the Spirits; but the other from the commixtion of the Adustable and Earthy substance of them.

XXI. Hence then it is manifestly evident, that from whatsoever thing the Medicine thereof is extracted that must necessarily be of a most subtil and most pure substance, of its own nature adhereing to it; and of liquefaction most easie, and thin as water; and also be fixed against the violence of fire. For this will coagulate it, and convert the same either into a *Solar* or *Lunar* nature: Studiously exercise your self upon what we have spoken, and you will find the Mystery out.

XXII. But that you may not blame us, as if we had not sufficiently spoken thereof, we say, that this Medicine is extracted from *Metallick Bodies* themselves,
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with their *Sulphur*, or *Arsenick* prepared: Likewise from *Sulphur* alone, or *Arsenick* prepared; and it may be extracted from Bodies only. But from *Argent Vive* alone, it is more easily, and more nearly, and more perfectly found; because nature more amicably embraceth its proper nature, and in it more rejoyces than in any extraneous nature; and in it is a facility of extraction of the substance thereof, seeing it already hath a substance subtil in Act. Now the ways of acquiring this Medicine, are by *sublimation*, as is by us sufficiently declared: And the way of fixing it follows. But the way of Coagulating things dissolved, is by a Glass in Sand, with a temperate fire, until their aquosity vanish.

XXIII. *The way of fixing Argent Vive*, is the same with the way of fixing *Sulphur* and *Arsenick*; and these waies differ not, unless that *Sulphur* and *Arsenick* cannot be fixed if their most thin inflammable parts, be not se-

parated from them, with the subtil Artifice of dividing, by this ultimate way of fixation. But *Argent Vive* has not this consideration, therefore in this method, they need a greater heat than *Argent Vive*. In like manner they are diversified, because these (*Sulphur* and *Arsenick*) must be elevated higher by reason of their slowness, than *Argent Vive*; and also because they require a longer time to be fixt in, and a longer Vessel for their fixation.

XXIV. *Of the Medicine Coagulating of Argent Vive*. It is taken from such matter, as the matter it self is (*viz.* as we have before declared) and that is, because *Argent Vive*, (seeing it is easily made to fly, without any Inflammation,) may suddenly adhere to it, in its profundity, and be conjoynd with it, in its least parts, and likewise inspissate, and conserve it in the fire by its own fixation, until it be better able to sustain the force of Fire, consuming its humidity; and convert it by the be-

benefit of this, *in a moment*, into true *Solifick* and *Lunifick*, according to that for which the Medicine was prepared.

XXV. But seeing, we find not any thing more to agree with it, then *That*, which is of its own nature, therefore by reason of this, we judged, that with *That*, the Medicine thereof might be compleated; and we endeavoured by Art to make the Form of the Medicine agreeable to the same, *viz.* That it be prepared in the method and way now mentioned, with the instance of long continued labour; by which all the subtil and most pure substance of it, may be rendred perfectly *White in Luna*, but intently *Citrine in Sol.*

XXVI. Now this cannot be compleated, so as to create a Citrine Color, without the mixtion of a Thing tinging it, which is of its own nature. But with this most pure substance of *Argent Vive*, the Medicine is perfected by this our Art,

which most nearly adheres to *Argent Vive*, and is most easily fluxed, and coagulates it, for it converts it into a true *Solifick* and *Lunifick*, with Preparation of that always preceeding.

XXVII. *The grand Question is*, from what things this substance of *Argent Vive* may best be extracted? To which we Answer: It must be taken from those things in which it is: But according to Nature, it is as well in *Bodies*, as in *Argent Vive* it self, seeing they are found to be of one Nature: In *Bodies* more *difficultly*; in *Argent Vive* more *nigh*, or easily, but not more perfectly. Therefore of what kind soever the Medicine is to be, the Medicine of this Pretious Stone, must be as well sought in *Bodies*, as in the substance of *Argent Vive*.

XXVIII. *But as to the Fixing of Argent Vive*, you must know, that it may be done, without being turned into Earth, and likewise fixed with conversion of it

into Earth. For by hastening to its *fixation*, which is made by *precipitation*, it is fixed and turned into Earth. Also by the successive *sublimation* of it often repeated, it is fixed likewise, and not changed into Earth, but gives Metallick fusion. This is manifest to, and proved by him who has experienced both fixations thereof, even to the *Consummation of the Work*; both by the hasty *precipitation*; and also by the slow, with continually repeated sublimations.

XXIX. This therefore is because it has a viscous and dense substance, the sign of which is the grinding of it by Imbibition, and mixtion with other things. For *Viscosity* is manifestly perceived in it, by the much adherency thereof. That it has a *dense substance*, he that has but one Eye, may manifestly see by its aspect, and by poising the vast Weight thereof. For while it is in its own Nature, it exceeds *Gold* in weight, being of a most strong Composition. Whence it is

manifest, that it may be *fixed* without consumption of its humidity, and without conversion of it into Earth.

XXX. For by reason of the good adherency of parts, and the strength of its mixtion; if the parts of it be any wise inspissate by Fire, it permits it self no farther to be corrupted; nor suffers it self (by the Ingress of a furious flame into it) to be elevated into *fume*; because it admits not of Rarefaction, of its self, by reason of its density, and want of Adustion, which is made by combustibile sulphureity, which it hath not.

XXXI. Hence is seen; First, *The Causes of the Corruption of every of the Metals by fire*, which is, 1. From the Inclusion of a burning sulphureity in the profundity of their substance, diminishing them by Inflammation, and exterminating them also into *fume*, with extream consumption of whatever *Argent Vive*, is in them of good

good Fixation. 2. From a multiplication upon them, of an exterior flame, penetrating, and resolving them with it self into *fume*, of how great fixation soever, that which is in them is. 3. From the Rarefaction of them by Calcination; for that the flame or fire, does then penetrate into, and exterminate them. Therefore if all Causes of Corruption concur, such Bodies must needs be exceedingly corrupt: But if not all, the corruption is according to the number and proportion of the Causes which remain.

XXXII. Secondly, *The Causes of Goodness, and purity of each Metal.* For seeing that *Argent Vive*, for no Causes of Extermination, permits it self to be divided into parts in its composition, (because it either with its whole substance recedes from the fire, or with its whole remains permanent in it) there is necessarily observed in it a cause of perfection: For it is that which overcomes Fire, and by Fire is not overcome, but it ami-

cably rests, rejoycing therein, possessing Perfection, as we have found, with an Approximate Potency.

XXXIII. *Of the Purification of Argent Vive.* It is cleansed two ways, either by *sublimation*, of which we have shewed the way already; or by way of a *Lavament*, of which the way is this. Put *Argent Vive* into a Stone, or Earthen Dish, and pour upon it as much Vinegar, as is sufficient to cover it: Set it over a gentle fire, and let it heat so far, as you may well hold your Fingers in it, and no more. Then stir it about with your Fingers until it be divided into most small Particles, in the similitude of Powder; and continue stirring it, until all the Vinegar be wholly consumed: After which wash away the Earthiness remaining with Vinegar, and cast it away: Repeating this washing so often, till the Earthiness of the *Mercury* is changed into a most perfect Cœlestine colour, which is a sign that it is thoroughly washed.

XXXIV. *Of the Nature of Argent Vive.* There is a necessity of removing its Superfluities, for it has Causes of Corruption, viz. an Earthy substance, and an adustible watriness without Inflammation. Yet some have thought it to have no superfluous Earth and Uncleaness, but that is vain, and not true: For we see it to consist of much lividness, and not of whiteness; we see also a black and Feculent Earth, to be separated from it, with easie Artifice, by a *Lavation*, as above said. But because we are by that to acquire a two-fold perfection, viz. 1. *To make a Medicine.* 2. *To perfect it.* Therefore we must necessarily prepare the same by the degrees of a two-fold purification; for two cleansings of *Mercury*, are necessary. One by Sublimation for the Medicine, which shall be here shewed: The other by a *Lavament* for coagulation, which we have shewed at Sect. 33. above.

XXXV. For if we would

make a *Medicine* of it, then there is a necessity to cleanse it from the feculency of its Earthiness by *sublimation*, least it create a livid color in projection; and also to remove its fugitive watriness, lest it make the whole Medicine fugitive in projection, and to keep safe the middle substance thereof for *Medicine*; of which the Property is not to be burned, but to defend from combustion, and not to fly it self, but to make fixed, which is a perfection by manifold Experiences. For we see *Argent Vive* more nearly to adhere to *Argent Vive*, and to be more beloved by the same; but next to it *Gold* has place, and after that *Silver*.

XXXVI. Wherefore hence it follows, that *Argent Vive* is more friendly to its own nature; but we see other Bodies not to have so great conformity to, or unity with it; and therefore we find them in very deed, less to partake of the nature thereof. And whatsoever Bodies we see more to defend

send from adustion, those we judge to partake more of the nature of it; therefore it is manifest, that *Argent Vive* is the perfective and salvative from Adustion, which is the *Ultimate of Perfection*.

XXXVII. The second degree of its *Purification*, is for its *Coagulation*: And the washing away of its earthiness, for one day only is sufficient for it; the method of which washing we have largely declared, at *Sect. 33.* foregoing: Being therefore so thoroughly washed, project upon it the Medicine of *Coagulation*, and it will be coagulated into a *Solifick* or *Lunifick* substance, according as the Medicine was prepared. From what is now said, it is manifest, that *Argent Vive* is not perfective in its nature; but that matter is, which is produced of it by our Art. And so likewise, is it in *Sulphur* and *Arsenick*. Therefore in these it is not possible to follow nature, but by our natural Artifice.

XXXVIII. It is also undeniably manifest that bodies containing the greatest quantity of *Argent Vive* are *bodies of perfection*. Wherefore it is to be supposed, that those *bodies* are more nigh to perfection, which more amicably imbibe *Argent Vive*. The sign of this is the easie susception of *Argent. Vive* by a *Solar* or *Lunar* body of Perfection. For this same reason, if a *body* altered do not easily receive *Argent Vive* into its Substance, it must needs be very remote from this perfection spoken of.

XXXIX. The preparation of *Argent Vive*. Take of it one pound: *Vitriol Rubified*, two pounds: *Roch Alum Calcin'd*, one pound: *Common Salt*, half a pound: *Nitre*, four ounces: Incorporate all together and sublime. Gather the white and Dense, and ponderous, which will be found about the side of the Vessel, and keep it for use. Now, if in the first Sublimation, you shall finde it Turbid or Unclean (which

may be thro Carlesness) sublime it again, with the same Fœces, and reserve it as before.

XL. *The Regiment of Mercury.* It is done two ways.

1. You must Amalgamate it, well washed and purified as under directed. 2.

You must Distill it and thence make an *Aqua Vitæ* or Spirit of Wine. The first way. Take of Mercury 40 Ounces, of Sol. of Luna, of Venus, of Saturn, ana one Ounce, melt these bodies first the Venus and Luna, secondly the Sol, thirdly Saturn: Take all out of the Fire; having melted them in a large Crucible, and your Mercury in readiness, made hot in another: and when the said Metals begin to harden, pouer in the Mercury Leisurely, stirring the mixture with a stick, setting it again on the Fire, and taking it off, untill they be all amalgamated, with the whole Mercury. This Amalgama put to be dissolved for seven days, Extract the water with a Cloth, make the residue Volatile, giving Fire of Ignition. This again imbibe

with its whole water, and put it to be generated, and again to be dried for forty days, and you will finde a Stone, which put to be fixed, so will you have a Stone augmentable to Infinity. In this Book we have expounded all things which we have written in divers Books.

XLI. *The sublimation of Mercury.* If you would perfectly sublime it, you must add to every pound of it, common Salt two pound and a half, Salt-Peter half a pound: mortify the Mercury wholly, grinding it all together with Vinegar, until nothing of the Mercury appear living in the mixture, then sublime it according to Art. It is a thing profitable.

XLII. *The Sublimation of Red Mercury.* Take one pound of it, mix and perfectly grind it with Vitroil, Nitre, ana one pound, and sublime it from them Red and splendid.

XLIII. Out of all that has been said it appears with

with evident Demonstration, that our Stone is procreated out of the substance of *Argent Vive*: But to unlock the Closure of Art, you must study to resolve *Luna* or *Sol* into their own dry water, which the vulgar call *Mercury*: And it is so, that a duodenary proportion (of the solutive water) may contain only one part of the perfect body. For if with gentle fire, you well govern these, you will find (in the space of 40 days) the body converted into mere water: and the sign of its perfect dissolution is blackness, appearing on its Superfices.

XLIV. But if you endeavour to perfect both Works, the White and the Red, dissolve each of the ferments by themselves, and keep them. This is *Our Argent Vive* extracted from *Argent Vive*, which we intend for Ferment. But the Paste to be fermented, we extract in the usual manner from imperfect bodies. And of this we give you a general Rule, which is, *That*

the White Paste is extracted from Jupiter and Saturn; but the Red from Venus and Saturn: But every Body must be dissolved by its self in the Ferment.

XLV. *Sulphur* we have proved is corruptive of every kind of Perfection: But *Argent Vive* is perfective in the Works of Nature, with compleat Regiment. So we, not changing, but imitating Nature, (in Works possible) do likewise assume *Argent Vive* in the Magistery of this Work, for a Medicine of each kind of Perfection, viz. both *Lunar* and *Solar*, as well of *Imperfect Bodies*, as of *Argent Vive* Coagulable. And seeing there is a twofold difference of Medicines, one of *Bodies*, but the other of *Argent Vive* truly coagulable, we shall here discourse it.

XLVI. The matter *per se*, of this Medicine of every kind is one only, already sufficiently known. Take therefore that, and if you will work according to the *Lunar Order*, learn to be

expert in Operating, and prepare that, with the known ways of this Magistry. The intention of which is, That you should divide the pure substance from it, and fixt part thereof, but leave a part for cecrating; and so proceeding through the whole *Magistry*, till you compleat its desired fusion. If it suddenly flows in *hard Bodies*, it is *perfect*; but in *soft Bodies*, the contrary. For this Medicine projected upon any of the Imperfect Bodies, changes it into a perfect *Lunar Body*, if the known Preparations have been first given to this Medicine: But if not, it leaves the same diminished, yet in one only difference of Perfection it perfects, as much as depends on the Administration of the Order of a Medicine of this kind. But this due Administration not preceeding, according to the third Order, it perfects in projection only.

XLVII. A Solar Medicine (of the Second Order) of every of the imperfect Bodies, is the same matter, and participates of the same Regiment of Preparation. Yet in this it differs, *viz.* in the greater subtilization of parts, by proper ways of digestion, and in the commixtion of subtil Sulphur (under the Regiment of Preparation administered) with the addition of the matter now known.

XLVIII. The Regiment of it is the fixation of pure Sulphur, and the solution thereof: For with this the Medicine is ringed, and with it projected upon every of the Bodies diminished from perfection; it compleats the same in a *Solar Complement*, as much as depends upon a Medicine of the Second Order, the known and certain preparation of the imperfect body preceeding. Also the same projected upon *Luna*, perfects it much, in a peculiar Solar compleatment.

THE
SECOND BOOK
OF
GEBER ARABS.

CHAP. XLIX.

The Introduction to this Second Book.

THERE are two things to be determined, viz. the Principles of this Magistery, and the perfection of the same. The Principles of this Art, are the Ways or Methods, of its Operations, to which the Artist applies himself in the Work of this Magistery: These ways are divers in themselves: As, 1. *Sublimation.* 2. *Descension.* 3. *Distillation.* 4. *Calcination.* 5. *Solution.* 6. *Coagulation.* 7. *Fixation.* 8. *Ceration.*

All which we shall with much plainness declare.

II. The perfection consists 1. Of those things, and from the consideration of those things by which it is attained. 2. From the consideration of things helping. 3. From the consideration of that thing which lastly perfects. 4. And from that by which it is known, whether the Magistery was in perfection or not.

III. The consideration of those things by which we attain to the Compleatment of the Work, is the consideration of the Substance manifest, and of manifest Colors, and of the weight in every of the Bodies to be changed, and of those Bodies that are not changed, from the Radix of their Nature, without that Artifice: and the consideration of those likewise that are changed, in the Radix of their Nature by Artifice: with the consideration of the Principles of Bodies, according as they are profound, occult, or manifest; and according to their Natures, with or without Artifice.

IV. For if *Bodies* and their Principles, be not known in the profound or manifest properties of their Natures, both with and without Artifice, what is superfluous, and what is wanting or defective in them, cannot be known; and our not knowing those, would of necessity hinder us, from ever at-

tainining to the perfection of their Transmutation.

V. The consideration of things helping Perfection, is the consideration of the Nature of those things, which we see adhere to Bodies without Artifice, and to make Mutation: And these are, *Marchasite*, *Magnesia*, *Tutia*, *Antimony*, and *Lapis Lazuli*. And the consideration of those which, without adherency, cleanse Bodies; such are *Salts*, *Alums*, *Nitre*, *Borax*, *Vitriol*, and other things of like nature, : And the consideration of *Glass of all sorts*, and things cleansing by a like nature.

VI. But the consideration of the thing that perfects, is the consideration of chusing the pure Substance of *Argent Vive*; and it is the Matter, which from the Substance of that, took beginning, and of which it was created. This Matter is not *Argent Vive* in its Nature, nor in its whole Substance, but it is part of it: nor is it now, but when the Stone is made for

for that illustrates and conserves from Aduſtion, which is a ſignification of Perfection.

VII. Laſtly, The conſideration of the thing, or certain Tryal and Examination, by which it is known, whether the Magiſtery be in Perfection or not; ariſes from the conſideration of 1. *The Cupel.* 2. *Cement.* 3. *Ignition.*

4. *Expoſing it to the Vapours of Acid Things.* 5. *Extinction.* 6. *Commixtion of Sulphur burning Bodies:* 7. *Reduction after Calcination.* 8. *Suſception of Argent Vive:* All which with the former we declare, with their Cauſes from Experiences, by which you may certainly know, we have not erred.

C H A P. L.

Of Sublimation, Veſſels, Furnaces.

I. **T**He cauſe of the Invention of Sublimation, was to unite Bodies with Spiſits, (ſince nothing can poſſibly be united with a Body but a Spirit.) Or to find ſomething that can contain in its ſelf the nature both of Body and Spirit, which being caſt upon bodies, (without being firſt purified,) either give not perfect Colors, or elſe totally corrupt, blacken, deſile, and burn them, and this according

to the diverſitie of the ſame Spirit.

II. For *Sulphur*, *Arsenick* and *Marchaſite*, are burnings and wholly corrupt: *Tutia* (of every kind) burns not, yet gives an imperfect Color, 1. Becauſe its aduſtive Sulphureity, which is eaſily inflamed and blackens is not removed. 2. Becauſe its Earthineſs is not ſeparated: for Aduſtion may create a Livid Color, and Earthineſs may form it.

III. These things therefore we are constrained to cleanse from their burning Sulphuriety or Unctuosity, and Earthy superfluity, and this can be done by no Artifice but by Sublimation: for when Fire elvevates, it makes ascend always the more subtile parts, leaving behind the more Gross.

IV. Hence it is manifest that Spirits are cleansed from their Earthiness by Sublimation, which Earthiness impeded Ingress, and gave an impure or diminished Color: from which being separated, they are freed from their Impurity, and are made more splendid, more pervious, and more easily to enter and penetrate the density of bodies, with a pure and perfect Tincture.

V. *Adustion* is also taken away by Sublimation; for *Arsenick* which before Sublimation was apt to *adustion* after Sublimation, will not be Inflamed, but recedes without Inflammation; the

same you may find in Sulphur. And because in no other things than in *Spirits*, we saw an adherency to *Bodies* with *Alteration*, we were necessitated to make choice of them, and to purify them by Sublimation.

VI. Sublimation then, is the Elevation of a Dry-thing by Fire, with adherency to its Vessel but is done diversly according to the diversity of Spirits to be sublimed: for some are *Sublimed* with strong Ignition, others with moderate, and some again with a remiss heat of Fire.

VII. *Arsenick*, and *Sulphur*, are *Sublimed* with a remiss Fire; for otherwise, having their most subtil parts uniformly mixt and conjoynd with the Gross, their whole substance would ascend black or burnt, without any Purification: therefore you must find out the *proportion* of the Fire, and the *Purification*, with commixtion of the *Feces* or *Gosser* parts, that they may be kept deprest,

prest, and not suffered to ascend.

VIII. In Sublimation a threefold degree of Fire is to be observed. 1. One, so proportioned, as to make to ascend only the *Altered*, more *pure*, and *Livid* parts, till you manifestly see they are cleansed from their Earthly feculency. 2. Another degree is, that what is of the *pure Essence* remaining in the Feces, may be sublimed with greater force of Fire, *viz.* with Ignition of the bottom of the Vessel, and of the Feces therein, which you may see with your Eye. 3. The other degree is, a *most weak Fire*, which is to be given to the *Sublimate* without the Feces, so that scarcely any thing of it may ascend, but that only which is the most subtil part thereof, and which in our work is of no value, for that it is a thing by help of which *Adustion* is made in *Sulphurs*.

IX. The whole intention therefore of *Sublimation* is, That 1. The Earthiness be-

ing removed by a due proportion of Fire. 2. And the most subtil and fumes part, which brings *Adustion* with *Corruption*, being cast away, we may have the pure Substance, consisting in Equality, of simple Fusion upon the Fire, and without any *Adustion*, or flying from the Fire, or Inflammation thereof.

X. Now that that which is most subtil is adustive, is evident, for that Fire converts to its own nature, all those things which are of affinity to it: it is of affinity to every adustible thing; and every thing the more subtil the more adustible, therefore Fire is of most affinity to what is most subtle.

XI. The same is proved by Experience; for *Sulphur* or *Arsnick* not sublimed, are most easily inflamed, and of the two, *Sulphur* the more easily: but either being sublimed, are not directly inflamed, but fly away, and are extenuated without Inflammation, yet

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with a preceeding *Fusion*.

XII. Now the proof in the administration of *Fæces* with their proportion, is, that such Matter be chosen, with which the Spirits to be sublimed may best agree, and wherewith they may be the more intimately mixed: for that Matter with which they are or may be most united, will be more potent in the retention of the *Fæces* of the Matter to be sublimed; the reason of which is evident.

XIII. But the addition of *Fæces* is necessary, because *Sulphur* or *Arsenick* to be sublimed, if they be not conjoyned with the *Fæces* of some fixed thing, would necessarily ascend with their whole substance not cleansed, which thing we know by experience to be truth: this is proved, because, if the *Fæces* be not permixed with them thro' their least parts, then the same happens as if they had not *Fæces*, for their whole Essence will ascend without any cleansing.

XIV. Experience also proves this to be true, because when we sublime from a thing forraign to the nature of Bodies, we sublime in vain, so that they are found in no wise purified after the ascension: but subliming with the Calx of any Body, the sublimation is well, and with facility it is perfectly cleansed.

XV. The intention of *Fæces* then is, that they be administred or taken from the Calxes of Metals; for in them the work of sublimation is easie, but in other things most difficult; for which cause there is nothing that can be instituted in their stead; for that without the Calxes of Bodies, the Labor will be long, tedious; and most difficult, almost to desperation.

XVI. But in this there is some benefit, for what is sublimed without *Fæces* or the Calxes of Bodies, is of greater quantity, but with *Fæces* of lesser: So also, what is calcined with the
Calces

Calces of Bodies is of least quantity, but of easiest and most speedy Labor.

XVII. However every kind of Salt prepared, and things of like nature to it, excuses us from using the *Fæces* of Bodies, for that with them we make sublimation in a greater quantity; for separation of things to be sublimed from the *Fæces*, is easily made by solution of the Salts, which happens not in other things

XVIII. But the proportion of *Fæces* is, that it be equal to the quantity of the matter to be sublimed, in which you cannot easily err: Yet if the *Fæces* be but half the weight, it may serve with care, to an experienced Man: For the less the *Fæces* are, the greater will be the Exuberation of the sublimate, provided, that according to the Subtraction of the *Fæces*, an abatement of the Fire be in proportion thereto: For in a *small quantity*, a *small fire* serves for perfection; in a *great*, a *great*; and in a *greater*

quantity, a *greater fire* is required.

XIX. Now because fire is a thing which cannot be measured; therefore it is, that error is often committed in it, when the Artist is unskilful, as well in respect to the variety of Fornaces, as Woods and Vessels to be used, and their due joyning.

XX. Therefore in things to be sublimed, you must remove their *wateriness* only, with a very small Fire, which being removed, if any thing ascend by it, then in the beginning, this Fire must not be increased, that the most subtil part may (by this most weak fire) be separated, and put aside, which is the cause of Adulstion.

XXI. But when little or nothing shall ascend (which you may prove by putting a little *Cotton Weik* into the hole in the top of the *Aludel*) increase the fire under it; and how strong the fire should be, the *Cotton Weik*

will shew: For if *little* of the sublimate comes forth with it, or it be clean, it shews your fire is small, and therefore must be encreased: But if much and unclean, that it is too great, and must be diminished.

XXII. When then you find your sublimate to come forth with the *Weak Clean*, and much, you have the due proportion of your Fire, but if unclean the contrary: For according to the quantity of cleanness, or uncleanness of the sublimate adhereing to the Cotton, must you order your Fire in the whole sublimation: by this means you may bring it to its due height without any error.

XXIII. Yet the way of *Faces* is better, *viz.* To take *Scales of Iron*, or *Copper calcined*: these indeed by reason of the privation of an Evil humidity, do easily imbibe *Sulphur* or *Arsenicke*, and Unite them with themselves; the method of which the experienced only know.

XXIV. It is fit therefore, that we should rightly inform you in the sublimation of these two Spirits [*Sulphur* and *Arsenicke*] least you should erre through Ignorance: We say then, that if you put in many *Faces*, and augment not the Fire proportionally, nothing of the Matter to be sublimed will ascend.

XXV. If you put in a small quantity of *faces*, or none of the *Calx of Bodies*, and have not a fit proportion of Fire, the matter will ascend with its whole substance: So likewise by reason of the Fornace, you may err: For a great Fornace gives a great heat of Fire; a small Fornace, a small, if the Fewel and Vent-holes be proportionate.

XXVI. If you sublime a great quantity of matter in a small Fornace, you cannot make a fire great enough for Elevation: If a small quantity in a great Fornace, you will exterminate the sublimation by excess of heat

heat. Again, a thick Fornace gives a condensate and strong Fire : A thin Fornace, a rare and weak fire, in both which you may easily err.

XXVII. So also, a Fornace with large Vent-holes, gives a clear and strong fire, but with small Vent-holes, a weak fire: And if the distance of space between the Fornace and the Vessel be large, the fire will be the greater, but if small, the less; in all which, without care, you may easily also err.

XXVIII. You must therefore build your Fornace, according to the strength of the Fire you would have, *viz.* thick, with free Vent-holes, so as there may be a good distance between the Vessel, and sides of the Fornace, if you would have a great fire: But if a mean fire, in all these things you must find a mean proportion: All which we shall teach you.

XXIX. If you would e-

levate a great quantity of matter to be sublimed, first be provided of a sublimatory of such a capacity, that it may contain your matter to be sublimed, the height of ones hand breadth above the bottom : To this fit your Fornace, so as the *Aludel*, or *Sublimatory* may be received into it, with the distance of two Fingers round about the Walls, or Sides of the Fornace; which being made, make also to it ten Vent-holes, in one proportion, equally distant, that there may be an equality of the fire in all parts thereof.

XXX. Then put a *Bar* of Iron into the Fornace transverse, which fasten at each end in the sides of the Fornace, which *Bar* let be distant from the bottom of the Fornace about a Span, or 9 Inches: About an Inch above it the *Sublimatory* must be firmly placed, and inclosed round about to the Fornace.

XXXI. Now, if your Fornace can well and clear-

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ly discharge it self of the Fumosities, and the Flame can freely pass through the whole Fornace in the circuit of the *Aludel*, it is well proportioned; if not, it is not so. Then you must open its Vent-holes, and if by that it is mended, all is well; if not, you must necessarily alter it, for the distance of the Vessel from the sides of the Fornace, is too small: Wherefore enlarge the distance, and try it, continuing these Tryals, till it can freely quit it self of the smoak, and the flame is bright and clear.

XXXII. But as to the thickness of the Fornace, if you intend a great fire, it ought to be about 5 or 6 Inches; but if a moderate fire, 3 or 4 Inches; if a lesser fire, 2 or 3 Inches thick will be sufficient.

XXXIII. Then as to the Fuel, solid Wood gives a strong and durable fire; lighter Wood a weak fire, and soon ended; dry Wood gives a great fire and short; green Wood a small and

long lasting. From the consideration of all these things, the diversity of Fires may easily be found out.

XXXIV. In the sublimation of *Sulphur*, the cover of the *Sublimatory* must be made with a great and large concavity within, after the manner of an Alembick with a Nose, for otherwise the whole *sublimate* may descend to the bottom of the Vessel, through too great heat, for that in the end of the sublimation, the *Sulphur* ascends not, unless with force of fire, even to Ignition of the *Aludel*: And if the *Sulphur* be not retained in the Concavity above, seeing it easily flows, it will descend again by the sides of the Vessel, to the very bottom, and nothing will be found *sublimed*.

XXXV. The *Aludel* isto be made of thick Glass, for other matter is not sufficient, unless it be thick, and of the like substance with Glass; because Glass only, or what is like to it, wanting Pores, is able to retain Spi-

rits

rits from flying away: For through Porous Vessels, the Spirits would pass and vanish.

XXXVI. Nor are Metals serviceable in this case, because Spirits (by reason of their Amity and Sympathy) penetrate them, and are united therewith: Therefore in the Composition of your *Aludel*, let a round Glass, or *Concha*, be made with a flat round bottom; and in the middle of the sides thereof, a Zone, or Girdle surrounding the same; and above that Girdle, cause a round Wall to be made, equidistant from the sides of the *Concha*, so that in this space, the sides of the Cover may freely fall without pressure.

XXXVII. But the height of this Wall (above the Girdle) must be according to the height of the Wall of the *Concha*, little more, or less. This done, let two Covers or Heads be made equal to the measure of this Concavity of the two Walls the length of the two Co-

vers must be equal, and each a Span, or 7 Inches The Figure of one of them also Pyramidal, in the superior parts of which Covers, must be two equal holes, one in each, so made that a Hens Feather may conveniently be put in.

XXXVIII. The intention of this *Concha* is, That its Cover may be moved at pleasure; and that the juncture might be ingenious, so that through it, though without any luting, the Spirits might not pass. But if you can better contrive this Vessel, you may do so, notwithstanding this our description.

XXXIX. Yet in this we have a special intention, that the interiour *Concha*, with its sides, should enter half way within its Cover, for seeing it is the property of Fumes to ascend, not to descend, by this means they are kept from vanishing: Also that the Head of the *Aludel* should be often emptied, lest part of what is sublimed (being over
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much) should fall down to the bottom again.

XL. Another intention is, that what ascends up in the form of powder, near the hole of the head of the *Aludel*, be always kept apart, from that which is found to have ascended fused and dense in small lumps; porous and clear at bottom thereof, with adherency to the sides of the Vessel; for

that it is known to have less of Aduſtion, than what is found to ascend nigh to the hole of the Head: Now the ſublimation is well performed, if it be found clear and lucid, and not burnt with inflammation: This is the perfection of the ſubliming of *Sulphur* and *Arſenick*: And if it be not so found, the Work muſt ſo often be repeated, till it is ſo.

CHAP. LI.

Of Deſcenſion, and the way of Purifying by Paſtils.

I THERE is a three-fold Cauſe of its invention. 1. That when any matter is included in that Veſſel, which is called, a *Chymical Deſcenſory*, that after its fuſion, it may deſcend through the Holes thereof, by which deſcent, we are aſſured, it has admitted a fluxing.

II. 2. That weak Bodies may by it be preſerved from Combution, after reduction from their *Calces*: For when we reduce weak Bodies from their *Calces*, we cannot reduce all their whole ſubſtance at one time: If then that part, which is firſt reduced into a body, ſhould lie while the whole is reduced, a great quan-

quantity would vanish by the force of the Fire; so that it was necessarily devised, that one part so soon as it is reduced, may fall from the Fire, through this descensory.

III. 3. That the Depuration of Bodies might be so excellently performed, as to be freed from every extraneous thing: For the body descends in a Flux clean, and leaves every thing which is alien thereto, in the Concavity thereof.

IV. Therefore as to the way or method thereof, we say, that the *form* of it must be such as its bottom may be pointed, and the sides of it without roughness, equally terminating in the aforesaid Acuity, or point of the bottom: And its cover (if any be needful) must be made in the likeness of a plain or flat Dish, and well fitted to it, and the Vessel with its Cover, must be made of good firm Earth, not easie to break, or crack in the fire.

V. Then put in the matter which you would have to descend, upon round Rods or Bars made of like Earth, and so placed, as they may be more nigh the top than bottom of the Vessel. Then covering the Vessel, and luting the juncture, set it into the fire, and blow it until it is in Flux, and the whole matter descend into a subjacent Vessel.

VI. But, if the matter be of difficult fusion, it may be put upon a Table plain, or of small Concavity, from which it may easily descend by inclining the head of the Descensory when it is in Flux; for by this means Bodies are purified.

VII. But they are yet better purified by Pastils, which method of Purification is of the same force, with the way of purifying by descension: For it holds the forces of Bodies as well as a Descensory and better, the way of which is thus.

VIII.

VIII. Take the body which you intend to cleanse, and granulate it, or file it, or reduce it into a *Calx*, which is yet better, and more perfect: Mix it with some other *Calx*, which is not to be melted, and then make the body to flow.

IX. By this method, often repeated, Bodies are cleansed, but not with a perfect Mundification, which is to perfection; yet it is a profitable purifying, that Bodies capable of perfection, may the better and more perfectly be transmuted.

X. For there is an Administration always to go

before, and to proceed such a Transmutation, all which shall be declared in its proper place.

XI. The Descensory Furnace is made, as before described, and is wonderfully useful to the melting of Metals by *Cineritiums* and *Cements*. For all Calcined, Combust, Dissolved, and Coagulated Bodies, are reduced by this Furnace into a solid Mass, or Metal.

XII. *Cineritiums* also, and *Cements*, and *Tests*, or *Crucibles*, in which Silver is often melted, are put into this Furnace, for the recovering the Metal imbed.

CHAP. LII.

Of Distillation, Causes, Kinds, and Furnaces.

I. **D**istillation is the elevating of Aqueous Vapours in their proper Vessel; and is of divers kinds. 1. Either with fire, or without fire. Those made

made by fire is also two-fold. 1. *Ascending* by an *Alembick*. 2. *Descending* by a *Descensory*.

II. The Cause why Distillation was invented, was the purification of a liquid matter from its filth, and conservation of it from putrefaction. For we see things distilled (by what kinds soever of Distillation) are made more pure, and more easily to be preserved from putrefaction.

III. But the special cause of Distillation by *Ascent*, or an *Alembick*, is the separating of a pure Water, without Earth or Fæces; for water so distilled has no feculency: And the Cause of the invention of such pure water, was for the Imbibition of Spirits, and of clean Medicines, lest by the feculency of the Water, our Medicines, or Spirits might be defiled or corrupted.

IV. But the cause of the Invention, which is made by *Descent*, or a *Descensory*, was the extracting its Oyl,

pure in its Nature; because by *Ascent*, Oyls are not so easily had in their combustible Nature.

V. And the Distillation, which is made without fire, or by *Filter*, was invented for this cause sake, to clear water (whether distilled, or not distilled) from all manner of Impurities whatsoever.

VI. Distillation by *Ascent* is two-fold, 1. In *Ashes*, or *Sand*. 2. In *Balneo*, without Hay, or Wool in its proper Vessel, so disposed, that the Cucurbit, or Vesica may not be broken before the Work is finished.

VII. Distillation by *Ashes* or *Sand*, is done with a greater, stronger, and more acute fire: But that by *Balneo*, with a mild, soft, or gentle and equal fire; for *Water* admits not the Acuity of Ignition, as *Ashes* or *Sand* do.

VIII. Therefore by that Distillation which is made in *Ashes*, colours, and the more

more gross parts of the Earth are elevated; but by that in *Balneo*, the parts more subtil, and without color, and more approaching to the nature of simple Water, only arise. So that a more subtil separation is made by *distillation in Balneo*, than by a *Distillation in Ashes or Sand*.

IX. This is evident; for Oyl distilled by *Ashes*, is gross, thick, and fetid: But that being rectified in *Balneo*, the Oyl is separated into its Elemental parts; so that from a most Red Oyl, you have another most limpid, white, and serene, the whole redness remaining in the bottom of the Vessel.

X. By this Operation, we come to the determinate separation of all the Elements of every Vegetable; and of that which from Vegetables proceeds to a *Being*, and of every like thing. But by that which is made by *Descent*, we attain the Oyl of every thing Vegetable, determinately, and of their like: and by

Filtration we accomplish the clearness of every liquid thing.

XI. To Distil in Ashes. You must have a strong earthen Pan, and fitted to the Fornace, like to the aforesaid Fornace of Sublimation, with the same distance from the sides of the Fornace, and with like Vint-holes; upon the bottom of which Pan sifted Ashes must be put to the thickness of one Fingers breadth [length almost] and upon the Ashes, the Retort, or Distillatory must be set, and covered round about with the same Ashes, almost as high as to the neck of the Alembick, [Retort, or Distillatory.]

XII. This done, put in the matter to be distilled, cover the Vessel with its Alembick, the neck of which must inclose the neck of the Cucurbit, or Vesica, lest what is to be distilled should fly away: Then lute the juncture, and begin the Distillation: But the Vesica, Cucurbit, Retort, or Distillatory, with the Alembick Head, or Recipient, must be both of Glass; and the fire must be of strength, according

according to the exigency, or nature of the matter to be distilled, and to be continued till all that should be distilled is come off.

XIII. To distil in *Balneo*; is like the former, in a Cucurbit and Alembick; save that you must have an Iron or Brass Pot fitted to the Furnace: Upon the bottom of the pot within, must be laid a Bed of Hay or Wool, or other like matter, to the thickness of 3 Inches, that the Cucurbit may not be broken; and with the same the Cucurbit must be covered round about, almost as high as the neck of the Alembick, upon which lay sticks cross, and upon them stones, to hold the Cucurbit to the bottom of the Pot, and keep it firm and steady, that it be not raised by the Water, nor be broken by its moving up and down. Lastly, Put in Water till the Pot be full, which done, kindle the fire, and distil off the matter.

XIV. To Distil by Descent. You must have a Glass Descensory, with its Cover, and that put in which

is to be Distilled, and then the Cover luted on; and fire made on the top, or over it, that the Liquor may descend.

XV. To Distil by Filter. Put the Liquor to be Distilled, into an Earthen, Stone, or Glass Concha, under which set another Vessel to receive the Distillation: The larger part of the Filter put into the Liquor, even to the bottom of the Concha, letting the narrower part hang over the side thereof, and over the under Vessel; so will the Liquor fall down through the Filter in the lower Vessel, without ceasing, to the last drop. Where note, That if the Liquor be not clear enough the first time, it must be so often repeated, till it is as you desire it.

XVI. The Distillatory Furnace, is the same with the Sublimatory: But Fire must be administered according to the exigency of things to be Distilled: The way of doing which we have just now taught. •

CHAP. LIII.

Of Calcination of Bodies and Spirits, with their Causes and Methods.

I. **C**alcination is the bringing a thing to Dust by Fire, through an abstraction of its humidity, holding the particles of the Body together.

II. The cause of the invention thereof, is, that the Aduſtive, corrupting and deſiling ſulphureity, may be aboliſhed by Fire; and it is manifold, according to the diverſity of the things to be calcined: for *Bodies* are calcined; and *Spirits* are calcined; as alſo other things foreign to theſe, but with a divers intention.

III. And ſeeing there are imperfect Bodies of two kinds, *viz.* *Hard*, as *Venus* and *Mars*; and *Soft*, as *Saturn* and *Jupiter*; all which are calcined; there was a neceſſity of calcining them

with a ſeveral intention, *viz.* General and Special.

IV. They are calcined with one general Intention, when that their corrupting and deſiling *Sulphureity* may be aboliſhed by Fire: for every aduſtive *Sulphureity*, which could not be removed without Calcination, is thereby aboliſhed from every thing whatſoever.

V. And becauſe the Body it ſelf is ſolid, and by reaſon of that ſolidity, the internal *Sulphureity* concealed within the continuity of the ſubſtance of *Argent Vive*, is defended from Aduſtion; therefore it was neceſſary to ſeparate the Continuity thereof, that the Fire coming freely to every its leaſt parts, might burn the *Sulphureity* from it, and that the

the Continuity of *Argent Vive* might not defend it.

Water, and turned into Water.

VI. The common intention also of *Calcination*, is Depuration of the Earthiness; for it is found that Bodies are cleansed by reiterated *Calcination* and Reduction, as we shall hereafter shew.

IX. The *Calcination* of other things, is subservient to the Exigency of the Preparation of Spirits and Bodies, of which Preparation we shall speak more at large in the following: but these are not of Perfection.

VII. Special *Calcination* is of *Soft Bodies*, and with these two intentions, that through it there may be an intention of Hardning and Fixing, which is accomplished by an Ignitious repition of *Calcination* upon them; and this is found true by Experience.

X. The way of *Calcination* is divers, by reason of the diversity of things to be Calcined: for *Bodies* are otherwise Calcined than *Spirits*, or other things. And *Bodies* divers from each other, are diversly Calcined. *Soft Bodies* have one general way, according to the intention, viz. That both may be Calcined by Fire only, and by the acuity of Salt prepared or unprepared.

VIII. But why the *Calcination* of Spirits was invented, is, that they may the better be fixed, and the more easily dissolved in to Water; for that every kind of thing Calcined is more fixed, then the not Calcined, and of easier solution: and because the Particles of the Calcinated, more subtilized by Fire, are more easily mixed with

XI. The first *Calcination* by Fire is thus: Have a Vessel of Iron or Earth, formed like a Porringer, which let be very strong and firm, and fitted to the Fornace of *Calcination*, so, that under it, the Coles may be cast in and blowed.

XII.

XII. Then cast in your *Lead* or *Tin* (the vessel being firmly set upon a Trivet of Iron or Stone, and fastened to the Walls of the Fornace, with 3 or 4 Stones being thrust in, stiff, between the Fornace sides and the Vessel, that it may not move: the form of the Fornace, must be the same with the Form of the Fornace of Great Ignition,) of which we have spoken, and shall speak more in the following.)

XIII. And the Fire being kindled sufficient for the fusion of the *Body* to be calcined, a skin will arise on the Top, which continually rake together, and take off with a Slice, or other fit Iron or Stone instrument, so long till the whole body is converted into Pouder.

XIV. If it be *Saturn*, there must be a greater fire, till the *Calx* be changed into a compleat whiteness.

XV. Now understand,

that *Saturn* is easily reduced again into a *Body* from its *Calx*: but *Jupiter* with most difficulty: therefore be carefull that you err not in exposing *Saturn* after its first Pulverization to too great a Fire, and so reduce the *Calx* into a *Body*, before it is perfected: in this you must use temperance of Fire, and that leisurely augmented by degrees with Caution, till it be confirmed in its *Calx*, and is not so easily reducible, but that a gentle fire must be given to the last compleating of the *Calx*.

XVI. Likewise be careful that you err not in *Jupiter*, by reason of its difficult Reduction, for that intending to reduce it, you find it not reduced, but a *Calx* still, or turned into Glasse, and so then conclude its reduction impossible.

XVII. Now we say, that if a great Fire be not given in the reduction of *Jupiter*, it reduceth not: and if a great Fire be given, sometimes it reduces not, but possibly

Possibly may be converted into Glas: the reason of which is, because *Jupiter* in the profundity of its nature has the fugitive substance of *Argent Vive* included: which if long kept in the Fire flies away; and leaves the Body deprived of humidity, so that it is found more apt to Vitri-
fied, than to be reduced again into a metallick Body.

XVIII. For every thing deprived of its proper Humidity, gives no other than a *Vitrifying fusion*, whence it naturally follows, that you must hasten to reduce it with the speedy force of a Violent Fire; for otherwise it will not be reduced.

XIX. The Calcination of these Bodies by the Acuity of Salt, is, the quantity after quantity of Salt be very often cast upon them in their fusion, and permixed by much agitation with an Iron Rod, while in fusion, till by the mixtion of the Salt, they be turned into Ashes: and afterwards by the same way of perfection

the Calces of them are perfected, with their considerations.

XX. But herein also is a difference in the Calces of these two Bodies: for *Lead* in the first work of Calcination is more easily converted into Pouder or Ashes than *Tin*; and yet the *Calx* is not more easily perfected than that of *Tin*. The cause of which diversity is, that *Saturn* has a more fixed humidity than *Jupiter*.

XXI. The Calcination of *Venus* and *Mars* is one, yet divers from the former, by reason of the difficulty of their Liquefaction. Make either of these Bodies into thin Plates, heat them red hot, but not to Melting: for by reason of their great Earthiness, and large quantity of Adustive flying Sulphur, they are easily thus reduced into *Calx*: for the much Earthiness being mixed with the substance of *Argent Vive*, the due Continuity of the said *Argent Vive* is frustrated.

XXII. And thence comes their porosity, through which the flying Sulphur passes away, and the Fire by that means having access to it, Burns and Elevates the same; whence it comes to pass, that the parts are made more rare, and through discontinuity converted into Ashes.

XXIII. This is manifest, for that plates of Copper exposed to Ignition, yield a Sulphurous Flame, and make pulverizable Scales in their Superfices; which is done, because from the parts more nigh, a more easy combustion of the Sulphur must be made:

XXIV. The form of this Calcinary Furnace, is the same with the form of the Distillatory Furnace, save only, that this must have one great hole in the Crown of it to free it self from Fumes: and the place of the things to be Calcined, must be in the midst of the Furnace, that the Fire may have free access to them

round about, but the Vessel must be of Earth, such as are Crucibles.

XXV. *The Calcination of Spirits* You must give Fire to them gradually, and leisurely increase it, that they may not fly, till they be able to sustain the greatest Fire, and approach to Fixation: their Vessel must be round, every way closed, and the Furnace the same with the last mentioned. But you need not use greater Labour than what is to prevent their flight.

XXVI. *Or thus*, As to the form of the Furnace. Let it be made square in length four Feet, and in breadth three Feet: *Luna, Venus, and Mars*, or other things must be Calcined in strong Dishes or Pans made of Clay, such as that of which Crucibles are made, that they may endure the strongest force of the Fire, to the total combustion of the matter to be Calcined.

XXVII. *Calcination is the*

the Treasure of the thing,
Be not weary therefore, for imperfect Bodies are cleansed by it, and by reduction of the Calciate into a solid Body or Mass of Metal again: then is our Medicine projected upon them, which is matter of Joy and Rejoycing.

XXVIII. *The Ablutions of the Calces.* Have a large Earthen Vessel, full of pure hot fresh Water, with this wash the Calx, stirring it often, that all the Salt and Allom may be dissolved (with which they have been Calcined) then being settled, decant the Water gently: put the Calx again into hot Water and do as before, till it be perfectly washed, then dry and keep it for inceration.

XXIX. *The Inceration of Calces washed.* Take the former Calx, dissolve it in Spirit of Vinegar, 2 pounds of Common Salt, Roch Allom, Sal gem, ana 2 Ounces, in this water imbibe 4 Ounces of the aforesaid dried Calx. till it has drank in all the said

Water, then dry it and keep it for use,

XXX. *The Reduction of Calces into a solid Mass.* Take the former incrated Calx, wash it with distilled Urine, till you have extracted all the Salts and Alums, with the filth of the Calcined Body, which being dried imbibe 4 pounds of this Calx, with Oyl of Tarter 1 pound, in 1 pound of which dissolve Sal armoniack 2 Ounces, Salt-Peter 1 Ounce: This Imbibition do at several times, drying and imbibing. Lastly dry it, and make it descend through a great descensory, and reduce it into a solid Mass, being purged from its Combustible Sulphureity by Calcination; and from its Terrestreity by its Reduction, so have you it purified from all accidental Impurities and defements, which happened to it in its Minera.

XXXI. But its innate foulness, which dwels in the Root of its Generation, must be obliterated or done away, with our Medicine, the greater part of which,
* 2 contains

contains in it self the substance of *Argent Vive*, according as the necessity of the Art requires.

XXXII. Again you must note, that Bodies are found to be of Perfection, if in the reiteration of their Calcination and Reduction, they loose nothing of their Goodness, in respect of Color, Weight, Quantity, or

Lustre, (of which great care is to be taken in the manifold reiterations of these Operations) if therefore by repeating the Calcination and Reduction of altered Metals, they loose any thing in their differences of Goodness, it is to be supposed you have not rightly pursued the Art.

CHAP. LIV.

Of Solution and its Cause.

I. **S**olution is the reduction of a dry thing into Water: and every perfection of Solution is compleated with subtile Waters, such especially as are acute and sharp, and Saline, having no Feces; as Spirits of Vinegar, of sower Grapes, of acid Pears, of Pomgrates, and the like Distilled.

II. The case of this Intervention, was the Subtile-

zation of those things, which neither have Fusion nor Ingress, by which was lost the great advantage of fixed Spirits, and of those things which are of their Nature. For every thing which is dissolved, must necessarily have the nature of *Salt* or *Alum*, or their like.

III. And the nature of them is that they give *Fusion* before their Vitrification; there-

therefore Spirits dissolved will likewise give *Fusion*: And since they in their own nature, agree with Bodies, and each with other, *Fusion* being acquired, they must by that of necessity penetrate *Bodies*, and penetrating them, transmute them.

IV. But they neither penetrate nor transmute without our *Magistry* or Art, viz. That after Solution and Coagulation of the Body, there be added to it some one of the Spirits purified, not fixed; and then to be so often sublimed from it, till it remains with it, and gives to it a more swift *fusion*, and conserves the same in *Fusion* from *Vitrification*.

V. For the nature of Spirits is not to be Vitrified, but to preserve the mixture from Vitrification, as long as they are in it: Therefore the *Spirit* which more retains the nature of *Spirits*, more, defends or preserves from Vitrification: And a *Spirit* only purified, more

preserves than a *Spirit*, purified, calcined, and dissolved: Therefore there is a necessity of mingling such a *Spirit* with the body; for from these there results good *Fusion* and *Ingress*, and true *Fixation*.

VI. Now we can demonstrate by natural operation, that things only holding the nature of Salts, Alums, and the like, are soluble: for in all nature we find no other things to dissolved but them; therefore, what things soever are dissolved, must of necessity be dissolved by their nature or property.

VII. Yet since we see all things truly calcined, to be dissolved, by reiteration of Calcination and Solution; therefore we by that prove, that all Calcinates approach to the nature of Salts and Alums, and must of necessity be themselves, attended with these properties.

VIII. The way of solution, is two-fold: 1. By hot
Ff* ; Dung,

Dung, and by boiling, or hot water; that is, in *Balneo*; of both which there is one intention and one effect.

IX. To dissolve by Dung, is, That the Calciate be put into a Glass Vessel, upon which must be affused Spirit of Vinegar, or the like, double its weight: Then the mouth of the Vessel must be so closed, or stoppt, that nothing may go forth, and the matter with its Vessel set in hot Dung to be dissolved, and the solution afterwards filtered.

X. But that which is not yet dissolved, must be again calcined, and after Calcination, in like manner dissolved, until by repeating the labour, the whole be dissolved as before, which also filter.

XI. The way of dissolving by boiling water is more speedy, thus: Put the Calciate in like manner into its Vessel, with Vinegar poured on it as before;

and the mouth being well closed, that nothing expire, set the Vessel buried in Straw, into a Pot full of water, as in Distillation in *Balneo*, then kindling the fire, make the water boil for an hour: which done, decant the Solution, and filtrate.

XII. And that which is undissolved, let it again be calcined; and then again in the same manner dissolved; which Work so often repeat, till the whole is finished.

XIII. The Dissolatory, or dissolving Fornace, is made with a pot full of water, with Iron Instruments, in which other Vessels are artificially retained, that they fall not: These are the Vessels in which every Dissolution is made.

XIV. Bodies are in a twofold way brought to perfection, either 1. By the way of Preparation, or 2. By commixtion of *perfect Bodies* with the *Imperfect*, i. e. by Medicine prepared for the purpose.

XV.

XV. Now we say, that the *Body* cleansed by the way of Calcination (as aforesaid) and Reduced, must either be filed or Granulated thus; being melted, we pour it upon a Table-board full of small holes, over cold water, the water being well stirred while this is doing.

XVI. The body thus granulated, we put into our *Dissolving water*, [or AF. made of Nitre and Vitriol,] as to one half thereof; or dissolve the filings of the same body in the said AF, into a limpid water; then add to it of Ferment prepared, to a third part of its own weight: Abstract the water, and revert, or cohobate it, and repeat this 7 times. After it is reduced into a *Body*, prove it in its *Examen*, and you will rejoyce for the Treasure you have found.

XVII. And because we have treated of the perfect administration of *Imperfect Bodies*, we should now give

you the special, true, and certain Rule for every particular body; but that being already done for *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna*, in their respective Chapters aforesgoing, where we treat of their Regiment, we shall refer you thither.

XVIII. Mercury also purified and fixed, has power to take off or away the foulness of imperfect Bodies, and to brighten, or illustrate them. And *Fixed Sulphur* extracted from bodies, to tinge or colour them with splendor. Hence you may learn a great Secret, viz. That Mercury and Sulphur may be extracted, as well from imperfect bodies rightly prepared, as from the perfect. Purified Spirits also, and middle Minerals, are a great help, and very peculiar, for bringing on the Work to perfection.

XIX. The Dissolving Water, or AF. Take Cyprus Vitriol 1 Pound, Sal-Nitre half a Pound, Roch Alum a fourth part: Distil

off the water with a red hot heat, for it is very solutive; and use it, as we have before in several places taught. This may be made more acute,

if in it you dissolve a fourth part of *Sal Armoniack*, because that dissolves *Gold*, *Sulphur*, and *Silver*.

CHAP. LV.

Of Coagulation, and its Causes.

I. **C**oagulation is the Reduction of a thing Liquid, to a solid substance, by deprivation of its moisture; for which there is a two-fold Cause; one is the Induration or hardening of *Argent Vive* (of which we have already treated, Chap. 48. Sect. 8. ad 23. The other is the freeing of Medicines dissolved from their Aquosity which is mixed or joyned with them: and so is varied according to the kinds of things to be Coagulated.

II. The way of Coagulating things dissolved, is by a Glass placed in Ashes up to its Neck, and an equal Fire not too hot put

under it, and to be continued till the whole Aquosity is Vanished.

III. Now seeing it is not possible to remove the true Essence of any thing in nature, the thing it self remaining, therefore it is said to be impossible to separate these corrupt things from them: for this cause some Philosophers have thought this Art not possible to be attained, and *We*, and indeed other *Searchers* in this Science have been brought to this very State of belief.

IV. By reason of this, we as well as they were driven to Amazement, and for

for a long space of time lay under the shade of Desperation, yet returning to our selves, and being perplexed with the immense trouble of despairing thoughts and meditations, we considered Bodies diminished from Perfection, to be foul in the profundity of their Nature, and nothing pure or clean to be found in them, because it was not in them according to Nature; for that which is not in a thing cannot be found there:

V. Seeing then nothing of perfection is found in them, therefore necessarily also, in the same nothing superfluous remains to be found, in separation of the divers substances in them, and in the profundity of their Nature, therefore by this, we found somewhat to be diminished in them, which must necessarily be compleated, by matter fit for it, and repairing the defect.

VI. Diminution in them is the Paucity of *Argent Vi-*

ve, and not right Spissation or Coagulation of the same, therefore to compleat them, you must sufficiently augment the *Argent Vive*: then rightly Inspissate or Coagulate; and lastly induce a permanent fixion (of which we shall speak in the next Chapter.

VII. But this is performed by a Medicine created of that: And this Medicine when brought forth into being from *Argent Vive*, by the benefit of its brightness and splendor, it hides and covers their Cloudiness, draws forth their Lucidity, and converts the same into Splendor, Brightness and Glory.

VIII. For which *Argent Vive* is prepared into a Medicine, and cleansed by our Artifice; it is reduced to a most pure and bright Substance, which being projected upon Bodies wanting of perfection, will illustrate or Tinge them, and by its fixing power perfect them: which Medicine we declare in its due time and place.

CHAP.

C H A P. LVI.

Of Fixation, and its Causes.

I. **F**ixation is right disposing a Volatile or Fugitive thing to abide and endure in the fire: The cause of the invention thereof is, that every Tincture, and every Alteration may be perpetuated in the thing altered, and not vanish.

II. It is manifold, according to the diversity of things to be fixed, which are all the Bodies diminished from perfection, as *Saturn*, *Jupiter*, *Mars*, and *Venus*; and according to the diversity of Spirits also, which are *Sulphur* and *Arsenick* in one degree, and *Argent Vive* in another: Also *Marchasite*, *Magnesia*, *Tutia*, and such like, in the Third.

III. Therefore those Bodies diminished from perfection, are fixed by their Calcination, because there-

by they are freed from their volatile and corrupting Sulphureity; the which we have sufficiently declared in the Chapter of Calcination. Also the manifold repetitions of sublimation, more swiftly and better do abbreviate the time of Fixation.

IV. For this cause there was a second way of fixation found out, which is by precipitating of it, sublimed into heat, that it may constantly abide therein, until it be fixed.

V. And this is done by a long glass Vessel, the bottom of which (made of Earth, not of Glass, for that it would crack) must be artificially connexed with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula
of

of Iron or Stone be thrust down to the heat at bottom, and this precipitation reaped till the whole matter be fixed. How *Sulphur*, *Arsenick*, *Argent Tive*, *Marchasite*, *Magnesia*, and *Tutia* are to be fixed, we have taught in their proper Chapters aforegoing.

VI. *The Fixatory, Furnace*, or *Atbanor*. It must be made after the manner of the Furnace of Calcination, and in it must be set a deep Pan full of Ashes. But the Vessel, with the matter to be fixed, being firmly sealed, must be placed in the middle of the Ashes, so that the thickness of the Ashes underneath, and above in the compass of the Vessel, may be about four

Inches, or according to that which you desire to fix: Because in fixing *One*, a greater fire is required, than in fixing *another*.

VII. By this Furnace, and this way the Ancient Philosophers attained to the Work of the Magistery; which to Men truly Philosophizing, may be easily known, from what we have more than enough demonstrated in these our Books. And by those especially who are real searchers out of the Truth; we have given you the Figure of the *Atbanor*, yet let not this stop your farther invention, if you can possibly find out any thing more fit and ingenious.

C H A P. LVII.

Of Ceration, and its Cause.

I. **C**eration is the mollification, or softening of an hard thing, not fusible, unto *Liquefaction*; Whence

it is evident, that the cause of the Invention of it was, That the matter which had not ingress into the Body
for

for Alteration, (by reason of Privation of its Liquefaction) might be softened, so as to flow, and have Ingrefs.

II. Wherefore some thought Ceration was to be made with liquid Oyls and Waters, but that is error, and wholly remote from the Principles of this Natural Magistery, and denied by the manifest Operations of Nature.

III. For we find not, in those Metallick Bodies, that Nature has placed an humidity soon, or easie to be taken away, but rather one of long duration, for the necessity of their Fusion and Mollification: For had they been replenished with an humidity easie, or soon to be removed, it would necessarily follow, that the Bodies would be totally deprived of it, in one only Ignition; so that none of the Bodies could afterwards be either hammered or melted.

IV. Therefore imitating the Operations of Nature,

we follow her way in *Cerating*. Nature *Cerates* in the Radix of fusible things, with an humidity, which is above all humidities, and able to endure the heat of fire: Therefore it is necessary for us also to *Cerate* with the like humidity.

V. But this Cerative Humidity is in nothing better, more possibly, or more nearly found, than in these, viz. in *Sulphur* and in *Arsenick*, nearly; but more nearly in *Argent Vive*: Whose humidity we see not to leave their Earth, by reason of the strong union which they have, and which nature has bestowed upon them in the Work of their Mixture.

VI. But in all other things having humidity, you may find by experience, that the same is separated in Resolution from their Earthy substance; and after separation thereof, that they are deprived of all humidity: In Spirits aforesaid, it is not so; so that we cannot omit taking them into the Work of *Ceration*. VII.

VII. The way of Ceration by them, is thus: You must sublime them so often, upon the thing to be Cerated, until remaining with their humidity in it, they give good Fusion: But this cannot be effected before the perfect cleansing of them from every Corrupting thing.

VIII. And it seems better to me that these should be first fixed by Oyl of Tartar, and every Ceration, fit and necessary in this Art be made with them.

IX. Our Philosophick Cerative Water is thus made. Take Oyl Distilled from the Whites of Eggs: Grind it with half so much of Sal Nitre, and Sal Armoniack, ana, and it will be very good. Or, Mix it with Sal Alkali, and distil as before: And the more you reiterate this labour, the better it Incerates. Or, Conjoyn the aforesaid Oyl, with Oyl of Tartar, and thence Distil a White Incerative Oyl.

X. A Red Incerative Oyl is

thus made. Take Oyl of Yolks of Eggs, or of Humane Hair, to which adjoyn as much Sal Armoniack; mix and distil: Repeat this Distillation three times, and you will have a most Red Incerative Oyl.

XI. Oyl of Verdigrise is thus made. Dissolve Verdigrise in Water of Sal Armoniack, with the same coagulated, mix Oyl of Eggs, and distil the mixture, which Distillation repeat thrice; so shall you have Oyl of Verdigrise, fit, and profitable for Inceration.

XII. Oyl of Gall; it is made by Distilling an Oyl from the Gall, as from human Hair; doing in all things as in the former.

XIII. I do not say, that these Oyls can give a Radical Mineral Humidity, as in Sulphur and Arsenick: But they preserve the Tincture from Combustion, until it enters, or makes an Ingress; and afterwards they fly in the Augmentation of the fire.

XIV.

XIV. After the Matter is *Incerated*, it may be necessary to melt it, which you must do in a *Fusory*, or *Melting Fornace*. This *Fornace* is that in which all Bodies are easily melted by

themselves: It is a *Fornace* much in use among *Melters of Metals*: Also *Aurichalcum* is melted in this *Fornace*, and Tinged with *Tutia*, or *Calaminaris*, as is known to such as have made Tryal.

C H A P. LVIII.

That Our Medicine is two-fold, One for the White, and One for the Red. Yet that we have One only Medicine for both, which is most perfect.

I. **W**E Demonstrate that *Spirits* are more affluated to *Bodies*, than any other thing in nature; for that they are more United, and more friendly to *Bodies*, than all other things; so that we affirm, that these alterations of *Bodies* in the first Invention, are their true Medicines.

II. And as we have been exercised in all kinds, in the transformation of imperfect

Bodies, with firmutation into a perfect *Lunar and Solar Body*; so we find that the Medicine for them must be divers according to the intention of the *Bodies* to be transmuted.

III. And since Metals to be transmuted are of a two-fold kind, *viz.* *Argent Vive* Coagulable in Perfection, and *Bodies* diminished from Perfection: and these again manifold, some being hard, sustaining Ignition, as *Mars* and

and *Venus*; others soft, not enduring it as *Saturn* and *Jupiter*; the Medicine perfective must also be necessarily manifold,

IV. And altho *Mars* and *Venus* be of one kind, yet they differ in a certain special property, the one being not Fusible, the other fusible; therefore *Mars* is perfected with one Medicine, and *Venus* with another: The first indeed is totally unclean, but the other not: the former has a *Dull whiteness*; the latter that of Redness and Greenness: all which force a necessity of a Diversity in the Medicine.

V. Also the soft Bodies, *Saturn* and *Jupiter*, seeing they less differ, do necessarily require also a Divers Medicine: the first of them is indeed Unclean, the latter Clean; and they are all rendered more Mutable, now made *Lunar* than *Solar* Bodies: therefore the Medicine for each of them must be two-fold; *One White*, changing into a *White Lu-*

nar Body: and *one Citrine*, changing into a *Citrine Solar Body*.

VI. Since then in every of the Imperfect Bodies is found a two-fold Matter, *Solar* and *Lunar*; the Medicines perfecting all Bodies, will be in number Eight.

VII. So also *Argent Vire* is perfected into a *Lunar* and *Solar Body*; therefore of the Medicine altering or perfecting it, there is a two-fold difference: so that all the Medicines which we have invented, for the Compleat alteration of every imperfect Body, will be in number Ten.

VIII-However, with constant and continued Labor, and great search and invention, we have been desirous to exclude the Use of these *Ten Medicines*, by the Invention and advantage of *One Only Medicine*: and with our long and very Laborious search, by certain Experience, we have found *One Medicine*, by which the hard was softened; the soft

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Body hardned; the fugitive fixed, and the Soul illustrated with Splendor or Brightness ineffable, and beyond Nature.

IX. Notwithstanding, it is here expedient, that we should particularly speak of all these Medicines with their Causes, and the evident experiences of their probations. We will first then declare the series of the *Ten Medicines*, fitted to all the *Bodies*, then to *Argent Vive*, and lastly proceed to the *Medicine of the Magistery*, perfecting all *Bodies*; yet with the preparation imperfect *Bodies* need.

X. And least we should be carped at by the Envious, as Writing an insufficient Treatise of Art, We here first of all present the preparation of all the imperfect *Bodies*, assigning the Causes of the necessity thereof, by which (in Our artifice) they are made apt to receive the Medicine of Perfection, in every degree of *Whiteness* and *Redness*,

and to be perfected by the same: and after these a Narration of all the Medicines before mentioned, themselves. The Preparations of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Argent Vive* here mentioned. See Chap. 42. Sect. 14. ad 20. Chap. 43. Sect. 11. Chap. 44. Sect. 12, 13, 14. Chap. 45. Sect. 12, 13. Chap. 48. Sect. 33. The preparation of the Medicines, see Chap. 44. Sect. 15, 16, 17. Chap. 45. Sect. 18. ad 23. Chap. 46. Sect. 6. Chap. 48. Sect. 33. &c.

XI. From what has been said, 'tis evident, that what Nature left Superfluous or deficient in every of those *Bodies* that are imperfect, has been in part declared: and since it happens that the mutable *Bodies* of Imperfection, are of a twofold kind, viz, soft and Ignible, as *Saturn* and *Jupiter*: and hard and not fusible with Ignition, as *Mars* and *Venus*, the first indeed not fusible, but the other fusible with Ignition; Nature has taught us, That according
to

to the diversity of Essences in the Radix of their Nature, divers Preparations, according to their Wants, must be administred to them.

white, a little livid, crashing much, a little sounding, and something bright; Of the Differences of which we have already spoken in their particular Chapters a-foregoing.

XII. There are two Bodies of Imperfection of one kind, *viz.* *Lead*, which is Black, or *Saturn*; and *Tin*, which is White, or *Jupiter*; which from the innate Root of their nature, are divers each from other, in the profundity of their hidden parts, as well as in those which are outward.

XIII. For *Saturn* is cloudy, livid, ponderous, black, without stridor or crashing, totally mute: But *Jupiter* is

XIV. From which Causes of Difference, according to more and less, you must collect the order of the Preparations; wherein we have shewed, first, The Preparation of *Bodies*; afterwards of *Argent Vire* coagulable. Now in the preparation of *Bodies*, nothing of Superfluity isto be removed from their profound, or inward Parts, but rather from their manifest or outward.

C H A P. LIX.

Of the Medicine, Tincture, Elixir, or Stone of the Philosophers in General.

1. *The five different Properties constituting this Medicine.*

I. **U**NLESS every thing superfluous be ta-

ken away, either by Medicine or preparation from imperfect Bodies, *viz.* Every superfluous *Sulphureity*, and every unclean *Earthi-*

G g * nest,

ness, they cannot be purified, so, as that in *Fusion* they be not separated from the Commixtion after projection of the Medicine altering them: when you have formed this you have found one of the five differences of perfection.

II. Also, if the Medicine do not illustrate, and alter and alter into a *White* or *Citrine* Color (according to what your intention is) inducing a splendid brightness, and admirable Lucidity; *Bodies* diminished from perfection are not perfected to the utmost.

III. So also, if it abides not Lunar or Solar Fusion, it is not changed into perfection; because it abides not in the Tryal; but is altogether separated, and exceeds from the Commixtion; which you may more amply determine by the *Cineritium*, of which we shall speak hereafter.

IV. If likewise the Medicine be not perpetuated with a firm alteration, so that the

Impression of Tincture, and Finity is not permanent but vanishes in the Fire upon probation.

V. If it attains not to the weight of Perfection, [*having the true ponderosity of Luna and Sol,*] it is not firmly changed to a perfect complement of Nature: for this *weight* is one of the signs of perfection. Seeing therefore these differences of perfection are five, there is a necessity that our Medicine should exhibit these Differences in Projection. Also it is evident from hence, That this Medicine must be prepared from Things having Affinity to Bodies, readily altering, and amicably adhering to them in their profundity: But searching through Universal Nature, we have found nothing which can do all this so well as *Argent Vive* prepared, according to our Directions, of which the true Medicine is made to the highest Perfection.

2. *The Preparations of the Medicine, that it may give the aforesaid different Properties.*

VI. Now since it changes not, without the alteration of its Nature, therefore it ought necessarily to be prepared, that it may be mixed even in the profundity of *Bodies*, viz. That its substance may be made such, that it may be mixed even in the profundity of the *Body* alterable, without separation for ever.

VII. But this cannot be done, without it be very much subtilized with certain and determinate sublimations, as we have taught in *Chap. 48. Sect. 3, 4, 5, 6, 7.* aforesgoing: Likewise its Impression cannot be permanent, unless it be fixed, nor can it illustrate, unless its most splendid substance be extracted from it according to Art, with a fit fire.

VIII. Nor can this Medicine have perfect *Fusion*, unless great Caution be used

in its fixation, that it may soften hard Bodies, and harden the soft. And it can only do that, when a sufficiency of its humidity is preserved, proportionate to the necessity of the *Fusion* desired.

IX. Whence it is evident, that it should have such a Preparation, as may make it a most fulgent and purely clean substance, and fixed also; but these things must be done with such great Caution, (in respect to the regulation of the fire, and way of fixing) that in removing its Humidity, so much may be still left, for compleat and perfect *Fusion*.

X. If by this Medicine, you would soften Bodies hard of *Fusion*; in the beginning of its Preparation, a gentle fire must be exhibited: For a soft fire is *Conservative* of Humidity, and *Perfective* of *Fusion*.

XI. There is also many other Considerations of the Weight, with their Causes

and Order. The Cause of great weight, is, the subtilty of the substance of Bodies, and uniformity in their Essence: By which the parts of them may be so condensed, that nothing can come between. And the Density of Parts, is the encrease of weight, and the Perfection thereof.

3. *The Six Properties of things from which the Medicine is extracted.*

XII. *First*, They have in themselves an Earth most subtil and incombustible, altogether fixed with its own proper Radical Humidity, and apt for fixing.

XIII. *Secondly*, They have an airy and fiery Humidity, so uniformly conjoyned to that Earth, that if one be Volatile, so is the residue: And this same Humidity abides the fire beyond all Humidities, even to the compleat termination of its own *Inspissation*, without Evaporation, inseparable from the Earth an-

nexed to it, with a compleat permanency.

XIV. *Thirdly*, The Disposition of their Natural Humidity is such, that by help of its own Oleaginity in all differences of its Properties, it contemperates the Earth annexed to it, with such an Unctnosity, and with such a Homogene and equal Union, and bond of inseparable Conjunction, that after the degree of final Preparation, it gives a good Fusion.

XV. *Fourthly*, The Oleaginous Property, is of so great purity of Essence, and so artificially cleansed from all Combustible matter, that it burns not any *Bodies* with which it is conjoyned through their least parts, but preserves them from Combustion. *Hermes. Chap. 12. Sect. 5. foregoing.*

XVI. *Fifthly*, It has a *Tincture* in it self so clear and splendid, *White*, or *Red*, clean and incombustible, stable and fixed, that the fire cannot prevail against

gainst it to change it: Nor can Sulphurous, Aduſtive, or Sharp, Corroding Bodies, Corrupt and Defile the ſame.

XVII. *Sixthly*, The whole *Compoſitum*, incerated with its ſinall Compleatment, is of ſo great Subtilty and Tenuity of Matter, that after the end of its Decoction, it remains in Projection of moſt thin Fuſion like water, and is of profound Penetration, to the greateſt perfection of the Body to be Tranſmuted, how Fixed ſoever it be; adhering there-to with an inſeparable Unity or Conjunction, againſt the force of the ſtrongeſt Fire; and in that very hour, by virtue of its own Spirituality, reducing Bodies to Volatility.

4. *The Seven Properties of the Medicine it ſelf.*

XVIII. *Fiſt*, *Oleaginity*, Giving in Projection Universal Fuſion, and Diffuſion of the Matter: For the fiſt thing after Projection of the Tincture, is the ſud-

den and due Diffuſion of the Medicine it ſelf, which is perfected and rendered Viſcous, with a Mineral *Oleaginity*.

XIX. *Secondly*, *Tenuity of Matter*, or the Spiritual ſubſtance thereof, flowing very thin in its Fuſion, like Water, Penetrating to the Profundity of the Body to be Tranſmuted, for that immediately after *Fuſion*, the Ingreſſion thereof is neceſſary.

XX. *Thirdly*, *Affinity*, or *Vicinity*, between the Elixir or Tincture, and the Body to be Tranſmuted, giving adherency in Obviation and Retention of its like; be- cauſe immediately after Ingreſs of the Medicine, Adherency is convenient and neceſſary.

XXI. *Fourthly*, *Radical Humidity*, Fiery, Congeal- ing, and Conſolidating the Parts retained, with adhe- rence, to what is Homogene to it, and the union of all its ſaid Homogene parts, inſeparably for ever: Be- cauſe

cause after Adherency, Consolidation of the parts by a Radical and Viscous Humidity is necessary.

XXII. *Fifthly*, Purity and Clearness, giving a manifest Splendor in the Fire, but not burning: for after consolidation of the purified parts, it is left to the actual Fire to burn up or consume all extraneous Superfluities not consolidated: wherefore purification is necessary.

XXIII. *Sixthly*, A Fixing Earth, temperate, thin, subtil, fixed, and incombustible, giving permanency of Fixation, in the solu-

tion of the Body adhering to it, standing and persevering against the force of the strongest Fire; for immediately after Purification, fixation necessarily follows of course.

XXIV. *Seventhly*, Tincture White or Red, giving a splendid or perfect Color White, or intensely Citrine, viz. the Luminification or Solidification of the Bodies to be transmuted; for that after fixation a pure Tincture or Color tinging another Body; Or a Tincture, tinging the Matter to be transmuted into true Silver or Gold, is absolutely necessary.

CHAP. LX.

Of the three Orders of the Medicine.

I. Of Medicines of the first Order.

I. SUBTILTY of the matter is necessarily required, as well in the preparation of Bodies, as in

the perfecting of the Medicine; because of how much the greater weight, Bodies to be transmuted are, so much greater is the perfection they are brought to by Art; for which reason we shall

shall here declare the differences of all Medicines, which is three fold, according to three Orders.

II. A Medicine of the first Order is every preparation of Minerals, which projected upon the imperfect *Bodies*, impresses upon them an Alteration, but induces not a sufficient Complement; yet the altered *Body* is thereby changed and Corrupted, with the total evanishing of the Medicine, and all its Impressions.

III. Of this kind is every Sublimation dealbative of *Mars* or *Venus* which receives not Fixation: and of this kind, is every addition of the Color of *Sol* and *Luna*, or of *Venus* commixed, and *Zyniar*, and the like, set in a Furnace of Cementation.

IV. This Order changes with a mutation not durable, by diminishing it self by Exhalation or Evaporation. And of this kind are these described, Chap. 44.

Sect. 15, 16, 17. Chap. 45. *Sect.* 18, 19, 20, 21, 12, 23. and Chap. 46. *Sect.* 6, 7, 8, 9. foregoing. And the Work of this first Order is called the lesser Work.

2. Of Medicines of the second Order.

V. A Medicine of the second Order, I call every preparation, which being projected upon *Bodies* diminished from perfection, alters them to some certain degrees of perfection, wholly leaving other degrees of Corruption, as is the Calcination of *Bodies*, by which all that is fugitive is burnt away and Consumed.

VI. And of this Order are the Medicines Tinging *Luna* perpetually yellow, or perpetually dealbating *Venus*, leaving other differences of Corruption in them.

VII. Now seeing the Medicine of *Bodies* to be cleansed is one; but of *Argent Vive* perfectly Coagulable another, we will first

of all declare the Medicines for Bodies: and then afterwards the Medicine of the same *Argent Vive*, coagulable into a true *Solifick* and *Lunifick Body*.

VIII. A Medicine of the second Order is that which does indeed perfect imperfect Bodies, but with one only difference of perfection. But seeing there are many causes of Corruption in every of the imperfect Bodies, as in *Saturn a Volatile Sulphureity*, fugitive *Argent Vive* (by both which Corruption must necessarily be induced,) and its *Terrestreity*: therefore Medicines of this second Order, are such as can only remove one of them, or covering it, adorn the same, leaving behind it, all the other causes of Imperfection.

IX. Since then in Bodies, there is somewhat impermutable, which is innate to them in their Radix, and which cannot be taken away by a Medicine of this Order: that Medicine, which totally removes that,

from the mixtion, must be a Medicine of the third and Greater Order.

X. And because we find the *Superfluities* of things Volatile, to be removed by way of Calcination; and the *Earthiness*, not innate, abolished by repeated *Reductions*; therefore there was a necessity of inventing of a Medicine of this second Order, which might indeed palliate the innate, soften the hard, and harden the soft Bodies, according to the perfection of their Natures, and not Sophistically; but perfectly constitute a true *Lunifick*, or *Solifick*, of imperfect Bodies.

XI. Since then it is manifest, that in Bodies only Soft the hastiness of Melting cannot be taken away, by the Artifices of this Work; nor the innate impurity in the Radix of their principles be removed; the Invention of this Medicine was necessary, which in projection might Inspissate their Tenuity, and Inspissating

facing, harden them, to a sufficiency of *Ignition* with their Melting.

XII. So also in *hard Bodies*, attenuating their Spissitude, to deduce them to a sufficient Velocity, Liquefaction or Melting, with their own property of Ignition; and palliating them, to adorn the Clowdiness of Bodies of either kind, transmuting the one into *White*, the other into *Red* most perfect.

XIII. This Medicine is differenced from a Medicine of the *third Order*, only by Imperfection of a lesser or meaner preparation. But the *Medicine Inspissating* the *Tenuity* of *soft Bodies*, requires one kind of preparation with a Consumptive Fire: and that *Attenuating* the Spissitude of hard Bodies, another, with conservation of their Humidity: of which kind are those in *Chap. 43. Sect. 16, 17, 18, 19, 20, 21.* and *Chap. 44. Sect. 19, 20, 21, 22.* aforegoing, which are in a mean or middle Order.

3. Of Medicines of the third Order.

XIV. This is every preparation, which when it is projected upon Bodies, takes away all Corruption and perfects them, with all the differences or signs of perfection. But this is one only, and therefore by reason of it, we are not obliged to the use of the ten Medicines of the second Order.

XV. Of this Order there is a twofold Medicine, *viz. Solar* and *Lunar*, yet but one in Essence, and which have but one way in Operating; and therefore by our Ancestors, whose writings we have read, it is called One only Medicine.

XVI. However there is an addition of a Citrine Color, made of the most clean substance of fixed Sulphur which constitutes the difference between the one for the white, and the other for the yellow, *viz. the Lunar* and *Solar* Medicine, the latter containing that
Color

Color in it self, but the other not.

XVII. This is called the third Order, or Order of the Greater Work ; and that because greater Care, Prudence, and Industry is required in the Administration thereof, and the preparation thereof to perfection, than in any of the former ; and also for that it needs greater Labor and longer time to compleat it for the highest Purity.

XVIII. Therefore the Medicine of this Order is not diverse in Essence from the Medicines of the second Order, but only in respect of Degrees, as being more subtilized, and exalted to a much higher degree of Purity, Tincture, and Fixity, in the making and

preparation thereof, with a long continued course of Labour.

XIX. All which degrees in their proper place are declared with sincerity of Speech, and the way of preparation Exactly, with its Causes, and manifest Verity ; as also the many degrees by which it is brought to Perfection;

XX. For the *Lunar* Medicine needs one way of preparation : but the *Solar* another, for the perfect preparation of its Tincture, with the Administration of Sulphur Tinging it : of which we have abundantly Spoken *Chap. 46. Sect. 11, 12, 13. Chap. 47. Sect. 11, 12, 14. and Chap. 48. Sect. 43, 44. foregoing.*

CHAP. LXI.

How Ingression is procured.

I. **B**Ecause it happens sometimes mix, and sometimes not, therefore we shall here

here declare the way of permixing, i. e. how every thing, or each particular Medicine not entering, may most profoundly acquire Ingress into a Body.

II. The way is by dissolution of that which Enters, and by dissolution of that which Enters not, and by commixing both Solutions: for it makes every thing to be Ingressive, of what kind soever it be, and to be conjoyned through its least parts.

III. Yet this is completed by Sublution: And *Fusion* is also accomplished by the same, in things not otherwise Fusible: where-by they are more apt to have Ingress, and to transmute.

IV. This is the cause why we Calcine some things, which are not of the nature of these, to wit, that they may be the better dissolved: and they are dissolved, that they may the better receive Impression from them; and from them likewise, by

by these be prepared and cleansed.

V. Or, We give Ingress to these which are not suffered to enter by reason of their Spissitude, or Thickness, with a manifold Repetition of the Sublimation, of Spirits not Inflammable upon them, to wit, of *Arsenick*, and *Argent Vive* not fixed; or with manifold Reiteration of the Solution of that which has not Ingress.

VI. Yet this is a good Caution concerning things Impermixable, viz. That the Body be dissolved, which you would have to be changed and altered by these: and the things likewise Dissolved, which you would have both to enter and to alter.

VII. Nevertheless Solution cannot be made of all parts, but of some; with which this or that Body, not another, must be imbibed time after time.

VIII. For by this means

it

it has Ingress only into this or that, necessarily; but this does not necessarily happen into any other Body.

IX. Every thing then must needs have Ingress by these ways; by the benefit whereof, it depends on the nature of that, to have In-

gress (as we said before) and to Transmute with the Commixtion found out.

X. By this precedent Discourse, is compleated our said number of Ten Medicines, with a sufficient Production of them, [*in order to the Great Work it self.*]

CHAP. LXII.

Of the Cineritium.

I. **T**HE Solar and Lunar substance is only permanent in the Tryal by the *Cineritium*: Therefore searching out the true Differences of the Substances of these perfect Bodies, and likewise the Causes of the *Cineritium*, we shall make tryal which of the Imperfect Bodies do more, and which do less endure or abide in the Examen of this Magistery.

II. But we have already sufficiently declared the Secret of these two Bodies in the Profundity of their sub-

stance, *viz.* That their *Radix*, or first Principle of being, was a large quantity of *Argent Vive*, and the purest substance of it; at first more Subtil, but afterwards inspissate, till it could admit Fusion with Ignition.

III. Therefore whatsoever Bodies diminished from Perfection, have more of Earthiness, the less abide or endure in this Examen; but what have less Earthiness, do more endure it.

IV. Because these do indeed more adhere, by reason of

of the Subtilty of their Parts, closely Permixing and Uniting them: So likewise, *Bodies* that are of greater Tenuity, or on the contrary, of greater Spiffitude, than those which are in Perfection, must necessarily be wholly separated from the Commixtion.

V. For being not of the same Fusion, they are for that cause sake separated: And indeed *Bodies* which partake of a lesser quantity of *Argent Vive*, are more easily separated from the said Commixtion.

VI. 'Tis evident then, that seeing *Saturn* is of much Earthiness, and contains but a small quantity of *Argent Vive*, and of an easie Tenuity for Liquefaction, which are mostly opposite to a *Ciperitious Examen*; therefore of all *Bodies*, by the Artifice of the *Cinerium*, it least endures in the Commixtion, yea it is separated and vanishes most speedily.

VII. Seeing therefore of

all imperfect *Bodies*, it most gives way and receeds; by that it is more fit for the *Examen* of our *Magistry*, and the reason is, because it sooner takes its flight, and sooner draws every of the imperfect *Bodies* with itself from the mixture.

VIII. Also by reason of this, the greater quantity of the perfect *Bodies* is preserved for the strong Combustion, or mighty devouring force of the Fire of the *Examen*: and therefore by the tryal of *Lead*, it is less burnt, and more easily purified.

IX. And because the substance of *Jupiter*, consists more of *Argent Vive*, and partakes of a lesser quantity of Earthiness, whereby it is of greater purity, and of a more subtil substance; therefore it is more safe in the Mixtion, than *Saturn* and *Venus*; because it more adheres in the profundity thereof.

X. And for this cause a larger quantity of the perfect

fest Body is assumed, before *Jupiter* conjoynd can be separated from the Commixion: *Venus* gives Fusion with *Ignition*; but because its Fusion is slower of a perfect Body, therefore it is separated from the Commixion, yet more slowly than *Saturn*, by reason of the *Ignition* of its fusible Substance.

XL. But because it contains less of *Argent Vive*, and has more of Earthiness, and a more thick Substance, therefore it is more easily separated from the Mixtion than *Jupiter*, because *Jupiter* more adheres in the profundity than *Venus*.

XII. *Mars* has not Fusion, and therefore is not permixed, which is caused for want of Humidity: but if it happens that it is permixed with vehemency of Fire; then because it has not Humidity enough of its own, by imbibing the Humidity of *Sol* or *Luna*, it is united thereto in its least parts.

XIII. Therefore, Tho' it has much Earth, and little *Argent Vive*, and wants Fusion, yet it can by no slight Artifice be separated from them. By this Artifice [*i. e. of the Cineritium*] you come to the true rectification of every Body, if you understand perfectly what we have writ.

XIV. There are two Bodies perfect, abiding this tryal, to wit, *Sol* and *Luna*, by reason of their good Composition, which results from their good Mixtion, and the pure Substance of them.

XV. The way of working this Tryal is thus, Take sifted Ashes or Calx, or Powder of the Bones of Animals Calcined, or a Commixtion of all, or some of them; moisten with Water, and make the mixture firm and solid with your hands; and in the midst of it, work it into a round flatish lump; make a round and smooth hollownes, and upon the bottom of it strew a small quantity of Glass beaten to Powder, which lay to dry.

XV.

XVI. When dry, Put your Metal into the Hollownes thereof, which you would try or prove; put Coals of Fire upon it, and then blow with Bellows upon the Surface, till the Metal flows: upon which, being in flux, cast part after part of Lead, and blow with a flame of strong Ignition.

XVII. Whilst you see it agitated with a strong Concussion, it is not pure; therefore wait till all the Lead, be Exhaled: when that is gon off, and the Motion yet ceases not, it is not yet pure: cast Lead then again upon it, and blow as before, until the Lead vanish. If it do not yet rest, repeat the casting in of more Lead, and blowing upon it, till it be still or quiet, and you see it clean and clear in its Surfaces.

XVIII. This done, take away the Coals, scatter the Fire, and put Water upon the Test, for you will find it thoroughly proved: and if while you are blowing this proof, you cast in Glass, the Bodies will be the better and more perfectly purified; because that takes away the Impurities, and separates them.

XIX. Or, Instead of Glass, you may cast in Salt, Borax, or a little Alum: This Examen of the Cineritium or Test, may in like manner be made in a Crucible of Earth, if the fire round about it be blowed, and upon the surface also of the Crucible, that the Body to be proved, may the sooner flow, and be perfected.

CH A P. LXIII.

Of Cementation, and its Causes.

I. **W**E now come to Cement: And whereas some the Examen of Bodies are more, and others less

less burned by the Calcination of fire, *i. e.* they which contain a greater quantity of burning *Sulphur* more, but they which contain less, less: Therefore seeing *Sol*, has a lesser quantity of *Sulphur*, than other Metallick *Bodies*, it is not (in the midst of all Mineral *Bodies*) burnt by the force of fire.

II. And seeing *Luna* also, next to *Sol*, partakes of a less quantity of *Sulphur*, than the other four *Bodies*; yet has more *Sulphur* than *Sol*; therefore it can less bear the strong Ignition of a violent Fire for a long space of time, than *Sol* can: And by consequence, less bear things burning by a like nature, but *Venus* less than it, because it consists of more *Sulphur* still, and of greater Earthiness than *Luna*, and so can less bear the violent force of Fire.

III. *Jupiter* also less than *Sol* or *Luna*, because it partakes of greater *Sulphureity*, and *Earthiness*, than either of them; yet it is less burnt by violence of Fire

than *Venus*, but more than *Sol*, or *Luna*.

IV. *Saturn* in its Commixtion by nature, holds more of *Earthiness* and *Sulphureity*, than either of these before named; and therefore is more burnt, by Inflammation or violence of Fire, and is sooner, and more easily inflamed, than all the said *Bodies*; because it has *Sulphureity* more nearly conjoyned, and more fixed than *Jupiter*.

V. *Mars* is not burnt by it self but by Accident; for when it is mixed with *Bodies* of much humidity, it imbibes that Humidity, by reason of its own want of the same; and therefore being conjoyned, it is neither inflamed nor burned, if the *Bodies* with which it is joyned or united, be neither Inflamable nor Combustible.

VI. But if Combustible *Bodies* be mixed with it, it necessarily happens (according to the nature of the Combustion) that *Mars* is burnt

burnt and inflamed. Seeing therefore, that Cement is made of *Inflamable things*, the necessary cause of its Invention is manifest, viz. that all Combustible things might be burned.

VII. And since there is but one only body incom-bustible, that alone, or what is prepared according to the nature of it, is kept safe in Cement. But which abide more, and which less, are known with their Causes: Luna abides more, but Mars less, Jupiter yet less, and Venus less than Jupiter, but Saturn least of all.

VIII. The way of Examination by Cement is thus. You must compound it of *Inflamable things*, of which kind are all blackening, flying, penetrating things, viz. Vitriol, Sal Armoniack, Verdigrise, Alum, or Plumous Alum, and a very small quantity of Sulphur, with Humane Urine, and other like acute, and penetrating things: All which are made into a Paste, with the Urine aforesaid, and spread upon thin plates of that

Body, which you intend to examine by this way of Probation.

IX. Then the said plates must be laid upon a Grate of Iron, included in an Earthen Vessel; but so as not to touch one another, that the power of the Fire may have free and equal access to them. Thus the whole must be kept in Fire, in a strong Earthen Vessel for the space of 3 days, but with this Caution, That the plates may be kept Red Fire hot, but not melt.

X. After the third day, you will find the Plates cleansed from all impurity, if the Body of them was perfect; if not, they will be wholly corrupted and burnt in the Calcination.

XI. Some expose Plates of Metal to Calcination, without a Composition of Cement, and they are purified in like manner, if the Body be perfect: If not, they are totally consumed: But in this kind of Examen they must have a longer space of time, (for that

H h • they

they are purified by the only force of Fire) than if they were Examined by the help of *Cement*.

XII. And for that the nature of *Luna* differs not much from the nature of *Sol*, therefore of necessity it rests with it in the Tryal by *Cement*, and there is no separation of *Bodies* one from another in these two kinds of Tryal, unless that be caused by reason of the Diversity of the Composition of their substances.

XIII. For from thence results the Diversity of Fusion, and Thickness, or Thinness or Rarity, which are indeed the causes of Se-

paration; for that, by reason of the strong Composition of some, their substance is not corrupted by the substance of the *Extra-neous Body*, in as much as a mixtion of them, cannot be made through their least parts.

XIV. Therefore in such a commixture, they must necessarily be separated each from other, without the total corruption of their Essences. And the perfecting of *imperfect Bodies* is discerned, when they are by Ingenuity of preparation found to be of the same Fusion, Ignition, and Solidity.

CHAP. LXIV.

The Examen by Ignition.

I. **S**INCE *Bodies* of greatest Perfection, with determinate Ignition, are found to receive the Fire before fusion of them; therefore we say, if our design is to find out the compleat alteration of them,

there is a necessity to bring such Bodies to their Fusion.

II. And before these *perfect Bodies* be Fused, to see them admit Ignition with Inflammation of a pleasing Celestine Color, and this, before

before their Ignition comes to the whiteness of Fire, which by the Eye can in no wise be discerned.

III. 'Tis evident then, that the *perfect Ignition* of them is before Fusion, with intense *Redness*, and not with whiteness, which the Eye cannot behold: for if the prepared *Bodies* be *Melted*, before they are *red hot* with Fire, they stand not in perfection.

IV. And if they be made *Red Fire hot* with labor, and great Violence of Fire, their preparation is not true and perfect; and this indeed if it happen in *soft Bodies*, for that the same is only found in *Mars*.

V. Because *Ignible Bodies*

do not easily in the way of preparation admit *Ignition*; nor *Fusible Bodies* the *right Fusion*, which we find to be in *Bodies* perfect according to Nature.

VI. If *Bodies* prepared, in their *Ignition*, give not a flame of a pleasing Celestine Color, their preparation is not complet.

VII. And if any part of the *Weight*, *Color*, *Beauty*, *Ignition* and the like, be found diminished, by reason of the Differences, or force of the Preparation, you have not rightly proceeded: therefore you must search again till you find out your Error, and chance to hit upon the right way through the Divine goodness.

C H A P. LXV.

The Examen by Fusion or Melting.

I. **F**usion with *Ignition* is the only Argument of Perfection; yet not with every kind of *Ignition*, but with *Ignition* in which the

Body waxeth not altogether *white*; and with *Ignition* in which is not made a dull paleness of Fire, and in which, the *body* is not sud-

H h * 2 den-

denly Melted, or flows
not immediately after Ignition.

II. For when a *body* flows with the very small force of a weak Fire, either without Ignition, or with a *pallid Ignition*; the *body* thus prepared, must needs be still an imperfect body.

III. And if a *body* after Fusion, be not suffered presently to coole, and its Ignition be presently turned wholly into blackness, and by reason thereof, looseth its Ignition, before it becomes hard, it is not a *body* brought to perfection, of what kind soever it be. Now this is from its softness, and is one of the kinds of *imperfect bodies*.

IV. If the Ignition of a body before Fusion thereof be made with great Labor, and Violence of a strong Fire, and with a Ray of brightness Inestimable, altogether white and shining, it is not a *perfect body*, but a *body* of hardness altered.

V. If also after Fusion thereof, and when taken from the Fire, it be presently hardened, that it flows not, the fulgent Ignition thereof yet remaining, it is not a body of *Lunar* or *Solar* perfection, but comes under the nature of the differences of *Mars*.

VI. By what has been said, then, it is evident, that in *bodies Fusible*, a three-fold Ignition may be found before Melting of their Substances, viz. one *Pallid*; another *Red and clear*; and a third most *white*, shining with Rays.

VII. The first of these is an Ignition of *soft Bodies*; the second of *perfect bodies*, the third of hard bodies, as is proved by Reason and Experience.

VIII. If you would find out the Degree of all these Ignitions, to compleat all *Fusible bodies*, you must learn the Compleat sufficiency for the perfection of Fusion; and by considering, recollect

lest the difference of all Fufion; thus may you find the Signs of the Degree of it out, otherwise not.

C H A P. LXVI.

The Eximen by Vapors of acute things.

I. **P**erfect Bodies exposed over the Vapors of acute things, viz. things Sharp, Sowre, and Saline, are apt either little or nothing at all to flower, or to emit a most pleasant Celestine Flos.

II. But *Sol* or *Gold* flowers not: yet *Sol* or *Luna* not pure, being exposed over the Vapors of the said acute things we find to Flower, and to yield a most delectable Celestine Flos: of which, that of *Sol* is more delightful than that of *Luna*.

III. We then (from seeing this) imitating Nature, do in manner produce a Celestine Color in prepared bodies, which Color is perfected by the goodness of *Argent Vive*, as we have formerly declared.

IV. Whatever prepared bodies then, being put over

the Vapors of acute things, do not produce a pleasant Celestine Color, they are not yet brought to the total Perfection of their preparation.

V. There are some bodies, which in the *Examen* of Saline things, flower in their Superfices, with a dull Red, or dull Citrine Color mixt with Greenness: of this kind is *Mars*.

VI. Some flower with a dull Greenness, mixt with a Turbid Celestine Color; of this kind is *Venus*. Some are found to yield a dull White, and of this kind is *Saturn*: And some a clear White, of which kind is *Jupiter*.

VII. Hence it is evident that the most perfect Body flowers least, or nothing at all; and if it yields any

H h * 3 Flos,

Flos, it is in a long space of time. And indeed among *imperfect Bodies*, the Gum-molosity of *Jupiter* most slowly admits any Flowers; whence by the Examen of this Magistery, we find *Jupiter* in the work of the greater Order, more nearly approximate to perfection.

VIII. And by this Tryal or probation, it may be known, in what kind of temperament, the proposed *Body* does consist; if you rightly conceive the Order of these things here declared.

CHAP. LXVII.

The Examen by Extinction of Bodies Red Fire-hot.

I **I**F the Body heat red Fire hot be extinguished in Liquor, and the *Lunar* yeild not a white Color, and the *Solar* a bright Citrine, but is changed into a Foreign Color, the Body is not transmuted into the perfection of a perfect Body.

II. And if in repeating its Ignition and Extinction in the Waters of Salts or *Alums*, by whatsoever kind of preparation, it yeilds, a *Scoria*, of Affinity to Blackness in its Superfices; Or, if in the Extinction of

it in *Sulphurs*, and from the Extinction with often repeated Ignition it vanishes or infects it self with a foul Blackness, or by force of the Hammer breaks into peices, the Work is not perfect.

III. Or, if it with Cementation of the mixture of *Sal armoniack*, *Verdigrise*, and *Urine*, or things of like Nature, be exposed to the Fire,, and after the Ignition and Extinction of it (whether *Lunar* or *Solar*) it totally looses its proper Color, or makes a *Scoria*, it is evident,

evident, that the Body does remain in imperfection.

IV. And this we farther give you, as *one certain general Rule*, that as well in these present Examens, or Probations, as in the three Examens following; if among the differences of perfection, the altered or changed *Body* shall change any thing of its weight or color from those of perfection, (and which it ought not to do) you have erred in your Work, and the alteration or change made, is a thing of no good, or profit, but destructive and of disadvantage rather.

V. There remains yet three other ways of Examination, as appears by *Chap. 49. Sect. 7.* aforesaid, which should here immediately follow, but that they are treated off in the Chapters, under their several; and respective Titles, *viz. The Examen by Admixtion of burning Sulphur*, in *Chap. 38. Sect. 6, 7, and 8. The Examen by Calcination and Reduction*, in *Chap. 53. Sect. 32. The Examen by the easie susception of Argent Vive*, in *Chap. 48. Sect. 38.* where the matter is explained at large, and to which we refer you.

C H A P. LXVIII.

A Recapitulation of the whole Art.

I. **H**AVING now handled the Experiences and Causes of the power of this our Magistrery, according to the necessity, order and method of our proposed Discourse, it only remains, that we should at once declare the compleating of this whole Divine

Work; and in few words contract the dispersed Magistrery into one Sum, in general heads.

II. We say then, that the Sum of the whole Art, and of the Operations of this whole Work, is no other, than that the Stone, Magist-

Magistery, Elixir, or Tincture (declared in its Chapters) should be taken, and with diligent Labour and Industry, that Sublimation of the first degree be repeated upon it: for by this it will be cleansed from corrupting Impurity.

III. And the perfection of Sublimation, is the Subtilization of the Stone by it, until it can be brought to the ultimate purity of *Subtily*, and lastly be made *volatile*.

IV. This being done, by the way of Fixation, it must be fixed, until it can dwell and remain in the highest Violence or Force of Fire: and herein consists the measure of the second degree of preparation.

V. The Stone is likewise prepared in the third degree, which consists in the Ultimate completing of the work, or perfection of the preparation, which is this: The now fixed Stone, you must make by the way of Sublimation Volatile, and the Volatile fixed.

VI. The fixed you must also dissolve, and the dissolved again make Volatile; and the Volatile again make fixed, until it flow and alter or change into Solifick or Lunifick with all the signs of perfection.

VII. From the reiteration of the preparations of this third degree, results the Multiplication of the Virtue and Quantity of the Medicine in goodness and purity to the highest perfection in kind.

VIII. From the diversity then of the Operations reiterated upon the Stone, Elixir, or Tincture, in its degrees, results the variety of the Multiplication of the goodness of the Alteration, and quantity of the Medicine for Transmutation

according to their kind.

IX. So that among the Medicines, some transmute into a true Lunifick Body of perfection, and some into a true Solifick Body of the perfection of the Solar kind.

X. And of these Medicines, some transmute an hundred-fold as much as their own weight is, some two hundred fold, some three hundred fold, some a thousand fold, and some to infinity, so that from hence it may easily be known whether the magistery is brought up to perfection or not.

XI. Now that the Envious may not Calumniate us, we declare, that we have not treated of this our Art with a continued Series of Discourse, but have dispersed it in divers Chapters: and this was done, that evil men might not usurp it unworthily: Therefore we have concealed it in its places, where yet we indeed speak openly, and not under an *Ænigma*, but in a clear and plain Discourse.

XII. Therefore let not the Sons of Doctrine despair, for if they seek it, they may find the same, tho' he who seeks it, following Books only, will very slowly attain to this most desirable Art. As for us, we have described it in such a way of speaking as is submissive to the Will of the Most High, Blessed, and Glorious God, writing the same as it chanced to be recollected, or was infused, by the Grace of his Divine Goodness, who gives it to whom he pleases, and withhold it from the Foolish and Unworthy.

Here is the Sum and the end of all
G E B E R'S Works.

Libri Secunda F I N I S.

Clavis Alchymiaë:
OR,
ARTEFIUS LONGÆVUS,
NICHOLAS FLAMMEL,
ROGER BACHON,
AND
GEORGE RIPLEY;
ALL

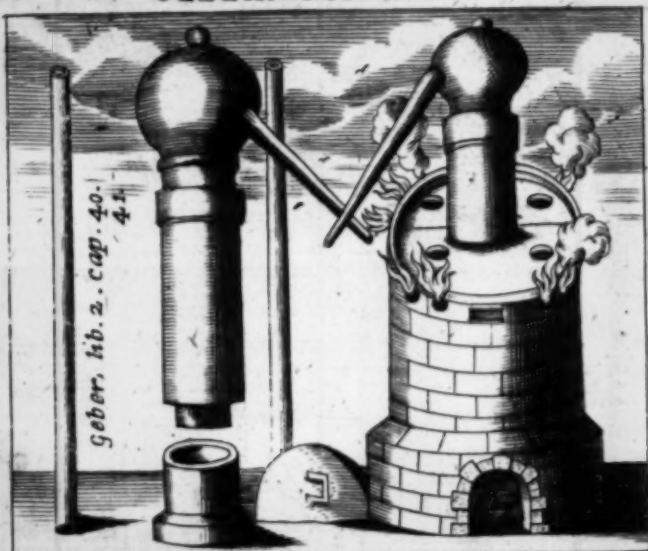
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into English; for the sakes of the Lovers of
Learning; and claused or divided into Chapters
and Sections, for the more pleasant Reading,
and full Understanding of the Mind of those
Authors.

By *WILLIAM SALMON,*
Professor of Physick.

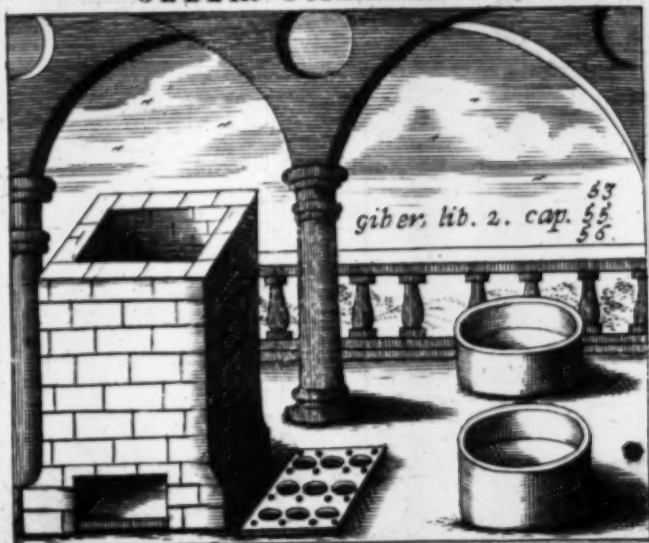
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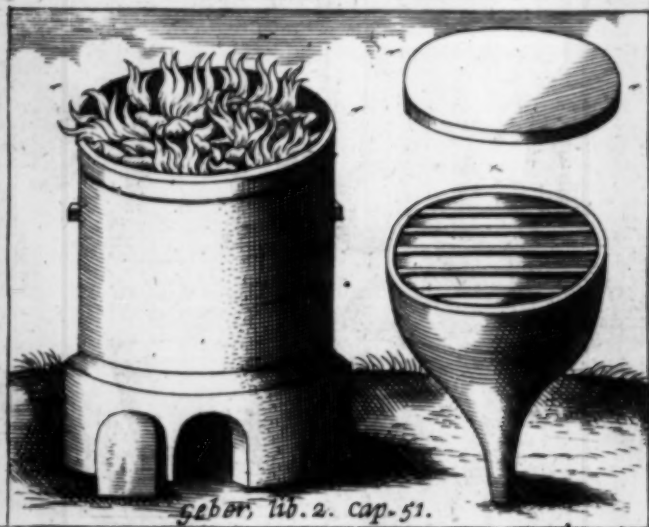
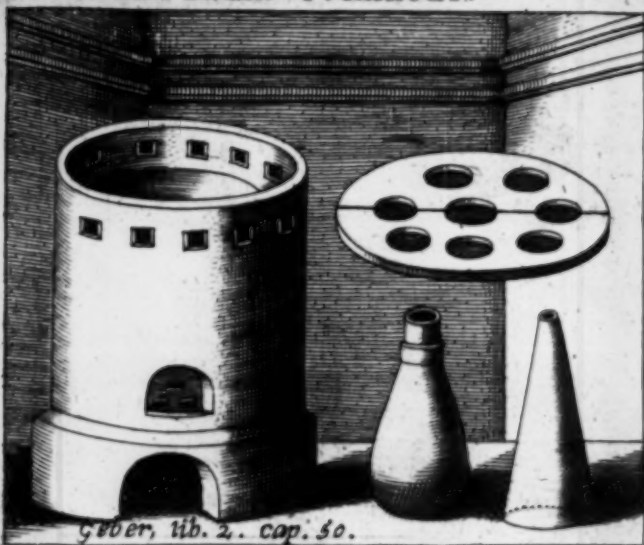
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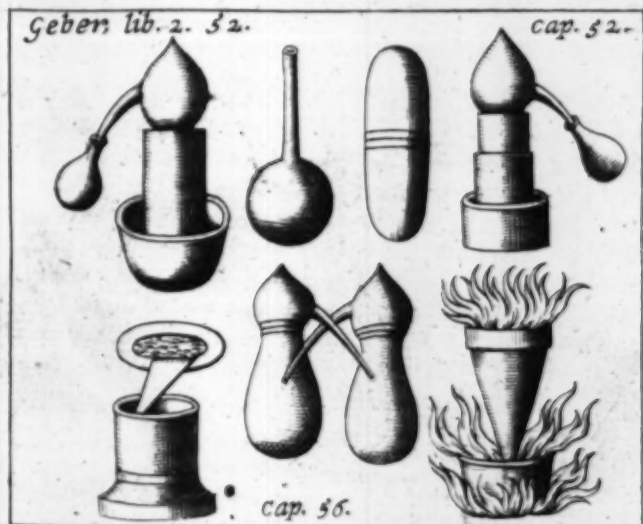
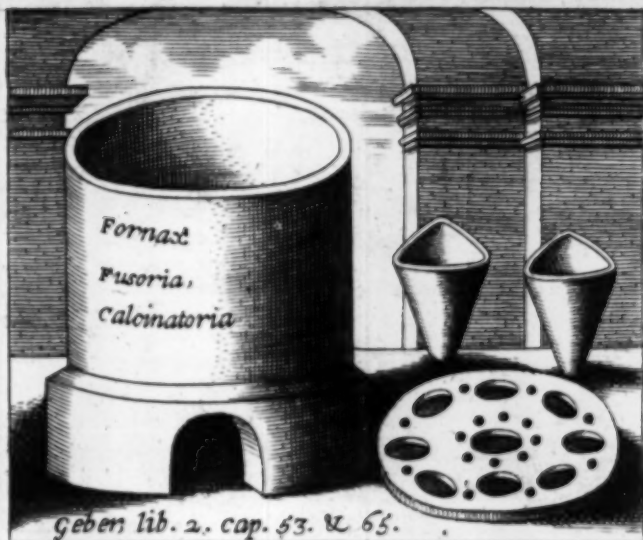
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ARTEPHII LIBER SECRETUS.

ARTEPHIUS

Translated out of the Latin-Copy, (Printed
Anno 1659.) into English

B Y

WILLIAM SALMON,
Professor of P H Y S I C K.

BOOK III.

CHAP. I.

The Preface to the Reader.

I. **A**Rtephius noster (benevole Lector) solus inter Philosophos invidiâ caret, ut infra de se pluribus in locis offerit, & adeo apertissimis verbis artem omnem explicat, ac ambages & sophismata sapientum quantum ipse potest solvit ac dirimit.

I. **A**Mong the number of other Philosophers (Friendly Reader) this our *Artephius*, without Envy, in many places, with most significant Words (as he affirms of himself) lays open the whole Art of Transmutation, and admirably explicates it, without Fallacy, solving as much as may be, all the Ambages and Sophisms of the Antient Wise Men, and Doctors of this Science.

F f II.

II. *Verum ne etiam impiis, ignavis, & malis modum nocendi præstaret,*

II. However, that he might not profligate his Art, nor prostitute it to the Abuses of Impious, Ignorant, and Evil Men, he has drawn, as it were, a thin Veile before the Illustrious and Dazling Face of Truth; in nothing more pregnant than in the Principles of this Science.

III. *Sub artificiosa methodo, modò asserens, modò negans, in repetitionibus suis veritatem velavit, relinquens iudicio Lectoris viam virtutis, veritatis, & veri laboris.*

III. And by an Artificial Method, both by affirming and denying, with various repetitions of one and the same thing, does, as it were, screen the sublime Verity from the Prophanation of unworthy Men; leaving to the Sons of Art (which can only understandingly read his Lines) the mystery, power, and true way of working.

IV. *Quam si quis capere possit, gratias immortales soli reddat Deo, si verò videat se in vero tramite non ambulare, laborum relogat, quousque ejus scientem penitus attingere possit.*

IV. This thing, if any Man shall find out, let him render perpetual Thanks to the only Immortal God: But if he perceives himself to be yet Ignorant, let him review this Work, and read it over, and over again, till he understands the true

V. *Sic fecit doctissimus Joannes Pontanus, qui dicit in Epistola in Theatro Chymico impressa. Errant, (loquitur de laborantibus in arte,) erraverunt, ac errabunt, eò quod proprium agens non posuerunt Philosophi, excepto uno, qui Artephius nominatur, sed pro se loquitur, & nisi Artephium legissem, & loqui sensissem, nunquam ad operis complementum pervenissem.*

VI. *Ergo hunc lege, & relege, quousque loqui sentias, finemque optatum obtinere possis. Non est quod multa faciam de Authore nostro, sufficiat illum vixisse per mille annos, gratia (inquit) Dei*

Sense and Meaning, and may be able to comprehend the Mystery thereof.

V. By such an unwearied Search did the most Learned *John Pontanus* attain to the true knowledge, who saith in his Epistle, (Printed in *Theatrum Chymicum*,) *They Err*, (speaking of the workers in this Art) *they have Erred, and they will Err; because none of the Philosophers have in any of their Books explicated, or indigitated the prime or proper Agent, excepting only Artephius. If I had not (saith he) read Artephius, and understood whereof he speaks, I had never attained to the Complement of the Work, but remained in Ignorance for ever.*

VI. Read therefore this Book, Read, and Read it again, till you understand the Sense of his Language, by which only you can obtain your purpose. But to what purpose should we enlarge any farther concerning this most excellent Author; it is enough to let you understand, that by

& usu hujus mirabilis quintæ
essentiæ: ut etiam testatur
Rogerus Bacon in Libro
de Mirabilibus Naturæ ope-
ribus.

VII. *Et etiam doctissimus,*
Theophrastus Paracelsus in
Libro de vita longa, quod
tempus mille annorum cæteri
Philosophi, neque etiam pater
ipse Hermes, potuerunt at-
tingere. Vide ne ergo forsan
hic Author virtutes nostri la-
pidis melius cæteris noscat.
Tu tamen utut est, fructu illo,
laboribusque nostris ad Dei
Gloriam & Regni utilitatem.
Vale.

the good pleasure of God,
and the use of this wonder-
ful Arcanum, he lived a
Thousand Years, as Roger
Bacon testifies in *Libro de*
Mirabilibus Naturæ Operibus.

VII. And also the most
Learned *Theophrastus Para-*
celsus in Libro de vita longa,
(speaking of long Life,)
saith, To which term of a
Thousand Years, none of
the other Philosophers, no
nor *Hermes* himself, the Fa-
ther of them, ever attained,
but only *Artephius* our Au-
thor: See then whether
it be not doubtless, that this
great Man knew this Stone,
and understood the Virtues
thereof, better than all o-
thers. In the mean season
enjoy it, and this our La-
bour, to the Glory of God,
and the profit and good of
Mankind. *Vale.*

CAP. II.

Epistola Johannis Pontani, ex Theatri Chymici excerpta, Vol. 6. Pag. 487.

I. **E**GO Johannes Pontanus multas perlustravi Regiones, ut certum quid de Lapide Philosophorum agnoscerem, & quasi totum mundum ambiens, deceptores falsos inveni, & non Philosophos, semper tamen Studens, & multipliciter dubitans, veritatem inveni.

II. Sed cum materiam agnoscerem, ducenties erravi, antequam veram materiam, operationem, & practicam invenissem.

CHAP. II.

The Epistle of John Pontanus, before-mentioned in Theatrum Chymicum, Vol. 6. Pag. 487.

I. **I** John Pontanus have travelled through many Countries, that I might know the certainty of the Philosophers Stone; and passing through the Universe, I found many Deceivers, but no true Philosophers, which put me upon incessant Studying, and making many doubts, 'till at length I found out the Truth.

II. When I attained the knowledge of the Matter in general, yet I erred at least two hundred times, before I could attain to know the singular thing it self, with the work and practice thereof.

III. *Primò, materiae operationes, & putrefactionis novem mensibus expi, & nihil inveni: Etiam in Balneo Mariae per tempus aliquod posui, & similiter erravi: Enimverò in Calcinationis igne tribus mensibus posui, & malè operatus sum.*

IV. *Omnia Distillationum & Sublimationum genera, prout dicunt, seu dicere videntur Philosophi, sicut Geber, Archelaus, & alij fere omnes tractavi & nihil inveni. Denique subjectum totius Artis Alchemicae omnibus modis qui excogitandi sunt, & qui fiunt per finum, Balneum, Cineres, & alios Ignes multiplicis generis, qui tamen in Philosophorum Libris inveniuntur perficere tentavi, sed nihil boni reperi.*

V. *Quapropter annis tribus continuè Philosophorum Libris studui, in solo praesertim Hermete, cujus verba breviora totum comprehendunt Lapidem, licet obscurè*

III First, I began with the putrefaction of the Matter, which I continued for nine Months together, and obtained nothing. I then for some certain time proved a *Balneum Mariae*, but in vain: After that, I used a Fire of Calcination for threemonths space, and still found my self out of the way.

IV. I essayed all sorts of Distillations and Sublimations, as the Philosophers, Geber, Archelaus, and all the rest of them have prescribed, and yet found nothing: In sum, I attempted to perfect the whole work of *Alchymy* by all imaginable and likely means, as by Horfeding, Baths, Ashes, and other heats of divers kinds, all which are found in the Philosophers Books, yet without any success.

V. I yet continually for three Years together studied the Books of Philosophers, and that chiefly in *Hermes*, (whose concise Words comprehend the sum of the whole Matter, viz. loqua-

loquatur de Superiore & Inferiore, de Cælo & Terrâ.

VI. *Nostrium igitur Instrumentum, quod materiam ducit in esse, in primo, secundo, & tertio Opere, non est ignis Balnei, neque Fimi, neque Cinerum, neque aliorum Ignium quos Philosophi in Libris suis posuerunt: Quis igitur Ignis ille est, qui totum perficit Opus à Principio usque in Finem? Certè Philosophi eum celaverunt, sed ego pietate motus, eum vobis unâ cum complemento totius Operis declarare volo.*

VII. *Lapis ergo Philosophorum unus est, sed multipliciter nominatur, & antequam agnoscas erit tibi difficile. Est enim Aquæus, Aeræus, Ignæus, Terreus, Phlegmaticus, Cholericus, Sanguineus, & Melancholicus. Est Sulphureus, & est similiter Argentum Vivum, & habet multas superfluitates, quæ per Deum Vivum convertuntur in veram*

the Secret of the Philosophers Stone, by an obscure way of Speaking, of what is Superior, and what is Inferior, to wit, of Heaven and of Earth.)

VI. Therefore our Operation which brings the Matter into being, in the first, second, and third Work, is not the heat of a Bath, nor Horse-dung, nor Ashes, nor of the other Fires, which Philosophers excogitate in their Books: Shall I demand then, what it is that perfects the Work, since the Wise-men have thus concealed it? Truly, being moved with a generous Spirit, I will declare it, with the complement of the whole Work.

VII. The Lapis Philosophorum therefore is but one, though it has many Names, which before you conceive them, will be very difficult. For it is Watery, Airey, Fiery, Earthy: It is Salt, Sulphur, Mercury, and Phlegm: It is Sulphureous, yet is *Argent vive*; it has many Superfluities, which are turned into the true E

Essentiam, mediante igne nostro.

VIII. *Et qui aliquid a subiecto separat, putans id necessarium esse, is, profectò in Philosophia nihil novit, quia superfluum, immundum, turpe, fœculentum, & tota denique substantia subiecti perficitur in corpus Spirituale Fixum, mediante Igne nostro. Et hoc sapientes nunquam revelârunt: propterea pauci ad Artem perveniunt, putantes aliquid tale superfluum & immundum debere separari.*

IX. *Nunc oportet elicere proprietates Ignis nostri, & an conveniat nostræ materiæ secundum eum quem dixi modum, scilicet ut transmutetur, cum Ignis ille non comburat materiam, nihil de materia separet, non segreget partes puras ab impuris, (ut dicunt omnes Philosophi) sed totum subiectum in puritatem convertit; non Sublimat sicut Geber suas Sublimationes facit, (similiter & Arnoldus,*

fence, by the help of our Fire.

VIII. He which separates any thing from the Subject or Matter, thinking it to be necessary, wholly Errs in his Philosophy: That which is superfluous, unclean, filthy, feculent, and in a word, the whole substance of the subject is transmuted or changed into a perfect, fixt, and spiritual Body, by the help of our Fire, which the Wise Men never revealed; and therefore it is, that few attain to this Art, as thinking that to be superfluous and impure, which is not.

IX. It behoves us now to enquire after the properties of our Fire, and how it agrees with our Matter, according to that which I have said, viz. That a Transmutation may be made, though the Fire is not such as to burn the Matter, separating nothing from it, nor dividing the pure parts from the impure, as the Philosophers teach, but transmuting and changing the whole

& alij de Sublimationibus & Distillationibus loquentes,) inque brevi tempore perficit.

Subject into Purity: Nor does it sublime after the manner of Geber's Sublimation, nor the Sublimations or Distillations of Arnoldus, or others; but it is perfected in a short time.

X. Mineralis est, æquales est, continuus est, non vaporat nisi nimium excitetur, de Sulphure participat, aliunde sumitur quàm à materia; omnia diruit, solvat, & congelat, & est artificialis ad inveniendum; est compendium sine sumptu aliquo saltem parvo.

X. It is a Matter Mineral, equal, continuous, vapours or fumes not, unless too much provoked; partakes of Sulphur, and is taken otherwise than from Matter; it destroys all things, dissolves, congeals, coagulates and calcines, adapted to penetrate, and is a compendium, without any great cost.

XI. Et ille Ignis est cum mediocri ignitione, qui cum remisso Igne totum Opus perficitur, simulque omnes debitas Sublimationes facit. Qui Gebrum legerent, & omnes alios Philosophos, si centum milibus annorum viverent, non comprehenderent, quia per solam & profundam cogitationem Ignis ille reperitur, tunc verd potest in Libris comprehendi, & non prius.

XI. And that is the Fire, with a gentle heat, soft or remiss, by which the whole Work is perfected, together with all the proper Sublimations. They who read Geber, with all the rest of the Philosophers, though they should survive an hundred thousand Years, yet would they not be able to comprehend it, for that this Fire is found by a profound cogitation only, which being once apprehended, may

XII. *Error igitur istius Artis est, non reperire Ignem qui totam materiam convertit in verum Lapidem Philosophorum. Studeas igitur Igni, quia si ego hunc primo invenissem, non errassem ducenties in Practica super materiam.*

XIII. *Propterea non miror si tot & tanti ad Opus non pervenerunt. Errant, Erraverunt, Errabunt, eò quod proprium agens non posuerunt Philosophi, excepto uno, qui Artephius nominatur, sed pro se loquitur. Et nisi Artephium legissem, & loqui sensissem, nunquam ad complementum Operis pervenissem.*

XIV. *Practica verò hæc est: Sumitur, & diligenter*

be gathered out of Books, and not before.

XII. The error therefore in this Work proceeds chiefly from a not knowing, or understanding of the true Fire, which is one of the moving Principles that Transmutes the whole Matter into the true Philosophers Stone; and therefore diligently find it out: Had I found that first, I had never been two hundred times mistaken in the pursuit of the Matter I so long sought after.

XIII. For which cause sake, I wonder not that so many, and so great Men, have not attained unto the Work: They have erred, they do err, and they will err; because the Philosophers (*Artephius* only excepted) have concealed the principal or proper Agent. And unless I had read *Artephius*, and sensibly understood his Speech, I had never arrived to the complement of the Work.

XIV. Now the practical Part is this: Let the Matter
quam

quam fieri potest teratur contritione Physicâ, & ad Ignem dimittatur, ignisque proportio sciatur, scilicet, ut tantum modò excitet materiam, & in brevi tempore Ignis ille, absque alia manuum appositione, de certo totum Opus complebit, quia putrefaciet, corrumpet, generabit, & perficiet, & tres faciet apparere Colores principales, Nigrum, Album, & Rubeum.

XV. Et mediante Igne nostro multiplicabitur Medicina, si cum cruda conjungatur Materia, non solum in quantitate, sed etiam in Virtute. Totis igitur viribus tuum Ignem inquirere scias & ad scopum pervenies, quia totum facit Opus, & est Clavis omnium Philosophorum, quam nunquam revelaverunt. Sed si benè & profundè super prædicta de proprietatibus Ignis cogitaveris, scies, & non aliter.

be taken and dilligently ground with a Philosophical Contrition, put it upon the Fire, with such a proportion of heat, that it only excite or stir up the Matter; and in a short time that Fire, without any laying on of hands, will compleat the whole Work, because it putrefies, corrupts, generates, and perfects, and makes the three principal Colours, viz. the Black, White, and Red to appear.

XV. And by the means of this our Fire, the Medicine will be multiplied, (by addition of the crude Matter,) not only in Quantity, but also in Quality or Virtue: Therefore seek out this Fire with all thy Industry, for having once found it, thou shalt accomplish thy desire, because it performs the whole Work, and is the true Key of all the Philosophers, which they never yet revealed. Consider well of what I have spoken concerning the Properties of this Fire, and thou must know it, otherwise it will be hid from thine Eyes.

XVI.

XVI. *Pietate ergò motus hæc scripsi, sed ut satisfaciam, Ignis non Transmutatur cum Materia, quia non est de Materia, ut supra dixi. Hæc igitur dicere Volui, prudentesque admonere, ne pecunias suas inutiliter consumant, sed sciant quid inquirere debeant; eo modo ad Artis veritatem pervenient, & non aliter. Vale.*

XVI. Being moved with Generosity, I have written these things, but that I might speak plainly, this Fire is not Transmuted with the Matter, because it is nothing of the Matter, as I have before declared. And these things I thought fit to speak, as a warning to the prudent Sons of Art, that they spend not their Money unprofitably, but may know what they ought to look after, for by this only they may attain to the perfection of this Secret, and by no other means. Farewel.

The Secret Book of Artephius.

CHAP. III.

Of the Composition of our Antimonial Vinegar, or Secret Water.

I. **A** Ntimonium est de partibus Saturni, & in omnibus modis habet naturam ejus, & Antimonium Saturninum convenit Soli, & in eo

I. **A** Ntimony is a Mineral participating of Saturnine parts, and has in all respects the nature thereof: This Saturnine Anti-

est argentum vivum in quo non submergitur aliquod metallum nisi aurum; id est, Sol submergitur verè tantum in argento vivo Antimoniali Saturniali.

II. Et sine illo Argento vivo aliquod metallum dealbari non potest: Dealbat ergo latonem, id est aurum, & reducit corpus perfectum in suam primam materiam, id est, in sulphur & argentum vivum albi coloris, & plusquam speculum splendentis.

III. Dissolvit (inquam) corpus perfectum quod est de sua natura. Nam illa aqua est amicabile, & metallis placibilis, dealbans Solem, quia continet argentum vivum album.

IV. Et ex hoc utrique maximum elicias secretum, videlicet quod aqua Antimonij Saturnini debet esse Mercurialis & alba, ut dealbet aurum, non urens, sed dissolvens & postea se congelans in formam cremoris albi.

mony agrees with Sol, and contains in it self Argent vive, in which no Metal is swallowed up, except Gold; and Gold is truly swallowed up by this Antimonial Argent Vive.

II. Without this Argent Vive no Metal whatsoever can be whitened; it whitens Laton, i. e. Gold; and reduceth a perfect Body into its prima Materia, or first Matter, (viz. into Sulphur and Argent Vive,) of a white Colour, and out-shining a Looking-Glass

III. It dissolves (I say) the perfect Body, which is so in its own Nature; for this Water is friendly and agreeable with the Metals, whitening Sol, because it contains in it self white, or pure Argent Vive.

IV. And from both these you may draw a great Arcanum, viz. a Water of Saturnine Antimony, mercurial and white; to the end, that it may whiten Sol, not burning, but dissolving, and afterwards congealing to the

V. Ideo dicit Philosophus, quod aqua ista facit corpus volatile, propterea quod postquam in hæc aqua dissolutum fuerit & infrigidatum, ascendit superius in superficie aque.

VI. Recipe (inquit) aurum crudum foliatum, vel laminatum, vel calcinatum per Mercurium & ipsum pone in aceto nostro Antimoniali, Saturniali, Mercuriali & salis armoniaci (ut dicitur) in vase vitreo, lato, & alto quatuor digitorum, vel plus, & dimitte ibi in calore temperato, & videbis brevi tempore elevari quasi liquorem olei de super natantem in modum pelliculæ.

VII. Collige illud cum coleari vel penna, intingendo, & sic pluribus vicibus in die collige, donec nihil amplius ascendant; & ad ignem facies evaporare aquam, id est, superfluum humiditatem aceti, & remanebit tibi quinta essentia

consistence or likeness of white Cream.

V. Therefore, saith the Philosopher, this Water makes the Body to be volatile; because after it has been dissolved in it, and infrigidated, it ascends above, and swims upon the surface of the Water.

VI. Take (saith he) crude Leaf-Gold, or calcin'd with Mercury, and put it into our Vinegar, made of Saturnine Antimony, Mercurial, and Sal Armoniack, (as is said) in a broad Glass Vessel, and four Inches high, or more; put it into a gentle heat, and in a short time you will see elevated a Liquor, as it were Oyl, swimming a top, much like a Scum.

VII. Gather this with a Spoon, or a Feather, dipping it in; and so doing oftentimes a day, till nothing more arise: Evapourate away the Water with a gentle heat, i. e. the superfluous humidity of the Vinegar,

ANTI-

auri, in modum olei albi incom-
buſtibilis.

and there will remain the
Quintessence, Potestates,
or Powers of Gold, in form
of a white Oyl incombusti-
ble.

VIII. *In quo oleo Philoso-*
phi posuerunt maxima secreta,
& hoc oleum habet dulcedi-
nem maximam, atque valet
ad mitigandos dolores vul-
nerum.

VIII. In this Oyl the
the Philosophers have plac-
ed their greatest Secrets;
it is exceeding sweet, and
of great virtue for easing the
pains of Wounds.

CHAP. IV.

Of the Operations of our Antimonial Vine- *gar, or Mineral Water.*

I. **E**ST igitur totum secre-
tum istius secreti An-
timonialis, ut per hoc sciamus
extrahere argentum viv. de
corpore magnesiæ non urens,
& hoc est Antimonium, &
sublimatum Mercuriale.

I. **T**HE whole, then, of
this Antimonial Se-
cret is, That we know how
by it to extract or draw
forth Argent Vive, out of
the Body of Magnesia, not
burning, and this is Antimo-
ny, and a Mercurial Sub-
limate.

II. *Id est, oportet extra-*
here unam aquam vivam, in-
combustibilem, dein illam con-
gelare cum corpore perfecto. So-
lis, quod inibi dissolvitur in

II. That is, you must ex-
tract a living and incomb-
ustible Water, and then
congeal, or coagulate it with
the perfect body of Sol, i. e.

naturam & substantiam albam congelatam ac si esset cremor, & totum deveniat album.

fine Gold, without allay; which is done by dissolving it into a nature and white Substance, of the consistency of Cream, and made thoroughly white.

III. *Sed prius Sol iste in sua putrefactione & resolutione in hac aqua, in principio amittet lumen suum, obscurabitur & nigrescet, demum elavabit se super aquam, & paulatim illi albus supernatabit color in substantiam albam.*

III. But first this Sol by putrefaction and resolution in this Water, loseth all its light or brightness, and will grow dark and black; afterwards it will ascend above the Water, and by little and little will swim upon it, in a substance of a white colour.

IV. *Et hoc est, dealbare latonem rubeum, eum sublimare Philosophice, & reducere in suam primam materiam, id est, in sulphur Album, incombustibile & in argentum vivum fixum.*

IV. And this is the whitening of Red Laton, to sublime it philosophically, and to reduce it into its first Matter, viz. into a white incombustible Sulphur, and into a fixed Argent Vive.

V. *Et sic humidum terminatum, id est, Aurum corpus nostrum, per reiterationem liquesfactionis in aqua nostra dissolutiva, convertitur & reducit in sulphur & argentum vivum fixum.*

V. And so the fixed moisture, to wit, Gold, our Body, by the reiterating of the Liquifaction or Dissolution in this our dissolving Water, is changed and reduced into fixed Sulphur, and fixed Argent Vive.

VI. *Et sic corpus perfectum Solis accipit vitam in tali a-*

VI: Thus the perfect body of Sol, resumeth Life in
qua,

qua, vivificatur, inspiratur, crescit, & multiplicatur in sua specie, sicut res ceteræ.

this Water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are.

VII. Nam in ipsa aqua corpus ex duobus corporibus Solis & Lunæ fit; ut infletur, tumeat, ingrossetur, elevetur, & crescat accipiendo substantiam & naturam animatam & vegetabilem.

VII. For in this Water, it so happens, that the body compounded of two bodies, viz. Sol and Luna, is puffed up, swells, putrefies, is raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

VIII. Nostra etiam Aqua, seu acetum supradictum, est acetum montium, id est, Solis & Lunæ, & ideo miscetur Soli & Lunæ, illisq; adhæret in perpetuum, ac corpus ab illa accipit tincturam albedinis, & splendet cum ea fulgore inestimabili.

VIII. Our Water also, or Vinegar aforesaid, is the Vinegar of the Mountains, i. e. of Sol and Luna; and therefore it is mixed with Gold and Silver, and sticks close to them perpetually; and the body receiveth from this Water a white Tincture, and shines with an inestimable brightness.

IX. Qui sciverit igitur convertere corpus in Argentum album medicinale, facile deinde poterit convertere per istud Aurum album, omnia metalla imperfecta in optimum Argentum finum.

IX. Who so therefore knows how to convert, or change the body into a medicinal white Gold, may easily by the same white Gold, change all imperfect Metals into the best and finest Silver.

X. Et istud Aurum album dicitur a Philosophis Luna alba Philosophorum, Argentum vivum album fixum, aurum Alchimie, & fumus albus. Ergo sine illo aceto nostro Antimoniali, Aurum album Alchimie non fit.

X. And this white Gold is called by the Philosophers Luna alba Philosophorum, Argentum vivum album fixum, Aurum Alchymie, and fumus albus: And therefore without this our Antimonial Vinegar, the Aurum album of the Philosophers cannot be made.

XI. Et quia in aceto nostro est duplex substantia Argenti vivi, una ex Antimonio, altera ex Mercurio sublimato, & ideo dat duplex pondus & substantiam Argenti vivi fixi, & etiam augmentat in ea suum nativum colorem, pondus, substantiam, & tincturam.

XI. And because in our Vinegar, there is a double substance of Argentum vivum, the one from Antimony, the other from Mercury Sublimate; it does give a double weight, and substance of fixed Argent vive, and also augments therein the native colour, weight, substance, and tincture thereof.

CHAP. V.

Of other Operations of our secret Mineral Water, and its Tincture.

I. **N**OSTRA igitur Aqua dissolutiva portat magnam Tincturam, magnamque fusionem, propterea quod quan-

I. **O**UR dissolving Water therefore carries with it a great Tincture, and a great melting or dissolving;

do sentit ignem communem, si in ea est corpus perfectum Solis, vel Lunæ, subito illud fudit facit & liquefieri, & converti in suam substantiam albam, ut ipsa est, & addit colorem, pondus & Tincturam corpori.

II. Est etiam solutiva omnium liquabilium, & est Aqua ponderosa, viscosa, prætiosa & honoranda, resolvens omnia corpora cruda in eorum primam Materiam; hoc est, in Terram & pulverem viscosum; id est; in Sulphur & Argentum vivum.

III. Si ergo posueris in illa Aqua quodcunque Metallum, limatum vel attenuatum, & demittas per tempus in calore leni, dissolvetur totum, & vertetur in aquam viscosam, sive Oleum album, ut dictum est.

IV. Et sic mollificat corpus, & præparat ad fusionem & liquefactionem, imò facit omnia fusibilia, id est, lapides

because that when it feels the vulgar Fire, if there be in it the pure or fine bodies of Sol or Luna, it immediately melts them, and converts them into its white Substance, such as it self is, and gives to the Body colour, weight, and tincture.

II. In it also is a power of liquifying or melting all things that can be melted or dissolved; it is a Water ponderous, viscous, precious, and worthy to be esteemed, resolving all crude Bodies into their prima Materia, or first Matter, viz. into Earth and a viscous Ponder; that is, into Sulphur, and Argentum vivum.

III. If therefore you put into this Water, Leaves, Filings, or Calx of any Metal, and set it in a gentle Heat for a time, the whole will be dissolved, and converted into a viscous Water, or white Oil, as aforesaid.

IV. Thus it mollifies the Body, and prepares it for fusion and liquefaction; yea, it makes all things fusible,

& Metalla, & postea illis dat Spiritum & Vitam.

viz. Stones and Metals, and afterwards gives them Spirit and Life.

V. *Dissolvit ergo omnia solutione mirabili, convertens corpus perfectum in Medicinam fusibilem, fundentem, penetrantem, & magis fixam, augens pondus & colorem.*

V. And it dissolves all things with an admirable solution, transmuting the perfect Body into a fusible Medicine, melting, or liquifying, moreover fixing, and augmenting the weight and colour.

VI. *Operare ergo cum ea, & consequeris quod desideras ab ea. Nam est Spiritus & anima Solis & Lune, Oleum, & Aqua dissolutiva, fons, balneum. Mariæ, ignis contra naturam, ignis humidus, ignis secretus, occultus, & invisibilis.*

VI. Work therefore with it, and you shall obtain from it what you desire, for it is the Spirit and Soul of Sol and Luna; it is the Oyl, the dissolving Water, the Fountain, the Balneum Mariæ; the præternatural Fire, the moist Fire, the secret, hidden and invisible Fire.

VII. *Atque acetum acerrimum, de quo quidam antiquus Philosophus dicit, Rogavi Dominum, & ostendit mihi unam aquam nitidam, quam cognovi esse purum acetum, alterans, penetrans, & digerens.*

VII. It is also the most acrid Vinegar, concerning which an ancient Philosopher saith, I besought the Lord, and He shewed me a pure clear Water, which I knew to be the pure Vinegar, altering, penetrating and digesting.

VIII. *Acetum (inquam) penetrativum, & Instrumen-*

VIII. I say a penetrating Vinegar, and the moving

tum movens ad putrefaciendum, resolvendum, & reducendum aurum vel argentum in sui primam materiam.

Instrument for putrifying, resolving and reducing Gold or Silver into their Prima materia or first matter.

IX: *Est est unicum agens in toto mundo in hac arte quod videlicet potest resolvere & re-incrudare corpora metallica sub conservatione suæ speciei.*

IX. And it is the only agent in the Universe, which in this Art is able to re-incrudate Metallick Bodies with the conservation of their Species.

X. *Est igitur solum medium aptum & naturale, per quod debemus resolvere corpora perfecta Solis & Lunæ mirabili & solemnī solutione sub conservatione suæ speciei, & absque ulla destructione, nisi ad novam, nobiliorem, & meliorem formam, sive generationem, scilicet, in lapidem perfectum philosophorum, quod est secretum & arcanum eorum mirabile.*

X. It is therefore the only apt and natural medium, by which we ought to resolve the perfect Bodies of *Sol* and *Luna*, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect Philosophers Stone, which is their wonderful Secret and Arcanum.

XI. *Est autem aqua illa media quædam substantia, clara ut argentum purum, quæ debet recipere tincturas Solis & Lunæ, ut congeletur & convertatur in terram albam vivam.*

XI. Now this Water is a certain middle substance, clear as fine Silver, which ought to receive the Tinctures of *Sol* and *Luna*, so as they may be congealed and changed into a white and living Earth.

XII. *Ista enim aqua eget corporibus perfectis, ut cum illis post dissolutionem congeletur, fixetur, & coaguletur in terram albam.*

XII. For this water needs the perfect bodies, that with them after the dissolution, it may be congealed, fixed, and coagulated into a white Earth.

XIII. *Solutio autem eorum est etiam congelatio eorum, Nam unam & eandem habent operationem, quia non solvitur unum, quin congeletur & alterum: nec est alia aqua quæ possit dissolvere corpora, nisi illa quæ permanet cum eis, in materia & forma:*

XIII. But their solution, is also their coagulation, for they have one and the same operation, because one is not dissolved, but the other is congealed: Nor is there any other water which can dissolve the Bodies, but that which abideth with them in the matter and the form.

XIV. *Imo permanens esse non potest, nisi sit ex alterius natura, ut fiant simul unum.*

XIV. It cannot be permanent unless it be of the nature of the other Bodies, that they may be made one.

XV. *Cum videris igitur aquam coagulare seipsam cum corporibus in ea solutis, ratus esto, scientiam, methodum & operationes tuas esse veras ac philosophicas, teque in arte rectè procedere.*

XV. When therefore you see the water coagulate it self with the Bodies that be dissolved therein; be assured that thy knowledge, way of working, and the work it self are true and Philosophick, and that you have done rightly according to art.

CHAP.

C H A P. VI.

Of what Substance Metalls are to consist in order to this work.

I. Ergo natura emendatur in sua consimili natura; id est, aurum & argentum, in nostra aqua emendantur, & aqua etiam cum ipsis corporibus; quæ etiam dicitur medium animæ, sine quo nihil agere possumus in arte ista.

II. Et est ignis vegetabilis, animabilis, & mineralis, conservativus spiritus fixi Solis & Lune, destructor corporum ac victor: quia destruit, diruit, atque mutat corpora & formas metallicas, facitque illas non esse corpora, sed spiritum fixum.

III. Illasque convertit in substantiam humidam, mollem & fluidam, habentem ingressum & virtutem intrandi in alia corpora imperfecta, & mi-

THus you see that Nature is to be amended by its own like Nature; that is, Gold and Silver are to be exalted in our water, as our water also with those Bodies; which water is called the medium of the Soul, without which nothing is to be done in this Art.

II. It is a Vegetable, Mineral, and Animal fire, which conserves the fixed Spirits of Sol and Luna, but destroys and conquers their Bodies: For it destroys, overturns, and changes Bodies and metallick forms, making them to be no Bodies but a fixed Spirit.

III. And it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies,

G g 4 and

Sceri cum eis per minima, & illa tingere & perficere.

and to mix with them in their smallest parts, and to tinge them and make them perfect.

IV. *Quod quidem non poterant, cum essent corpora metallica, sicca, & dura, quæ non habent ingressum, neque virtutem tingendi & perficiendi imperfecta.*

IV. But this they could not do while they remained in their metallick Forms or Bodies, which were dry and hard, whereby they could have no entrance into other things, so as to tinge & make perfect, what was before imperfect.

V. *Benè igitur corpora convertimus in substantiam fluidam, quia unaquæque tinctura plus in millesima parte tingit in liquida substantia & molli, quam in sicca, ut patet de croco.*

V. It is necessary therefore to convert the Bodies of Metals into a fluid substance; for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in Saffron.

VI. *Ergo transmutatio metallorum imperfectorum, est impossibilis fieri per corpora perfecta sicca, nisi prius reducantur in primam materiam mollem & fluidam.*

VI. Therefore the transmutation of imperfect Metals, is impossible to be done by perfect Bodies, while they are dry and hard: for which cause sake, they must be brought back into their first matter, which is soft and fluid.

VII. *Ex his oportet, quod revertatur humidum, & reveletur absconditum. Ex hoc est, reincrudare corpora, id est, decoquere & mollire, donec priventur corporalitate dura & sicca:*

VIII. *Quia siccum non ingreditur nec tingit, nisi seipsum. Corpus igitur siccum terreum non tingit, nisi tingatur, quia (ut dictum) spissum terreum non ingreditur nec tingit, quia non intrat, ergo non alterat.*

IX. *Non idcirco tingit aurum, donec spiritus ejus occultus extrahatur à ventre ejus per aquam nostram albam, & fiat omnino spiritualis, & albus fumus, albus spiritus, & anima mirabilis.*

VII. It appears therefore; that the moisture must be reverted, that the hidden treasure may be revealed. And this is called the reincrudation of Bodies, which is the decocting & softning them, till they lose their hard and dry substance or form; because that which is dry does not enter into, nor tinge any thing besides it self.

VIII. Therefore the dry terrene Body doth not enter into nor tinge, except its own body, nor can it tinge except it be tinged; because (as I said before) a thick drie earthy matter does not penetrate nor tinge, and therefore, because it cannot enter or penetrate it can make no alteration in the matter to be altered.

IX. For this reason it is, that Gold coloureth not, until its internal or hidden spirit be drawn forth out of it bowels by this our white water, and that it be made altogether a spiritual substance, a white Vapour, a white Spirit, and a wonderful Soul.

CHAP.

CHAP VII.

Of the wonderful things done by our Water in altering and changing Bodies.

I. **Q**Uare debemus per A-
quam nostram per-
fecta corpora attenuare, alte-
rare, & mollicicare, ut deinde
misceantur cæteris corporibus
imperfectis.

II. Unde si aliud beneficium
non haberemus ab illa aqua
Antimoniali, nisi quod reddit
corpora subtilia, mollia, & flu-
ida ad sui naturam, sufficeret
nobis.

III. Nam reducit corpora ad
primam originem sulphuris &
Mercurii, ut ex his postea in
breui tempore, minus quàm in
hora diei, faciamus super ter-
ram, quod natura operata est
subtus in mineris terræ in mil-
libus annis, quod est quasi mi-
raculosum.

I. **I**T behoves us therefore
by this our Water to
attenuate, alter, and soften
the perfect Bodies, to wit
Sol and Luna, that so they
may be mixed with other
imperfect Bodies.

II. From whence, if we
had no other benefit by this
our Antimonial water, than
that it rendred Bodies more
subtil, soft, and fluid, ac-
cording to its own nature, it
would be sufficient.

III. But more than that,
it brings back Bodies to their
first original of Sulphur and
Mercury, that of them we
may afterwards in a little
time (in less than an hours
time) do that above ground,
which Nature was a thou-
sand years a doing of under
ground, in the Mines of the
Earth,

IV. *Est igitur nostrum finale secretum, per aquam nostram, corpora facere volatilia & spiritualia, & aquam tingentem, habentem ingressum.*

V. *Facit enim corpora merum esse spiritum; quia incerrat corpora dura & sicca & præparat ad fusionem, id est convertit in aquam permanentem.*

VI. *Facit ergo ex corporibus oleum pretiosissimum benedictum, quod est vera tinctura & aqua permanens alba, denaturata, calida & humida, temperata, subtili, & fusibili ut cera; quod penetrat, profundat, tingit & perficit.*

VII. *Aqua ergo nostra incontinenti solvit aurum & argentum, & facit oleum incombustibile, quod tunc potest com-*

Earth, which is a work almost miraculous.

IV. And therefore our ultimate, or highest Secret is, by this our water, to make Bodies volatile, spiritual, and a Tincture, or tinging water, which may have ingress or entrance into other Bodies.

V. For it makes Bodies to be meerly Spirit, because it reduces hard and dry Bodies, and prepares them for fusion, melting, or dissolving; that is, it converts them into a permanent or fixed water.

VI. And so it makes of Bodies a most precious and desirable Oyl, which is the true Tincture, and the permanent or fixed white water, by nature hot and moist, or rather temperate, subtle, fusible as Wax, which does penetrate, sink, tinge, and make perfect the Work.

VII. And this our water immediately dissolves Bodies (as Sol and Luna) and makes them into an incom-

misceri aliis corporibus imperfectis.

VIII. Nam aqua nostra convertit corpora in naturam salis fusibilis, qui dicitur *Sal Albroi philosophorum*, omnium salium melior & nobilior, in regimine fixus non fugiens ignem.

IX. Et ipse quidem est oleum de natura calida, subtilis, penetrans, profundans, & ingrediens, dictus *Elixir completum*, & est secretum occultum sapientum Alchimistarum.

X. Qui scit ergo hunc *salem Solis & Lunæ*, & ejus generationem sive præparationem, & postea ipsum commiscere & amicari cæteris corporibus imperfectis, scit profectò unum de secretis naturæ maximum & viam perfectionis unam.

buffible Oyl, which then may be mixed with other imperfect Bodies.

VIII. It also converts other Bodies into the nature of a fusible Salt, which the Philosophers call *Sal Alebrot Philosophorum*, better and more noble than any other Salt, being in its own nature fixed, and not subject to vanish in fire.

IX. It is an Oyl indeed by nature hot, subtil, penetrating, sinking through and entering into other Bodies: it is called the Perfect or Great Elixir, and the hidden Secret of the wise Searchers of Nature.

X. He therefore that knows this Salt of Sol and Luna, and its generation and preparation, and afterwards how to commix it, and make it homogeneous with other imperfect Bodies; he in truth knows one of the greatest Secrets of Nature, and the only way that leads to perfection.

CHAP. VIII.

Of the Affinity of our Water, and other wonderful things done by it.

I. *Hæc corpora sic soluta per aquam nostram dicuntur argentum vivum, quod non est sine sulphure, nec sulphur sine natura luminarium, quia luminaria sunt principalia media in forma, per quæ natura transit perficiendo & complendo suam generationem.*

II. *Et istud argentum vivum vocatur sal honoratum & animatum, & prægnaus, & ignis, cum non sit nisi ignis; nec ignis, nisi sulphur, nec sulphur, nisi argentum vivum, extractum à Sole & Luna per aquam nostram, & reductum in lapidem alti pretii.*

I. *These Bodies thus dissolved by our water are called Argent Vive, which is not without its Sulphur, nor the Sulphur without the fixedness of Sol and Luna; because Gold and Silver are the particular means, or medium in the form through which Nature passes in the perfecting and compleating thereof.*

II. *And this Argent Vive is called our esteemed and valuable Salt, being animated and pregnant, and our fire, for that it is nothing but Fire: yet not fire, but Sulphur; and not Sulphur only, but also Quicksilver drawn from Sol and Luna by our water, and ~~and~~ to a Stone of Great price.*

III.

III. *Id est, erit materia alterata luminarium & mutata de vilitate in nobilitatem.*

IV. *Nota, quod sulphur illud album, est pater metallorum, ac mater illorum; Mercurius noster, & minera auri, & anima, & fermentum, & virtus mineralis, & corpus vivum, & medicina perfecta, & sulphur, & argentum vivum, nostrum; id est, sulphur de sulphure, & argentum vivum de argento vivo, & Mercurius de Mercurio.*

V. *Proprietas ergo aquæ noster est, quod liquefacit aurum & argentum, & augmentat in eis nativum colorem.*

VI. *Convertit enim corpora à corporalitate in spiritualitatem, & ipsa est quæ immittit in corpus fumum album, qui est anima alba, subtilis, calida, multæ igneatus.*

III. That is to say, it is the matter or substance of Sol and Luna, or Silver and Gold, altered from Vileness to Nobility.

IV. Now you must note that this white Sulphur is the Father and Mother of the Metals; it is our Mercury, and the Mineral of Gold; also the Soul, and the ferment; yea, the Mineral Virtue, and the living Body; our Sulphur, and our Quicksilver; that is, Sulphur of Sulphur; Quicksilver of Quicksilver, and Mercury of Mercury.

V. The Property therefore of our Water is, that it melts or dissolves Gold and Silver, and encreases their native Tincture or Color.

VI. For it changes their Bodies from being Corporeal, into a Spirituality: and it is this water which turns the Bodies, or corporeal substance into a white vapour, which is a Soul that is whiteness it self, subtile, hot, and full of fire.

VII.

VII. *Hæc aqua dicitur etiam lapis sanguinaris, est etiam virtus spiritalis sanguinis sine quo nil fit, & subiectum omnium liquabilem, & liquefactionis, quod multum Solis & Lunæ convenit & adhaeret, nec separatur ab eis semper.*

VIII. *Est ergo affinis Soli & Lunæ, sed magis Soli quam Lunæ; nota bene.*

IX. *Dicitur etiam medium conjungendi tincturas Solis & Lunæ cum metallis imperfectis, nam aqua illa convertit corpora in veram tincturam ad tingenda reliqua imperfecta, & est aqua quæ dealbat, ut est alba; quæ vivificat, ut est anima; & ideo citò corpus suum ingreditur, ait Philosophus.*

VII. This water is also called the tinging or blood-colour-making stone, being the virtue of the Spiritual Tincture, without which nothing can be done: and it is the subject of all things that may be melted, and of liquefaction it felt, which agrees perfectly, and unites closely with Sol and Luna, from which it can never be separated.

VIII. For it is joyned in affinity to the Gold and Silver, but more immediately to the Gold than to the Silver: which you are to take special notice of.

IX. It is also called the medium of conjoyning the Tinctures of Sol and Luna with the inferior or imperfect Metals; for it turns the Bodies into the true Tincture, to tinge the said other imperfect Metals: also it is the water which whiteneth, as it is whiteness it self; which quickeneth as it is a Soul; and therefore (as the Philosopher saith) quickly entreth into its Body.

X.

X. Nam est aqua viva quæ venit suam irrigare terram ut germinet, & fructus producat in tempore suo, nam ex roatu omnia generantur ex terra nascentia:

XI. Terra ergo non germinat absque irrigatione & humiditate, aqua roris Maij ipsa abluit corpora, tanquam pluviali penetrat, & dealbat, ac facit corpus novum ex duobus corporibus.

XII. Aqua illa vitæ gubernata cum corpore, ipsum dealbat, convertens ipsum in suum colorem album.

XIII. Illa namque aqua, fumus albus est, ideo cum illa dealbatur corpus.

XIV. Oportet ergo dealbare corpus, & rumpere libros, & inter illa duo, id est, inter cor-

X. For it is a living water which comes to moisten the Earth, that it may spring out, and in its due season bring forth much fruit; for all things springing from the Earth, are educed through Dew or Moisture.

XI. The Earth therefore springeth not forth without watering and moisture: It is the water proceeding from May Dew, that cleanseth the Body; and like Rain it penetrates them, and makes one new Body of two Bodies.

XII. This Aqua Vitæ, or Water of Life, being rightly ordered and disposed with the body, it whitens it, and converts or changes it into its white colour.

XIII. For this water is a white vapour, and therefore the Body is whitened with it.

XIV. It behoves you therefore to whiten the Body, and open its infoldings:
for

pus & aquam est libido & societas ut Maris & Fœminæ, propter naturam similis propinquitatem.

XV. *Nam Aqua nostra virva secunda, dicitur Azoth ablucens Latonem, id est, Corpus, compositum ex Sole & Luna per Aquam nostram primam, dicitur etiam Anima corporum solutorum quorum animas jam simul ligavimus, ut serviant Sapientibus Philosophis.*

XVI. *Quantum ergo pretiosa est & magnifica hæc Aqua? Namque absque illa Opus non posset perfecti. Dicitur etiam vas naturæ, uterus, matrix, receptaculum tincturæ, terra, & nutrix.*

XVII. *Et est Fons in quo se lavant Rex, & Regina, & Mater quam oportet ponere & sigillare in ventre sui infantis, qui est Sol qui ab ea processit*

for between these two, that is, between the Body and the Water, there is a desire and friendship, like as between the Male and Female, because of the propinquity and likeness of their Natures.

XV. Now this our second and living water is called Azoth, the Water washing the Laten, viz. the Body compounded of Sol and Luna by our first Water: It is also called the Soul of the dissolved Bodies, which Souls we have even now tied together, for the use of the wise Philosopher.

XVI. How precious then, and how great a thing is this Water! For without it the Work could never be done or perfected: It is also called the *Vas Naturæ*, the Belly, the Womb, the Receptacle of the Tincture, the Earth, the Nurse.

XVII. It is the Royal Fountain in which the King and Queen bathe themselves; and the Mother which must be put into, and

& ipsum parturit. ideo sese mutuo amant & diligunt ut Mater & Filius, & conjunguntur simul, quoniam ab una & eadem radice venerunt, & ejusdem substantiæ & naturæ.

XVIII. Et quoniam Aqua ista, est Aqua vitæ Vegetabilis, ideo ipsa dat vitam, & facit vegetare, crescere & pulchulare ipsum Corpus mortuum, & ipsum resuscitare de morte ad vitam solutione & sublimatione.

XIX. Et in tali operatione vertitur Corpus in Spiritum, & Spiritus in Corpus, & tunc facta est amicitia, pax, concordia, & unio contrariorum, id est, Corporis & Spiritus, qui mutant invicem naturas suas quas recipiunt, & sibi communicant per minima.

sealed up within the belly of her Infant; and that is Sol himself, who proceeded from her, and whom she brought forth; and therefore they have loved one another as Mother and Son, and are conjoynd together, because they come from one and the same Root, and are of the same Substance and Nature.

XVIII. And because this Water is the Water of the Vegetable Life, it causes the dead Body to vegetate, increase, and spring forth, and to rise from Death to Life, by being dissolved first, and then sublimed.

XIX. And in doing this, the Body is converted into a Spirit, and the Spirit (afterwards) into a Body; and then is made the Amity, the Peace, the Concord, and the Union of the Contraries, to wit, between the Body and the Spirit, which reciprocally, or mutually change their Natures which they receive, and communicate one to another through their most minute parts.

XX.

XX. Sic quod calidum miscetur frigido, & siccum humido, & durum molli, & hoc modo fit mixtio naturarum contrararum, frigidi scilicet cum calido, & humidi cum sicco, atque admirabilis inter inimicos connexio.

XX. So that that which is hot, is mixed with that which is cold, the dry with the moist, and the hard with the soft; by which means there is a mixture made of contrary Natures, viz. of cold with hot, and moist with dry, even a most admirable Unity between Enemies.

CHAP. IX.

Of Sublimation; Or, the separating of the Pure, from the Impure, by this Water.

I. **N**ostra ergo dissolutio Corporum quæ sit in tali prima Aqua, non est, nisi mortificatio humidi cum sicco, humidum verò coagulatur per siccum.

II. Quia humiditas tantum siccitate continetur, terminatur, ac coagulatur in Corpus sive in terram.

I. **O**UR Dissolution then of Bodies, which is made such in this first Water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the dry.

II. For the moisture is contained under, terminated with, and coagulated in the dry Body, to wit, in that which is Earthy.

III. Corpora igitur dura & sicca, ponantur in nostra prima Aqua in vase bene clauso, ubi maneant donec solvantur, & ascendant in altum, quæ tunc dici possunt novum Corpus, aurum album Alchimie, & Lapis albus, & Sulphur album non urens, & Lapis Paradisi, hoc est, convertens Metalla imperfecta in Argentum album finum.

IV. Tunc etiam habemus simul, Corpus, Animam & Spiritum, de quo Spiritu, & Anima dictum est, quod non possunt extrahi à Corporibus perfectis, nisi per conjunctionem nostræ Aquæ dissolutivæ.

V. Quia certum est, quod res fixa non potest elevari, nisi per conjunctionem rei volatilis.

VI. Spiritus igitur mediante Aqua & Anima, ab ipsis Corporibus extrahitur &

III. Let therefore the hard and the dry Bodies be put into our first Water in a Vessel, which close well, and there let them abide till they be dissolved, and ascend to the top; then may they be called a new Body, the white Gold made by Art, the white Stone, the white Sulphur, not inflammable, the Paradisical Stone, viz. the Stone Transmuting imperfect Metals, into fine white Silver.

IV. Then have we also the Body, Soul, and Spirit altogether; of which Spirit and Soul it is said, That they cannot be extracted from the perfect Bodies, but by the help or conjunction of our dissolving Water.

V. Because it is certain, That the thing fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

VI. The Spirit therefore by the help of the Water and the Soul, is drawn forth
red-

redditur Corpus non Corpus, quia statim Spiritus cum Anima Corporum sursum ascendit in superiori parte, quæ est perfectio Lapidis, & vocatur sublimatio.

VII. Hæc sublimatio, inquit Florentius Cathalanus, fit per res accidas Spirituales, Volatiles, quæ sunt de natura Sulphurea & viscosa, quæ dissolvunt, & faciunt Levare Corpora in Aerem: in Spiritum.

VIII. Et in hac Sublimatione pars quædam dictæ Aquæ primæ, ascendit cum Corporibus simul se jungendo, ascendendo, & sublimando in unam mediam substantiam, quæ tenet de natura duorum, scilicet Corporum & Aquæ.

IX. Proinde dicitur Corporale & Spirituale Compositum, Corjuste, Cambar, Ethelia, Zandarib, Duenech be-

from the Bodies themselves, and the Body thereby is made Spiritual; for that at the same instant of time, the Spirit, with the Soul of the Bodies, ascend on high to the superiour part, which is the perfection of the Stone, and is called Sublimation.

VII. This Sublimation, saith Florentius Cathalanus, is made by things Acid, Spiritual, Volatile, and which are in their own nature Sulphurous and Viscous. which dissolve Bodies, and make them to ascend, and be changed into Air and Spirit.

VIII. And in this Sublimation a certain part of our said first Water ascends with the Bodies, joyning it self with them, ascending and subliming into one neutral or complex Substance, which contains the nature of the two, viz. the nature of the two Bodies, and of the Water.

IX. And therefore it is called the Corporal and Spiritual Compositum, Corjuste, Cambar, Ethelia, Zan-

nus; sed proprie, tantum nominatur Aqua permanens, quia non fugit in igne.

X. Perpetuè adhaerens Corporibus commixtis, id est, Soli & Luna, illisque communicans Tincturam vivam, incombustibilem, ac firmissimam, præcedenti nobilicrum & pretiosorem.

XI. Quia potest currere de hinc hæc Tinctura, sicut Oleum, omnia perforando & penetrando cum fixatione mirabili, quoniam hæc Tinctura est Spiritus, & Spiritus est Anima, & Anima Corpus.

XII. Quia in hac operatione Corpus efficitur Spiritus, de natura subtilissima, & pariter Spiritus incorporatur, & fit de natura Corporis cum Corporibus, & sic Lapis noster consistet Corpus, Animam, & Spiritum.

darith, Dueneck, the Good; but properly it is called the permanent or fixed Water only, because it flies not in the Fire.

X. But it perpetually adheres to the commixed or compounded Bodies, that is, to Sol and Luna, and communicates to them the Living Tincture, incombustible and most fixed, much more noble and precious than the former which those Bodies had.

XI. Because from henceforth this Tincture runs like Oil, running through, and penetrating the Bodies, and giving to them its wonderful Fixity; and this Tincture is the Spirit, and the Spirit is the Soul, and the Soul is the Body.

XII. For in this operation the Body is made a Spirit, of a most subtle nature; and again, the Spirit is corporified and changed into the nature of the Body, with the Bodies, whereby our Stone consists of a Body, a Soul, and a Spirit.

XIII.

XIII. *O Natura, quomodo vertis Corpus in Spiritum! quod non fieret si Spiritus non incorporaretur cum Corporibus, & Corpora cum Spiritu fierent volatilia, & postea permanentia.*

XIV. *Transiit igitur unus in alterum, & sese invicem conversi sunt per Sapientiam. O Sapientia! quomodo facis Aurum esse volatile, ac fugitivum, etiamsi naturaliter fixissimum esset!*

XV. *Oportet igitur dissolvere & liquefacere Corpora ista per Aquam nostram, & illa facere Aquam permanentem, Aquam auream sublimatam, relinquendo in fundo grossum, terrestrum & superfluum siccum.*

XVI. *Et in ista Sublimatione ignis debet esse lentus, quia si per hanc Sublimationem in Igne lento, Corpora purificata*

XIII. O God, how thro' Nature dost thou change a Body into a Spirit! Which could not be done, if the Spirit were not incorporated with the Bodies, and the Bodies made volatile with the Spirit, and afterwards permanent or fixed.

XIV. For this Cause sake, they have passed over into one another, and by the Influence of Wisdom are converted the one into the other. O Wisdom! How thou makest the most fix'd Gold to be volatile and fugitive, yea, though by nature it is the most fixed of all things in the World!

XV. It is necessary therefore to dissolve and liquifie these Bodies by our Water, and to make them a permanent or fixed Water, a pure golden Water, leaving in the bottom the gross, earthy, superfluous and dry Matter.

XVI. And in this Subliming, making thin and pure, the Fire ought to be gentle; but if in this Sublimation

non fuerint, & grossiores ejus partes [nota bene] terrestres separatae a Mortui immunditia, impedieris quominus ex his possis perficere Opus.

with a soft Fire, the Bodies be not purified, and the gross or earthy parts thereof, [note this well,] be not separated from the impurities of the Dead, you shall not be able to perfect the Work.

XVII. *Non indiges enim, nisi tenui, & subtili natura Corporum dissolutorum quoniam tibi dabit Aqua nostra silentio Igne procedis, separando heterogenea ab homogeneis.*

XVII. For thou needest nothing but that thin and subtil part of the dissolved Bodies, which our Water will give thee, if thou proceedest with a slow or gentle Fire, by separating the things heterogeneous, from the things homogeneous.

CHAP. X.

Of the Separation of the pure Parts from the Impure.

I. **R**ecipit ergo compositum, mundationem per Ignem nostrum humidum, dissolvendo scilicet & sublimando quod purum & album est, ejectus faecibus ut vomitus qui sponte fit, (inquit Azinabam.)

I. **T**His Compositum then has its mundification or cleansing, by our moist Fire, which (as Azinabam saith) by dissolving and subliming that which is pure and white, it casts forth or rejects its faeces or filth, like a voluntary Vomit.

II.

II. *Nam in tali dissoluti-
one, & sublimatione naturali
fit Elementorum deligatio mun-
dificatio, & separatio puri
ab impuro.*

III. *Ita ut purum & album
ascendat sursum, & impurum
& terreum fixum remaneat
in fundo Aquæ & vasis.*

IV. *Quod est dimittendum
& remouendum, quoniam nul-
lius est valoris, recipiendo so-
lum mediam substantiam al-
bam, fluentem, & fundentem.
& dimittendo terram fœculen-
tam, quæ remansit inferius in
fundo.*

V. *Ex parte præcipuè A-
quæ, quæ est scoria & Terra
damnata, quæ nihil valet,
nec unquam aliquid boni præ-
stare potest, ut illa clara Ma-
teria alba, pura, & nitida;
quam solam debemus accipere.*

II. For in such a dissolu-
tion and natural Sublima-
tion or lifting up, there is a
loosening or untving of the
Elements, and a cleansing
and separation of the Pure,
from the Impure.

III. So that the pure and
white substance ascends up-
wards, and the impure and
earthy remains fixed in the
bottom of the Water and the
Vessel.

IV. This must be taken
away and removed, because
it is of no value, taking on-
ly the middle white sub-
stance, flowing, and mel-
ted or dissolved, rejecting
the fœculent Earth, which
remains below in the bot-
tom.

V. These Fœces were se-
parated partly by the Water,
and are the Dross and Terra
damnata, which is of no va-
lue, nor can do any such
service as the clear, white,
pure and clean Matter,
which is wholly and only
to be taken and made use
of.

VI.

VI. *Et ad hunc Caphareum Scopulum sæpe numero navis atque scientia discipulorum Philosophiæ, (ut mihi etiam aliquando accidit) imprudentissime colliditur, quia Philosophi sæpissime contrarium asserunt.*

VII. *Nempe, nihil removendum, præter humiditatem, id est, nigredinem, quod tamen dicunt ac scribunt tantum, ut possint decipere incautos, qui absque Magistro, aut indefatigabili lectura, & oratione ad Deum omnipotentem, aureum hoc vellus avellere cupiunt.*

VIII. *Notate igitur, quod separatio, divisio & sublimatio ista absque dubio est Clavis totius Operis.*

IX. *Igitur, post putrefactionem & dissolutionem horum Corporum, Corpora nostra se elevant in altum, usque ad superficiem Aquæ dissolventis,*

VI. And against this Capharean Rock, the Ship and Knowledge, or Art of the young Philosopher is often (as it happened also to me sometimes,) dash't together in pieces, or destroyed, because the Philosophers for the most part speak by the contraries.

VII. That is to say, That nothing must be removed or taken away, except the moisture, which is the blackness; which notwithstanding they speak and write only to the unwary, who without a Master, indefatigable Reading, or humble supplications to God Almighty, would ravish away the Golden Fleece.

VIII. It is therefore to be observed, That this separation, division, and sublimation, is (without doubt) the Key of the whole Work.

IX. After the putrefaction then and dissolution of these Bodies, our Bodies also ascend up to the top, even to the surface of the

in

in colorem albedinis, & hæc albedo est vita.

X. Nam in illa albedine Anima Antimonialis, & Mercurialis, infunditur cum spiritibus Solis & Lunæ nutu naturæ, quæ separat subtile ab ipso, & purum ab impuro.

XI. Elevando paulatim partem subtilem Corporis à suis fœcibus, donec totum purum separaretur & elevetur.



XII. Et in hoc completur nostra sublimatio philosophica & naturalis.

XIII. Et cum hæc albedine, infusa est in Corpore Anima, id est, virtus mineralis, quæ subtilior est Igne, cum sit vera quinta essentia, & Vita, quæ nasci appetit, & sese spoliare à grossis fœcibus terrestribus, quæ illi advene-

dissolving Water, in a whiteness of colour, which whiteness is Life.

X. And in this whiteness the Antimonial and Mercurial Soul, is by a natural compact infused into, and joyned with the Spirits of Sol and Luna, which separate the thin from the thick, and the pure from the impure.

XI. That is, by lifting up by little and little the thin and pure part of the Body, from the Fæces and Impurity, until all the pure parts are separated and ascended.

XII. And in this work is our natural and philosophical Sublimation compleated:

XIII. Now in this whiteness is the Soul infused into the body, to wit, the mineral virtue, which is more subtil than Fire, being indeed the true Quintessence and Life, which desires or hungers to be born again,

rant

rant ex parte menstrualis, & corruptionis.

& to put off the defilements and be spoiled of its gross & earthy Fæces, which it has taken from its menſtruous Womb, and corrupt place of its original.

XIV. *Et in hoc eſt noſtra philoſophica ſublimatio, non in vulgari iniquo Mercurio, qui nullas habet qualitates ſimiles illis quibus ornatur Mercurius noſter extractus à cavernis ſuis vitriolicis, ſed redeamus ad ſublimationem.*

XIV. And in this is our Philoſophical Sublimation, not in the impure, corrupt, vulgar Mercury, which has no properties or qualities like to thoſe, with which our Mercury (drawn from its vitriolick Caverns) is adorned. But let us return to our Sublimation.

CHAP. XI.

Of the Soul which is extracted by our Water, and made to aſcend.

I. **C**ertiffimum igitur eſt in arte iſta, quod Anima hæc extracta à Corporibus, elevari non poteſt, niſi per apoſitionem rei volatilis, quæ eſt ſui generis.

I. **I**T is moſt certain therefore in this Art, That this Soul extracted from the Bodies, cannot be made to aſcend, but by adding to it a volatile Matter, which is of its own kind.

II. *Per quam Corpora red-
duntur volatilia & ſpiritualia,*

II. By the which the Bodies will be made volatile
ſeſe

seſe elevando, ſubtiliando, & ſublimando, contra naturam propriam, corpoream, gravem & ponderoſam.

and ſpiritual, liſting themſelves up, ſubtillizing and ſubliming themſelves, contrary to their own proper nature, which is corporeal, heavy, and ponderous.

III. *Et hoc modo ſunt non Corpora, & quinta eſſentia, de natura Spiritus, quæ vocatur Avis Hermetis, & Mercurius extractus à ſervo rubeo.*

III. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a Quinteſſence of the nature of a Spirit, which is called *Avis Hermetis*, and *Mercurius Extractus*, drawn from a red Subject or Matter.

IV. *Et ſic remanent inferius partes terreſtres, aut potius groſſiores Corporum, quæ perfectiſſimè non poſſunt ſolvi ullo ingeniorum modo.*

IV. And ſo the terrene or earthy parts remain below, or rather the groſſer parts of the Bodies, which can by no Industry or Ingenuity of Man be brought to a perfect diſſolution.

V. *Et fumus ille albus, album illud aurum, id eſt, hæc quinteſſentia, dicitur etiam magnesia compoſita quæ continet ut Homo, vel compoſita eſt ut Homo, ex Corpore, Anima, & Spiritu.*

V. And this white Vapor, this white Gold, to wit, this Quinteſſence, is called alſo the *Compound Magnesia*, which like Man does contain, or like Man is composed of a Body, Soul, and Spirit.

VI. *Corpus ejus eſt terra Solaris fixa, pluſquam ſubtiliſ-*

VI. Now the Body is the fixed ſolar Earth, exceeding
ſima,

*fuma, per vim Aquæ nostræ
divinæ ponderositer elevata.*

the most subtile Matter, which by the help of our divine Water is with difficulty lifted up or separated.

VII. *Anima ejus est Tinctura Solis & Lunæ, procedens excommunicatione horum duorum.*

VII. The Soul is the Tincture of Sol and Luna, proceeding from the conjunction, or communicating of these two, (to wit, the Bodies of Sol and Luna, and our Water.)

VIII. *Spiritus vero, est virtus mineralis amborum & aquæ, quæ defert animam, sive tincturam albam super Corpora, & ex corporibus, sicut portatur tinctura tinctorum, per aquam supra pannum.*

VIII. And the Spirit is the mineral power, or virtue of the Bodies, and of the Water which carries the Soul or white Tincture in or upon the Bodies, and also out of the Bodies; like as the Tinctures or Colours in Dying Cloth are by the Water put upon, and diffused in and through the whole Cloth.

IX. *Et ille spiritus Mercurialis, est vinculum animæ Solaris, & corpus Solare, est corpus fixioris continens cum Luna spiritum, & animam.*

IX. And this Mercurial Spirit is the Chain or Band of the solar Soul; and the solar Body; is that Body which contains the Spirit & Soul, having the power of fixing in it self, being joyned with Luna.

X. *Spiritus ergo penetrat, corpus figit, anima copulat, tingit & dealbat.*

XI. *Ex his tribus simul unitis fit lapis noster, id est, ex Sole, Luna & Mercurio.*

XII. *Cum ergo aqua nostra aurea, extrahitur natura omnem superans naturam, ideoque nisi corpora per aquam hanc diruantur, imbibantur, terantur, parce & diligenter regantur, donec ab spissitudine abstrahantur, & in tenuem spiritum, & impalpabilem vertantur, vacuus est labor.*

XIII. *Quia nisi corpora vertantur in non corpora, id est, in Mercurium Philosophorum, nundum operis regula inventa est.*

XIV. *Et illud ideo quoniam impossibile est illam tenuis-*

X. The Spirit therefore penetrates, the Body fixes, and the Soul joyns together, tinges and whitens.

XI. From these three united together, is our Stone made; to wit, of Sol, Luna, and Mercury.

XII. Therefore with this our Golden-Water, a natural Substance is extracted, exceeding all natural Substances; and so, except the Bodies be broken and destroyed, imbibed, made subtile and fine, thriftily and diligently managed, 'till they are abstracted from, or lose their grossness or solid Substance, and be changed into a thin and subtil Spirit, all our Labour will be in vain.

XIII. And unless the Bodies be made no Bodies, or incorporeal, that is, be converted into the Philosophers Mercury, there is no Rule of Art yet found out to work by.

XIV. The reason is, because it is impossible to
simam

*finam animam omnem in se
tincturam habentem à corpori-
bus extrahere, nisi prius resol-
vantur in aqua nostra.*

draw out of the Bodies all
that most thin and subtile
Soul, which has in it self
the Tincture, except it be
first resolved in our Water

XV. *Solve ergo corpora in
aurea aqua, & decoque quous-
que tota egrediatur tinctura per
aquam in colorem album sive
in oleum album, cumque vide-
ris illam albedinem super aquam,
scias tunc corpora esse lique-
facta.*

XV. Dissolve then the
Bodies in this our Golden-
water, and boil them till
all the Tincture is brought
forth by the Water, in a
white Colour, and a white
Oil; and when you see this
whiteness upon the Water,
then know that the Bodies
are melted, liquified, or
dissolved.

XVI. *Continua ergo deccti-
onem donec pariant nebulam
quam conceperunt tenebrosam,
nigram & albam.*

XVI. Continue then this
boyling, till the dark, black,
and white Cloud is brought
forth, which they have con-
ceived.

CHAP. XII.

*Of Digestion, and how the Spirit is made
thereby.*

I. **P**ONE ergo corpora perfe-
cta in aqua nostra, in
vase Hermetice sigillato, super

I. **P**UT therefore the
perfect Bodies of
Metals, to wit, Sol and Lu-
ignem

ignem lenem, & coque continuo donec perfectè resolvantur in oleum pretiosissimum.

II. Coque [*inquit Adfar*] *igne leni sicut per ovorum nutritionem, donec solvantur corpora, & eorum tinctura conjunctissima [nota] extrahatur.*

III. *Non autem extrahitur tota simul, sed parum ad parum egreditur, omni die, omni hora, donec in longo tempore compleatur hujusmodi solutio, & quod solvitur semper petit superius.*

IV. *Et in tali dissolutione sit ignis lenis, & continuus, donec in aquam viscosam solvantur impalpabilem, & tota egrediatur tinctura in colore nigredinis primum, quod est signum veræ solutionis.*

na, into our Water in a Vessel, Hermetically sealed, upon a gentle Fire, and digest continually, 'till they are perfectly resolved into a most precious Oyl.

II. Digest (saith *Adfar*) with a gentle Fire, as it were for the hatching of Chickens, so long, 'till the Bodies are dissolved, and their perfectly conjoynd Tincture (mark this well) is extracted.

III. But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time the Solution thereof is compleated, and that which is dissolved, always swims a top.

IV. And while this dissolution is in hand, let the Fire be gentle and continual, till the Bodies are dissolved into a viscous and most subtile Water, and the whole Tincture be educed, in colour first black, which is the sign of a true dissolution.

V. Continua deinde decoctionem quousque fiat aqua permanens alba, quia in suo regens balneo, fiet postea clara & tandem deveniet, sicut argentum vivum vulgare, scandens per aëra super aquam primam.

VI. Ideoque cum videris corpora soluta in aquam viscosam, scias tunc corporis esse conversa in vaporem, & te habere animas à corporibus mortuis separatas, & in spirituum ordinem sublimatione delatas.

VII. Unde ambo cum parte aquæ nostræ, facta sunt spiritus in aëra scandentes, ibique corpus compositum ex mare & fœmina, ex Sole & Luna, & ex illa subtilissima natura mundata per sublimationem, accipit vitam, inspiratur à suo humore.

V. Then continue the digestion, till it becomes a white fixed Water; for being digested in Balneo [Mariæ] it will afterwards become clear, and in the end become like to common Argent vive, ascending by the Spirit above the first Water.

VI. When therefore you see the Bodies dissolved in the first viscous Water, then know, that they are turned into a Vapour, and that the Soul is separated from the dead Body, and by Sublimation, brought into the order of Spirits.

VII. Whence both of them, with a part of our Water, are made Spirits flying up into the Air; and there the compounded Body, made of the Male and the Female, viz. of Sol and Luna, and of that most subtle Nature, cleansed by Sublimation, taketh Life, and is made Spiritual by its own humidity.

VIII. *Id est, à sua aqua, sicut homo ab aëre, quare multiplicabitur deinceps ac crescet in sua specie, sicut res omnes ceteræ.*

IX. *In tali ergo elevatione, & sublimatione philosophica, conjunguntur omnes ad invicem, & corpus novum inspiratum ab aëre vivit vegetabiliter, quod est miraculosum.*

X. *Quare nisi corpora igne, & aqua attenuentur, quousque ascendant in spiritus, & quousque fiant, ut aqua & fumus, vel Mercurius, nihil fit in Arte.*

XI. *Illis tamen ascendentibus in aëre nascuntur, & in aëre vertuntur, fiuntque vita cum vita, ut numquam possint separari, sicut aqua mixta aquæ.*

VIII. That is, by its own Water; like as a Man is sustained by the Air; whereby from thenceforth it is multiplied, and increases in its own kind, as do all other things.

IX. In such an ascension therefore, and philosophical Sublimation, all are joy-ned one with another, and the new Body subtilized, or made living by the Spirit, miraculously liveth or iprints like a Vegetable.

X. Wherefore, unless the Bodies be attenuated, or made thin, by the Fire and Water, 'till they ascend in a Spirit, and are made, or do become like Water and Vapour, or Mercury, you labour wholly in vain.

XI. But when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so as they can never be separated, but are as Water mixt with Water.

XII. *Ideoq̃ natus in aëre
sapienter dicitur, quoniam om-
nino spiritualis efficitur:*

XII. And therefore it is
wisely said, That the Stone
is born of the Spirit, because
it is altogether Spiritual.

XIII. *Ipsē namque Vultur
sine alis volans, supra montem
clamat dicens, Ego sum al-
bus nigri, & rubeus albi, &
citrinus rubei filius, vera dicens
non mentior.*

XIII. For the Vulture
himself flying without Wings
cries upon the top of the
Mountain, saying, I am the
white, brought forth from
the black, and the red,
brought forth from the
white, the citrine Son of
the red; I speak the Truth,
and lye not.

C H A P. XIII.

*Of the beginning of the Work, and a Sum-
mary of what is to be done.*

I. *S*ufficit ergo tibi corpora
in vase, & in aqua se-
mel ponere, & diligenter clau-
dere vas, quousque vero sepa-
ratio sit facta.

I. *I*T sufficeth thee then
to put the Bodies in
the Vessel, and into the Wa-
ter once for all, and to close
the Vessel well, until a true
separation be made.

II. *Quæ vocatur ab invidis
conjunctio, sublimatio, assatio,
extractio, putrefactio, ligatio,*

II. This the Obscure Artift
calls Conjunction, Sublima-
tion, Assation, Extraction,
Pu-

desponsatio, subtiliatio, generatio, &c.

Putrefaction, Ligation, Desponsation, Subtilization, Generation, &c.

III. *Et totum perficiatur magisterium, Fac igitur sicut ad generationem hominis, & omnis vegetabilis, imposito semel matrixi semen, & bene claudere.*

III. Now that the whole Magistery may be perfected, Work, as in the Generation of Man, and of every Vegetable; put the Seed once into the Womb, and shut it up well.

IV. *Vides ergo quomodo pluribus rebus non indiges, & quod opus nostrum magnas non requireret expensas, quoniam unus est lapis, una medicina, unum vas, unum regimen, una dissipatio ad album, & rubrum successivè faciendum.*

IV. Thus you may see, that you need not many things, and that this our work requires no great Charges, for that as there is but one Stone, there is but one Medicine, one Vessel, one order of working, and one successive Disposition to the White and the Red.

V. *Et quamvis dicamus in pluribus locis ponito hoc, ponito istud, tamen non intelligimus nos oportere, nisi unam rem accipere, & semel ponere, & claudere vas usque ad operis complementum.*

V. And altho we say in many places, take this, and take that; yet we understand, that it behoves us to take but one thing, and put it once into the Vessel, until the Work be perfected.

VI. *Quia hæc tantum ponuntur à philosophis invidiis, ut decipiant, ut dictum est, incautos. Nunquid enim etiam hæc ars est Cabalistica? arca-*

VI. But these things are so set down by the Obscure Philosophers, to deceive the unwary, as we have before spoken; for is not this *Ars*

nis plena? & tu fatue credis nos docere apertè arcana arcanorum, verbaque accipis secundum sonum verborum?

VII. Scito verè, [nullo modo sum ego invidus ut ceteri] qui verba aliorum philosophorum accipit secundum prolationem, ac significationem vulgarem nominum, jam ille absque filo Ariadnæ, in medio amfraetuum Labyrinthi multipliciter errat, pecuniamque suam destinavit perditioni.

VIII: Ego vero Artephius postquam adeptus sum veram ac completam sapientiam in libris veridici Hermetis, sui aliquando invidus fient ceteri omnes.

IX. Sed cum per mille annos, aut circiter [quæ jam transferunt super me à natiuitate mea, gratia Soli Dei om-

Cabalistica, or a secret and hidden Art? Is it not an Art full of Secrets? And believest thou O Fool that we plainly teach this Secret of Secrets, taking out Words according to their literal Signification?

VII. Truly, I tell thee, (that as for my Self I am no ways self-seeking or envious as others are; but) he that takes the Words of the other Philosophers, according to their common Signification; he even already (having lost *Ariadnes* clue of Thread) wanders in the midst of the Labyrinth, multiplies Errors, and casts away his Money for nought.

VIII. And I *Artephius*, after I became an Adept, and had attained to the true and compleat Wisdom, by studying the Books of the most faithful *Hermes*, the speaker of Truth, was sometimes Obscure also, as the others were.

IX. But when I had for the space of a Thousand Years, or thereabouts (which are now passed over
nipotentis,

nipotentis, & usu hujus mirabilis quintæ essentia.]

X. *Cum per hæc, inquam, longissima tempora, viderem neminem magisterium Hermeticum obtinere posse, propter obscuritatem verborum philosophorum.*

XI. *Pietate motus ac probitate boni viri, decrevi in his ultimis temporibus vitæ meæ, omnia scribere sincere ac veraciter, ut nihil ad perficiendum lapidem philosophorum possis desiderare.*

XII. *(Dempto aliquo, quod nemini licet scribere, quia revelatur per Deum, aut magistrum, & tamen in hoc libro, ille qui non erit duræ cervicis, cum pauca experientia facilius addiscet.)*

my Head, since the time I was born to this day, through the alone goodness of God Almighty, by the use of this wonderful Quintessence.)

X. When I say for so very long a time (as a Thousand Years) I found no Man that had found out or obtained this Hermetick Secret, because of the obscurity of the Philosophers Words.

XI. Being moved with a Generous Mind, and the integrity of a good Man, I have determined in these latter days of my Life, to declare all things truly and sincerely, that you may not want any thing for the perfecting of this Stone of the Philosophers.

XII. (Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known, by God himself, or taught by some Master, which notwithstanding he that can bend himself to the search of, by the help of little Experience, may easily learn in this Book.)

XIII. *Scripti ergo in hoc libro nudam veritatem, quia paucis coloribus vestivi, ut omnis bonus & sapiens, mala Hesperidum mirabilia feliciter possit ex arbore hac philosophica decerpere.*

XIV. *Quare laudetur Deus altissimus, qui posuit in anima nostra hanc benignitatem, & cum senectute longinquissima dedit nobis veram cordis dilectionem, qua omnes simul homines (ut mihi videtur) amplector, diligo & verè amo.*

XV. *Sed ad artem redeundum Sanè opus nostrum citò perficitur, nam quod calor Solis in 100. annis coquit in minerij terræ ad generandum unum metallum (ut scèssime vidi) Ignis noster secretus, id est, aqua nostra ignea, sulphurea, quæ dicitur Balneum Mariæ, operatur brevi tempore.*

XIII. And in this Book I have therefore written the naked Truth, altho clothed or disguised with a few Colours; yet so that every good and wise Man may happily gather those desirable Apples of the Hesperides from this our Philosophers Tree.

XIV. Wherefore Praises be given to the most high God, who has poured into our Soul of his goodness, and through a good old Age, even an almost infinite number of Years, has truly fill'd our Heart with his Love, in which (methinks) I embrace, cherish, and truly love all Mankind together.

XV. But to return to our business. Truly our Work is presently performed; for that which the heat of the Sun is an hundred Years in doing of, for the Generation of one Mettal in the bowels of the Earth; our Secret Fire, that is, our Fiery and Sulphurous Water, which is called Balneum Mariæ, doth (as I have often seen) in a very short time.

CHAP

CHAP XIV.

*Of the Easiness and Simplicity of this Work,
and of Our Philosophick Fire.*

I. **ET** hoc opus non est gra-
vis laboris illi qui scit
& intelligit, atque non est ma-
teria illius tam cara (cum
parva quantitas sufficiat) quod
excusari quis possit ut ab opere
manum suspendat.

II. Quia est adeo breve &
facile, ut merito dicatur opus
mulierum, & ludus puerorum.

III. Age ergo gnarviter, fili
mi, ora Deum, lege assidue li-
bros, liber enim librum ape-
rit, cogita profunde, fuge res
evanescentes in igne, quia non
habes intentum tuum in his re-
bus adustibilibus, sed tantum

I. **NOW** this Operation
or Work is a thing
of no great Labour to him
that knows and understands
it; nor is the Matter so dear,
(considering how small a
quantity does suffice) that
it may cause any Man to
withdraw his hand from it.

II. It is indeed a Work so
short and easie, that it may
well be called a Womans
Work, and the Play of Chil-
dren.

III. Go to then, my Son,
put up thy Supplications to
God Almighty; be dilligent
in searching the Books of the
Learned in this Science; (for
one Book openeth another;) think and meditate of these

in decoctione aquæ tuæ ex luminariis extractæ.

IV. Nam ex ista aqua color, & pondus adducitur usque ad infinitum, & hæc aqua est fumus albus, qui in corporibus perfectis veluti anima destituit, & eorum nigredinem & immunditiem ab eis penitus aufert, & corpora in unum consolidat, & eorum aquam multiplicat.

V. Et nihil est quod à corporibus perfectis, id est, a Sole & Luna colorem possit aufere nisi Azoth, id est, nostra aqua quæ colorat, & album reddit corpus rubeum secundum regimina sua:

VI. Sed loquamur de ignibus. Ignis ergo noster mineralis est, æqualis est, continuus est, non vaporat, nisi nimium

things profoundly; and avoid all things which vanish in, or will not endure the Fire; because from those adustible, perishing or consuming things, you can never attain to the perfect matter, which is only found in the digesting of your Water, extracted from Sol and Luna.

IV. For by this Water Colour and Ponderosity or Weight, are infinitely given to the matter; and this Water is a white Vapor, which like a Soul, flows through the perfect Bodies, taking wholly from them their blackness, and impurities, uniting the two bodies in one, and increasing their Water.

V. Nor is there any other thing than Azoth, to wit, this our Water, which can take from the perfect bodies of Sol and Luna, their natural Colour, making the red Body white, according to the Disposition thereof.

VI. Now let us speak of the Fire. Our Fire then is Mineral, equal, continuous; it fumes not, unless it be too

excitetur, de sulphure participat, aliunde sumitur quàm à materia, omnia diruit, solvit, congelat, & calcinat, & est artificialis ad inveniendum.

VII. *Et compendium sine sumptu etiam saltem parvo, est etiam humidus, vaporosus, digerens, alterans, penetrans, subtilis, aëreus, non violentus, incomburens, circundans, continens, unicus.*

VIII. *Et est fons aquæ vivæ, quæ circuit & continet locum ablutionis Regis & Reginae, in toto opere ignis iste humidus tibi sufficit, in principio, medio, & fine, quia in ipso tota ars consistit.*

IX. *Et est ignis naturalis, contra naturam, in naturalis, & sine adustione, & pro corollario est ignis calidus, siccus, humidus, & frigidus, cogitate*

much stirred up, participates of Sulphur, and is taken from other things than from the Matter; it over-turns all things, dissolves, congeals, and calcines, and is to be found out by Art, or after an Artificial manner.

VII. It is a compendious thing, gotten without cost or charge, or at least without any great purchase; it is humid, vaporous, digestive, altering, penetrating, subtle, spirituous, not violent, incombustible, circumspective, continent, and one only thing.

VIII. It is also a Fountain of living Water, which circumvolveth and contains the place in which the King and Queen bathe themselves; through the whole Work this moist Fire is sufficient; in the beginning, middle, and end, because in it, the whole Art does consist.

IX. This is the natural Fire, which is yet against Nature, not natural, and which burns not; and lastly, this Fire is hot, cold, dry,
super

super hæc, & facite recte absque natura extranea.

X. *Quod si hos ignes non intelligitis, audite hæc ex abstrusiori, & occulta antiquorum de ignibus cavillatione, nunquam in libris hucusque scripta.*

moist; meditate on these things; and proceed directly, without any thing of a foreign Nature.

X. If you understand not these Fires, give ear to what I have yet to say, never as yet written in any book, but drawn from the more abstruse and occult Riddles of the Ancients.

CHAP. XV.

Of the three kinds of Fires of the Philosophers in particular.

I. **T**RES proprie habemus ignes, sine quibus ars non perficitur, & qui absque illis laborat in unum curas suscipit.

II. *Primus est lampadis, & is continuus est, humidus, vaporosus, æreus, & artificialis ad inveniendum.*

I. **W**E have properly three Fires, without which this our Art cannot be perfected; and whosoever works without them, takes a great deal of Labour in vain.

II. The First Fire is that of the Lamp, which is continuous, humid, vaporous, Spiritous, and found out by Art.

III.

III. *Nam lampas debet esse proportionata ad clausuram, & in hac utendum est magno iudicio, quod non pervenit ad artificem dura cervicis.*

IV. *Quia si ignis lampadis non est geometricè & debite proportionatus, aut per defectum caloris non videbis signa in tempore designata, atque præ nimia mora, expectatio aufugiet tua, aut præ ardore nimio flores auri comburentur, & laborem tuum inque deflebis.*

V. *Secundus ignis est cinerum, in quibus vas recluditur Hermetice sigillatum, aut potius est calor ille suavissimus qui ex vapore temperato lampadis, circuit æqualiter vas.*

III. This Lamp fire ought to be proportioned to the enclosure; wherein you must use great Judgment, which none can attain to, but he that can bend to the search thereof.

IV. For if this Fire of the Lamp be not measured, and duly proportioned or fitted (to the Fornace) it will be, that either for want of heat you will not see the expected Signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay: Or else, by reason of too much heat, you will burn the *Flores Auri*, the Golden Flowers, and so foolishly bewail your lost Expence.

V. The Second Fire is *Ignis Cinerum*, an Ash heat, in which the Vessel hermetically sealed is recluded, or buried: Or rather, it is that most sweet and gentle heat, which proceeding from the temperate Vapours of the Lamp, does equally surround your Vessel.

VI. *Hic violentus non est, nisi nimium excitetur, digerens est, alterans est, ex alio corpore quam à materia sumitur, unicus est, est etiam humidus, & innaturalis, &c.*

VII. *Tertius est ignis ille naturalis aquæ nostræ, quæ vocatur etiam contra naturam, quia est aqua, & nihilominus ex auro facit merum spiritum, quod ignis communis facere non potest.*

VIII. *Hic mineralis est, æqualis est, de sulphure participat, omnia diruit, congelat, solvit, ac calcinat, hic est penetrans, subtilis, incomburens & est fons aquæ vivæ in quo se lavant Rex & Regina, quo indigemus in toto opere, in principio, medio, & fine.*

VI. This Fire is not violent or forcing, except it be too much excited or stirred up; it is a Fire digestive, alterative, and taken from another body than the matter; being but one only, moist also, and not natural.

VII. The Third Fire, is the natural Fire of our Water, which is also called the Fire against nature, because it is Water; and yet nevertheless, it makes a mere Spirit of Gold, which common Fire is not able to do.

VIII. This Fire is Mineral, equal, and participates of Sulphur; it overturns or destroys, congeals, dissolves, and calcines; it is penetrating, subtil, incombustible and not burning, and is the fountain of Living Water, wherein the King and Queen bathe themselves, whose help we stand in need of, through the whole Work, through the beginning, middle and end.

IX. *Aliis vero duobus supradictis, non, sed tantum aliquando, &c.*

X. *Conjunge ergo in legendis libris philosophorum, hos tres ignes, & proculdubio intellectus eorum de ignibus non te latebit.*

IX. But the other Two above-mentioned, we have not always occasion for, but only at some times.

X. In reading therefore the books of Philosophers, conjoin these Three Fires in your Judgment, and without doubt, you will understand whatever they have wrote of them.

CHAP. XVI.

Of the Colours of Our Philosophick Tincture, or Stone.

I. **Q**Uoad Colores, qui non nigrescit, dealbare non potest, quia nigredo est albedinis principium, & signum putrefactionis, & alterationis, & quod corpus penetratum & mortificatum jam est.

II. *Ergo in hac putrefactione in hac aqua, primò apparet*

I. **N**OW as to the Colours, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of Putrefaction and Alteration, and that the body is now penetrated and mortified.

II. From the Putrefaction therefore in this Water, there
nigredo,

nigredo, sicut brodium saginatum piperatum.

first appears blackness, like unto Broth wherein some bloody thing is boyled.

III. *Secundò terra nigra continuò decoquendo, dealbatur, quia anima horum supernatat ut æmor albus, & in hac albedine uniantur omnes spiritus sic quod denud aufugere non possunt.*

III. *Secondly, The black Earth by a continual digestion is whitened, because the Soul of the Two Bodies swims above upon the Water, like white Cream; and in this only whiteness, all the Spirits are so united, that they can never flie one from another.*

IV. *Et ideo dealbandus est laton, & rumpendi libri ne corda nostra rumpantur, quia hæc albedo est lapis perfectus ad album & corpus nobile necessitate finis, & tinctura albedinis exuberantissimæ reflexionis & fulgidi splendoris, quæ non recedit à commixto corpore.*

IV. *And therefore the latton must be whitened, and its leaves unfolded, i. e. its body broken or opened, lest we labour in vain, for this whiteness is the perfect Stone for the white work, and a body enobled in order to that end; even the Tincture of a most exuberant glory, and shining brightness, which never departs from the body it is once joined with.*

V. *Nota ergo hic, quod spiritus non figuntur nisi in albo colore, qui ideo nobilior est cæteris, & semper desiderabiliter expetenda, cum sit totius*

V. *Therefore you must note here, that the Spirits are not fixed, but in the white Colour, which is more noble than the other Cooperis*

operis quodammodo complementum.

VI. Terra enim nostra putrescit in nigrum, deinde mundatur in elevatione, postea desiccata, nigredo recedit, & tunc dealbatur & perit tenebrosus dominium humidum mulieris, tunc etiam fumus albus penetrat in corpus novum, & spiritus constringuntur in siccum.

VII. Atque corrumpens, deformatum, & nigrum ex humido, evanescit, tunc etiam corpus novum resuscitat clarum, album, ac immortale, ac victoriam ab omnibus inimicis reportat.

VIII. Et sicut calor agens in humido generat nigredinem primum colorem, sic decoquendo semper, calor agens in sicco generat albedinem secundum colorem, & deinde citri-

lours, and is more vehemently to be desired, for that it is as it were the Complement or Perfection of the whole work.

VI. For our Earth putrifies and becomes black, then it is putrified in lifting up or Separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white Vapor penetrates through the new Body, and the Spirits are bound up or fixed in the dryness.

VII. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white, and immortal, obtaining the Victory over all its Enemies.

VIII. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first Colour; so always by decoction, more and more

nitatem & rubedinem agens in mero sicco, & satis de coloribus.

heat working upon that which is dry, begets whiteness, which is the second Colour; and then working upon that which is purely and perfectly dry, it produceth Citrinity and Redness, Thus much for Colours.

IX. *Sciendum igitur nobis est, quod res quæ habet caput rubeum & album, pedes verò albos & postea rubeos, & oculos antea nigros, hæc res tantum est magisterium.*

IX. We must know therefore, that the thing which has its Head red and white, but its Feet white and afterwards red; and its Eyes before hand black, that this thing, I say, is the only matter of our Magistery.

CHAP. XVII.

Of the perfect Bodies, their Putrefaction, Corruption, Digestion, and Tincture.

I. **D**issolve ergo Solem & Lunam in aqua nostra dissolutiva, quæ illis est familiaris & amica, & de eorum natura proxima, illisque est placabilis, & tanquam matrix, mater, origo, principium, & finis vitæ.

I. **D**issolve then Sol and Luna in our dissolving Water, which is familiar and friendly, and the next in nature unto them; and is also sweet and pleasant to them, and as it were a Womb, a Mother, an Original, the beginning and the end of their Life.

II.

II. Et ideo emendantur in hac aqua, quia natura lætatur natura, & natura naturam continet, & vero matrimonio copulantur adinvicem & fiunt una natura, unum corpus novum, resuscitatum immortale.

III. Sic oportet conjungere, consanguineos, cum consanguineis, tunc istæ naturæ sibi obviant, & se prosequuntur adinvicem, se putrefaciunt, generant, & gaudere faciunt, quia natura per naturam regitur proximam & amicam.

IV. Nostra igitur aqua (inquit Dantbin) est fons pulcher, amenus, & clarus, præparatus solummodo pro Rege & Regina quos ipse optime cognoscit, & hi illum.

V. Nam ipsos ad se attra-

II. And that is the very Reason why they are meliorated or amended in this Water, because like nature rejoiceth in like nature, and like nature retains like nature, being joined the one to the other, in a true Marriage, by which they are made one Nature, one new Body, raised again from the dead, and immortal.

III. Thus it behoves you to join Consanguinity, or sameness of kind, with sameness of kind, by which these natures, will meet and follow one another, purifie themselves, generate, and make one another rejoice; for that like nature, now is disposed by like nature, even that which is nearest, and most friendly to it.

IV. Our Water then (saith Dantbin) is the most beautiful, lovely, and clear Fountain, prepared only for the King, and Queen, whom it knows very well, and they it.

V. For it attracts them to
K k 2 bis

hit & illi ad se lavandum in illo fonte remanent duos aut tres dies, id est menses, & hos juvenescere facit, & reddit jormosos.

VI. Et quia Sol & Luna sunt ab illa aqua matre, ideo oportet ut iterum ingrediantur uterum matris, ut renascantur denuo, & fiant robustiores, nobiliores & fortiores.

VII. Id circo nisi hi mortui, conversi fuerint in aquam, ipsi soli manebunt, & sine fructu, si autem mortui fuerint & resoluti in nostra aqua, fructum centesimum dabunt, & ex illo loco ex quo videbantur perdisse quod erant, ex illo apparebunt quod antea non erant.

VIII. Cum Sole ergo & Luna figatur maximo ingenio,

its self, and they abide therein for two or three days (to wit, two or three months) to wash themselves therewith, whereby they are made young again and beautiful.

VI. And because Sol and Luna have their Original from this Water their Mother; it is necessary therefore that they enter into it again, to wit, into their Mothers Womb, that they may be regenerate or born again, and made more healthy, more noble, and more strong.

VII. If therefore these do not die, and be converted into Water, they remain alone (or as they were) and without Fruit; but if they die, and are resolved in our Water, they bring forth Fruit, an hundred-fold; and from that very place in which they seem'd to perish, from thence shall they appear to be that which they were not before.

VIII. Let therefore the Spirit of our living Water be

spiritus

spiritus aquæ nostræ vivæ, quia hi in naturam aquæ conversi, moriuntur, & mortuis similes videntur, inde postea inspirati vivunt, crescunt, & multiplicantur, sicut res omnes vegetabiles.

IX. Sufficiat ergo tibi materiam sufficienter disponere extrinsecus, quoniam ipsa sufficienter intrinsecus operatur ad sui perfectionem,

X. Habet enim motum sibi inherenter secundam veram viam, & veram ordinem meliorem quam possit ab homine excogitari.

XI. Ideo tantum præpara, & natura perficiat, quia nisi natura fuerit impedita in contrarium, non præteribit motum suum certum, tam ad concipiendum, quam ad parturiendum.

(with all care and industry) fixed with Sol and Luna; for that they being converted into the nature of Water become dead, and appear like to the Dead; from whence afterwards, being revived, they encrease and multiply, even as do all sorts of Vegetable Substances.

IX. It suffices then to dispose the Matter sufficiently without, because that within, it sufficiently disposes it self for the Perfection of its own work.

X. For it has in it self a certain and inherent motion, according to the true way and Method, and a much better order than it is possible for any Man to invent or think of.

XI. For this Cause it is, that you need only to prepare the matter, Nature herself alone will perfect it; and if she be not hindred by some contrary thing, she will not over-pass her own certain motion, neither in conceiving or generating, nor in bringing forth.

XII. *Carve quocirca tantum [post materiae preparationem] ne igne nimio balneum incendatur; Secundo ne spiritus exhalet, quia laederet laborantem, id est, operationem destrueret, & multas infirmitates induceret, id est, tristitias, ac iras.*

XIII. *Ex jam dictis patet hoc axioma, nempe cum ex cursu naturæ ignorare necessario constructionem metallorum, qui ignorat destructionem.*

XIV. *Oportet ergo conjungere consanguineos, quia naturæ reperiunt suas consimiles naturas, & se putrefaciendo miscentur in simul, atque se mortificant.*

XV. *Necesse est ideo hanc cognoscere corruptionem & ge-*

XII. Wherefore, after the preparation of the matter, beware only, lest by too much heat or fire, you inflame the Bath, or make it too hot: Secondly take heed, lest the Spirit should exhale, lest it hurts the Operator, to wit, lest it destroys the work, and induces many infirmities, as sadness, trouble, vexation, & discontent.

XIII. From these things which have been spoken, this Axiom is manifest, to wit, that he can never know the necessary course of Nature in the making or generating of Mettals, who is ignorant of the way of destroying them.

XIV. You must therefore join them together that are of one consanguinity or kindred; for like natures do find out and join with their like natures, and by putrifying themselves together, are mixed together and mortifie themselves.

XV. It is needful therefore to know this Corrupti-
nera=

nerationem, & quemadmodum
seſe naturæ amplectuntur, &
pacificantur in igne lento, quo-
modo natura letetur natura,
& natura naturam retineat,
& convertat in naturam al-
bam.

XVI. Quod ſi vis rubificare,
oportet coquere album iſtud in
igne ſicco continuo donec rubifi-
cetur ut ſanguis, qui nihil erit
aliud, quam aqua ignis, & tin-
ctura vera.

XVII. Et ſic per ignem ſic-
cum continuum emendatur al-
bedo, citrinatur & acquirit ru-
bedinem & colorem verum
fixum.

XVIII. Quanto ergo magis
coquitur, magis coloratur, &
fit tinctura intentioris rubedinis.

XIX. Quare oportet igne
ſicco, & calcinatione ſicca, abſ-

on and Generation, and how
the natures do embrace one
another, and are brought to
a fixity in a ſlow or gentle
fire; how like nature re-
joiceth with like nature;
how they retain one another,
and are converted into a
white ſubſtencie.

XVI. This white ſub-
ſtance, if you will make it
Red, you muſt continually
decoct it in a dry Fire, till it
is rubified, or becomes red
as blood, which is then no-
thing but water, fire, and
the true tincture.

XVII. And ſo by a conti-
nual dry fire, the whiteness is
changed, removed, perfe-
cted, made citrine, and ſtill
digelted till it comes to a
true red and fixed colour.

XVIII. And conſequently
by how much more this red
is decocted in this gentle heat
by ſo much the more it is
heightned in Colour, and
made a true Tincture of per-
fect Redneſs.

XIX. Wherefore with a
dry Fire, and a dry Calci-

que humore compositum coquere, donec rubicundissimo vestiatur colore, & tunc erit perfectum Elixir.

nation, (without any moisture) you must decoct this Compositum, till it be invested with a most perfect red Colour, and then it will be the true and perfect Elixir.

CHAP. XVIII.

Of the Multiplication of the Philosophick Tincture.

I. **S**I postea velis illum multiplicare, oportet iteratò resolvere illud rubeum in nova aqua dissolutiva, & iteratò coctione dealbare, & rubificare per gradus ignis, reiterando primum regimen.

II. Solve, gela, reitera, c'audendo, aperiendo, & multiplicando in quantitate & qualitate at tuum placitum.

III. Quia per novam corruptionem & generationem, iterum introducat'ur novus motus.

I. **N**OW if afterwards you would multiply your Tincture, you must again resolve that Red, in new or fresh dissolving Water, and then by decoctions first whiten, and then rubifie it again, by the degrees of Fire, reiterating the first method of operation in this Work.

II. Dissolve, coagulate, and reiterate the closing up, the opening and multiplying in quantity and quality at your own pleasure.

III. For by a new Corruption and Generation, there is introduced a new Motion.

IV.

IV. Et sic non possemus adipisci finem, si semper operari vellemus per reiterationem solutionis, & coagulationis mediante aqua nostra dissolutiva, id est, dissolvendo & congelando, ut dictum est per primum regimen.

V. Et sic ejus virtus augmentatur & multiplicatur in quantitate & qualitate, ita quod si in primo opere receperit centum, in secundo habebis mille, in tertio decem millia.

VI. Et sic proseguendo veniet projectio tua usque ad infinitum, tingendo verè & perfectè, & fixe, omnem quantamcumque quantitatem.

VII. Et sic per rem vilis pretij, additur color virtus & pondus.

IV. Thus can we never find an end, if we do always work by reiterating the same thing over and over again, viz. by Solution and Coagulation, by the help of our dissolving Water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work.

V. Thus also is the virtue thereof increased and multiplied, both in quantity and quality; so that, if after the first course of Operation you obtain an hundred-fold; by a second course, you will have a thousand-fold; and by a third, ten thousand-fold increase.

VI. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever.

VII. Thus by a thing of an easie or small price, you have both colour, goodness, and weight.

VIII.

VIII. *Ignis ergo noster & Azoth tibi sufficiunt, coque, coque, reiterra solve, gela, & sic continua, ad tuum placitum multiplicando, quantum volueris, & donec medicina tua fiat fusibilis, ut cera & habeat quantitatem, & virtutem optatam.*

IX. *Est ergo totius operis siue lapidis secundi, nota bene, complementum, ut sumatur corpus perfectum, quod ponas in nostra aqua in domo vitrea bene clausa & obturata cum cemento, ne aer intret, aut humiditas introclusa exeat.*

X. *In digestionem lenis coloris veluti balnei, vel fimi temperatissima, & cum operis instantia assidue per ignem super ipsum perfectio decoctionis.*

XI. *Quousque putrescat & resolvatur in nigrum, & po-*

VIII. Our Fire then and Azoth, are sufficient for you : Decoct, decoct, reiterate, dissolve, congeal, and continue this course, according as you please, multiplying it as you think good, until your Medicine is made fusible as Wax, and has attained the quantity and goodness or fixity and colour you desire.

IX. This then is the compleating of the whole work of our second Stone (observe it well) that you take the perfect Body, and put it into our water in a glass Vesica or Body well closed with Cement, lest the Air get in, or the inclosed humidity get out.

X. Keep it in digestion in a gentle heat, as it were of a balneum, or the most temperate Horse-dung, and assiduously continue the operation or work upon the fire, till the decoction and digestion is perfect.

XI. And keep it in this digestion of a gentle heat,
stea

stea eleuetur & sublimetur per aquam, ut mundetur per hoc ab omni nigredine & tenebris & ut dealbetur & subtilietur,

until it be putrified and resolved into blackness, and be drawn up and sublimed by the water, and is thereby cleansed from all blackness and impurity, that it may be white and subtil.

XII. *Donec in ultima sublimationis puritate deveniat, & ultimo volatile fiat, & album reddatur intus & extra, quia Vultur in aere sine alis volans clamavit ut possit ire supra montem, id est, super aquam, super quam spiritus albus fertur.*

XII. Until it comes to the ultimate or highest purity of sublimation, and the utmost volatility, and be made white both within and without: For the Vulture flying in the air without Wings, crys out, that it might get up upon the Mountain, that is upon the waters upon which the Spiritus albus, or Spirit of whiteness is born.

XIII. *Tunc continua ignem convenientem, & spiritus ille, id est, subtilis substantia corporis & Mercurii, ascendet super aquam, quæ quinta essentia est nive candidior.*

XIII. Continue still a fitting fire, and that Spirit, which is the subtil being of the Body, and of the Mercury will ascend upon the top of the water, which quintessence is more white than the driven Snow.

XIV. *Et in fine continua adbuo, & fortifica ignem, ut totum spirituale penitus ascendat:*

XIV. Continue yet still, and toward the end, encrease the fire, till the whole spiritual substance ascend to the top.

XV.

XV. Scitote namque quod illud quod est clarum, purum, & spirituale, ascendit in altum in aëra in modum fumi albi, quod lac Virginis appellatur.

XV. And know well, that whatsoever is clear, pure, and spiritual, ascends in Air to the top of the water in the substance of a white vapor, which the Philosophers call their Virgins Milk.

CHAP. XIX.

Of Sublimation in particular, and Separation of the pure from the impure.

I. **O**Portet ergo ut de terra [inquit Sybilla] exaltetur filius Virginis, & quinta substantia alba post resurrectionem elevetur versus celos, & in fundo vasis, & aquæ, remaneat grossum & spissum.

II. Vase de hinc infrigdato, reperies in fundo ipsius faeces nigras, arsas, & combustas, separatas ab spiritu, & quintaessentia alba, quas projice.

I. **I**T ought to be therefore (as one of the Sybills said) that the Son of the Virgin be exalted from the Earth, and that the white Quintessence after its rising out of the dead Earth, be raised up towards Heaven; the gross and thick remaining in the bottom of the Vessel and of the Water.

II. Afterwards the Vessel being cooled, you will find in the bottom the black Faeces, scorcht and burnt, which separate from the Spirit and Quintessence of

III. *In his temporibus argentum vivum pluit ex aëre nostro super terram novam, quod vocatur argentum vivum ex aëre sublimatum, ex quo fiat aqua viscosa. munda, & alba.*

IV. *Quæ est vera tinctura separata ab omni face nigra, & sic æs nostrum regitur cum aqua nostra, purificatur, & albo colore decoratur.*

V. *Quæ dealbatio non fit nisi decoctione, & aquæ coagulatione. Decoque ergo continuo, abluere nigredinem à latone, non manu, sed lapide, sive igne, sive aqua Mercuriali nostra secunda, quæ est vera tinctura.*

VI. *Nam non manibus fit hæc separatio puri ab impuro, sed ipsa natura sola, circulariter ad perfectionem operan-*

Whiteness, and cast them away.

III. Then will the Argent vive fall down from our Air or Spirit, upon the new Earth, which is called Argent vive sublimed by the Air or Spirit, whereof is made a viscous Water, pure and white.

IV. This Water is the true Tincture separated from all its black Faces, and our Brasse or Latten is prepared with our Water, purified, and brought to a white Colour.

V. Which white Colour is not obtained but by decoction, and coagulation of the Water: Decoct therefore continually, wash away the Blackness from the Latten, not with your Hands, but with the Stone, or the Fire, or our second Mercurial Water, which is the true Tincture.

VI. This separation of the pure from the impure is not done with hands; but Nature her self does it, and
do,

do, verè perficit.

VII. Ergo patet quod hæc compositio non est manualis operatio, sed naturarum mutatio, quia nature seipsam dissolvit & copulat, seipsam sublimat elevat, & albescit, separatis facibus.

VIII. Et in tali sublimatione conjunguntur partes subtiliores magis puræ & essentielles; quia natura ignea cum elevat partes subtiliores, magis puras semper elevat, ergo dimittit grossiores.

IX. Quare oportet igne mediocri continuo in vapore sublimare, ut inspiretur ab aere & possit vivere.

X. Nam omnium rerum natura, vitam ex aëris inspiratione recipit, sic etiam totum magisterium nostrum consistit in vapore, & aquæ sublimatione.

brings it to perfection by a circular Operation.

VII. It appears then, that this Composition is not a work of the Hands, but a change of the Natures; because Nature dissolves and joyns it self, sublims and lifts it self up, and grows white, being separate from the Faces.

VIII. And in such a Sublimation, the more subtil, pure, and essential parts are conjoyned; for that with the fiery nature or property lifts up the subtil parts, it separates alwaies the more pure, leaving the grosser at bottom.

IX. Wherefore your Fire ought to be a gentle and a continual Vapour, with which you sublime, that the matter may be filled with Spirit from the Air, and live.

X. For naturally all things take Life from the inbreathing of the Air; and so also our Magistery receives in the Vapour or Spirit, by the
XI.

sublimation of the Water.

XI. *Oportet igitur æs nostrum per gradus ignis elevari, & quod per se sine violentia ascendat libere, ideoque nisi corpus igne & aqua diruatur, ac attenuetur quosque ascendat ut spiritus, aut ut argentum vivum scandens, vel etiam ut anima alba à corpore separata, & in spirituum sublimatione delata, nihil fit.*

XI. Our Brass or Laten then, is to be made to ascend by the degrees of Fire, but of its own accord, freely, and without violence; except the body therefore be by the Fire and the Water broken, or dissolved, and attenuated, until it ascends as a Spirit, or climbs like Argent vive, or rather as the white Soul, separated from the Body, and by sublimation delated or brought into a Spirit, nothing is or can be done.

XII. *Eo tamen ascendente in aëre nascitur, & in aëre vertitur, fitque vita cum vita, & omnino spirituale & incorruptibile.*

XII. But when it ascends on high, it is born in the Air or Spirit, and is changed into Spirit; and becomes Life with Life, being only Spiritual and Incorruptible.

XIII. *Et sic in tali regimine corpus fit spiritus de subtili natura, & spiritus incorporatur cum corpore, & fit unum cum eo, & in tali sublimatione, conjunctione, & elevatione omnia sunt alba.*

XIII. And by such an Operation it is, that the Body is made Spirit, of a subtil nature, and the Spirit is incorporated with the Body, and made one with it; and by such a sublimation, conjunction, and raising up, the whole, both Body and Spirit are made white.

CHAP.

CHAP. XX.

Of Digestion, Sublimation, and Separation of the Bodies, for the perfection of the Work.

I. **E**rgo necessaria est hæc sublimatio philosophica, & naturalis, quæ componit pacem inter corpus & spiritum, quod est impossibile aliter fieri, nisi in has partes separantur.

II. Idcirco oportet utrumque sublimare ut purum ascendat, & impurum, & terrenosum descendat, in turbatione maris procellosi.

III. Quare oportet decoquere continuò, ut ad subtilem deducatur naturam, & quousque corpus assumat & attrahat animam albam Mercurialem, quam retinet naturaliter, nec demittit eam à se separari, quia sibi compar est in propinquitate naturæ primæ,

I. **T**HIS Philosophical and Natural Sublimation therefore is necessary, which makes peace between (or fixes) the Body and Spirit, which is impossible to be done otherwise, than in the separation of these parts.

II. Therefore it behoves you to sublime both, that the pure may ascend, and the impure and earthy may descend, or be left at bottom, in the perplexity of a troubled Sea.

III. And for this reason it must be continually decocted, that it may be brought to a subtil property, and the Body may assume, and draw to it self the white Mercurial Soul, which it naturally holds, and suffers not to be separated from it,

puræ

puræ & simplicis.

because it is like to it in the
nereness of the first, pure,
and simple nature.

IV. *Ex his oportet per decoctionem separationem exercere, ut nihil de pinguedine animæ remaneat quod non fuerit elevatum & exaltatum in superiori parte, & sic utrumque erit reductum ad æqualitatem simplicem, & ad simplicem albedinem.*

IV. From these things it is necessary to make a separation by Decoction, till no more remains of the purity of the Soul, which is not ascended and exalted to the higher part, whereby they will both be reduced to an equality of Properties, and a simple or pure Whiteness.

V. *Vultur ergo volans per aërem, & Bufo gradens per terram, est magisterium.*

V. The Vulture flying through the Air, and the Toad creeping upon the Ground, are the Emblems of our Magistrery.

VI. *Ideo quando separabis terram ab aqua, id est, ab igne, & subtile ab spisso, suaviter cum magno ingenio, ascendet à terra in cælum quod erit purum, & descendet in terram quod erit impurum.*

VI. When therefore gently and with much care, you separate the Earth from the Water, that is, from the Fire, and the thin from the thick, then that which is pure will separate it self from the Earth, and ascend to the upper part, as it were into Heaven, and the impure will descend beneath, as to the Earth.

VII. *Et recipiet subtilior pars in superiori loco naturam*

VII. And the more subtil part in the superior place,

spiritus, in inferiori verò naturam corporis terrei.

will take upon it the nature of a Spirit, and that in the lower place, the nature of an earthy body.

VIII. *Quare eleuetur per talem operationem natura alba cum subtiliori parte corporis, relictis facibus, quod fit brevi tempore.*

VIII. Wherefore let the white property, with the more subtil parts of the body, be by this Operation, made to ascend, leaving the faeces behind, which is done in a short time.

IX. *Nam anima cum sua adjuvatur socia, & per eam perficitur.*

IX. For the Soul is aided by her associate and fellow, and perfected by it.

X. *Mater (inquit corpus) me genuit, & per me gignitur ipsa, postquam autem ab ea accepi volatum, ipsa meliori modo quo potest fit pia fovens & nutriendi filium, quem genuit, donec ad statum devenit perfectum.*

X. My Mother (saith the Body) has begotten me, and by me, she her self is begotten: now after I have taken from her her flying, she, after an admirable manner becomes kind, nourishing and cherishing the Son whom she has begotten, till he comes to be of a ripe or perfect Age.

C H A P. XXI.

Of the Secret Operation of the Water and Spirit upon the Body.

I. **A**Udi hoc secretum: Custodi corpus in aqua nostra Mercuriali, quousque ascendat cum anima alba, & terreum descendat ad imum, quod vocatur terra residua.

II. Tunc videbis aquam coagulare seipsam cum suo corpore, & ratus eris scientiam esse veram, quia corpus suum coagulat humorem in siccum, sicut coagulum agni, lac coagulat in caseum.

III. Et sic spiritus penetrabit corpus, & commixtio fiet per minima, & corpus attrahat sibi humorem suum, id est, animam albam, quemadmodum Magnes ferrum, propter naturæ suæ propinquitatem, & naturam avidam, & tunc unum continet alterum.

I. **H**ear now this Secret: keep the Body in our Mercurial Water, till it ascends with the white Soul, and the earthy part descends to the bottom, which is called the residing Earth.

II. Then you shall see the Water to coagulate it self with its Body, and be assured that the Art is true; because the Body coagulates the moisture into dryness, like as the Rennet of a Lamb or Calf turns Milk into Cheefe.

III. In the same manner the Spirit penetrates the body, and is perfectly commixed with it in its smallest Atoms, and the body draws to its self his moisture, to wit, its white Soul, like as the Loadstone draws Iron, because of the nearness and likeness of its nature; and then the one contains the other.

IV. *Et hæc est sublimatio & coagulatio nostra, omne volatile retinens, quæ facit fugam perire.*

V. *Ergo hæc compositio non est manualis operatio, sed [ut dixi] naturarum mutatio, & earum frigidi cum calido, & humidi cum sicco admirabilis connexio: Calidum enim miscetur frigido, & siccum humido.*

VI. *Hoc etiam modo fit mixtio, & conjunctio corporis & spiritus, quæ vocatur conversio naturarum contrariorum, quia in tali dissolutiône; & sublimatione spiritus convertitur in corpus, & corpus in spiritum.*

VII. *Sic etiam mixta, & in unum redacta se invicem vertunt; nam corpus incorporat spiritum, spiritus vero, corpus vertit in spiritum tinctum & album.*

IV. And this is our Sublimation and Coagulation, which retaineth every volatile thing, making it fixt for ever.

V. This Compositum then, is not a mechanical thing, or a work of the Hands, but (as I have said) a changing of Natures; and a wonderful connection of their cold with hot, and the moist with the dry: the hot also is mixed with cold, and the dry with the moist.

VI. By this means also is made the mixtion and conjunction of body and spirit, which is called a conversion of contrary Natures; because by such a dissolution and sublimation, the spirit is converted into a body, and the body into a spirit.

VII. So that the natures being mingled together, and reduced into one, do change one another: and as the Body corporifies the Spirit, or changes it into a Body: So also does the Spirit convert the Body into a tinging and white Spirit.

VIII.

VIII. *Quare ultima vice [inquam] decoque in nostra aqua alba, id est, in Mercurio, donec solvatur in nigredinem deinde per decoctionem continuum privabitur à sua nigredine. & corpus sic solutum tandem ascendit cum anima alba.*

IX. *Et cum unum alteri commiscetur, & se amplectentur, sic quod non potuerunt ad se invicem amplius separari, & tunc cum reali concordantia unum spiritus cum corpore & sunt unum permanens.*

X. *Et hæc est solutio corporis, & coagulatio spiritus quæ unam, & eandem habent operationem.*

XI. *Qui ergo noverit ducere, prægnantem facere, mortificare, putrefacere, generare, species vivificare, lumen album inducere, & mundare Vulturem à nigredine, & te-*

VIII. Wherefore (as the last time I say) decoct the body in our white water, viz. Mercury, till it is dissolved into blackness, and then by a continual decoction, let it be deprived of the same blackness, and the body so dissolved, will at length ascend or rise with a white Soul.

IX. And then the one will be mixed with the other, and so embrace one another, that it shall not be possible any more to separate them, but the Spirit (with a real agreement) will be united with the body, and make one permanent or fixed substance.

X. And this is the solution of the Body, and coagulation of the Spirit, which have one and the same operation.

XI. Whoso therefore knows how to conjoyn the principles, or direct the work, to impregnate, to mortifie, to putrifie, to generate, to quicken the Spe-

nebris, quousque igne purgetur, & coloretur, & à maculis ultimis purificetur, adeo majoris dignitatis erit possessor, ut Reges eum venerentur.

cies, to make white, to cleanse the Vulture from its blackness and darkness, till he is purged by the fire, and tinged, and purified from all his spots, shall be possessor of a treasure so great, that even Kings themselves shall venerate him.

CHAP. XXII.

Of the Signs of the end of the Work, and the perfection thereof.

I. *Quare maneat corpus in aqua donec solvatur in pulverem novum, in fundo vasis & aquæ, qui dicitur cinis niger, & hac est corruptio corporis quæ vocatur à sapientibus Saturnus, Æs, Plumbum philosophorum, & Pulvis discontinuatus.*

I. *Wherefore let our body remain in the water till it is dissolved into a subtil powder in the bottom of the vessel and the water, which is called the black Ashes: This is the Corruption of the Body which is called by Philosophers or Wise Men, Saturnus, Æs, Plumbum Philosophorum, & Pulvis discontinuatus, viz. Saturn, Latten, or Brass, the lead of the Philosophers, the disguised powder.*

II. *Et in tali putrefactione, & resolutione corporis tria signa*

II. *And in this putrefaction and resolution of the body,*

apparent, scilicet color niger, discontinuitas partium, & odor fatidus qui assimilatur odori sepulchrorum.

III. *Est igitur ille cinis de quo philosophi tanta dixere, qui in inferiori parte vasis remansit, quem non debemus vilipendere.*

IV. *In eo enim est Diadema Regis, & Argentum vivum nigrum, immundum à quo nigredinis debet fieri purgatio, decoquendo continuò in nostra aqua donec elevetur sursum in album colorem, qui vocatur Anser, & Pallus Hermogenis.*

V. *Quia qui terram rubeam denigrat & albam reddit, habet magisterium, ut etiam ille qui occidit vivum, & resuscitat mortuum.*

VI. *Dealba ergo nigrum, & rubefac album, ut perficias opus.*

dy, three signs appear, viz. a black color, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a Vault where dead Bodies are buried.

III. These Ashes then are those of which the Philosophers have spoken so much, which remained in the lower part of the Vessel, which we ought not to undervalue or despise.

IV. In them is the Royal Diadem, and the black and unclean *Argent Vive*, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white Colour, which is called the Gander, and the Bird of *Hermes*.

V. He therefore that maketh the red Earth black, and then renders it white, has obtained the Magistery; so also he who kills the living, and revives the dead.

VI. Therefore make the black white, and the white black, and you perfect the Work. L 1 4 VII,

VII. *Et cum videris albedinem apparere veram, quæ splendet sicut gladius denudatus, scias quod rubor in ista albedine est occultus.*

VIII. *Ex tunc non oportet illam albedinem extrahere, sed coquere tantum, ut cum siccitate, & caliditate superveniat citrinitas, & rubedo fulgentissima.*

IX. *Quam cum videris cum tremore maximo laudabis Deum optimum maximum, qui cui vult sapientiam dat, & per consequens divitias, & secundum iniquitates eripit, ac in perpetuum subtrahit, detrudendo in servitutem inimicorum, cui laus, & gloria, in sæcula sæculorum. Amen.*

VII. And when you see the true whiteness appear, which shineth like a bright Sword, (or polished Silver) know that in that whiteness there is redness hidden.

VIII. But then beware that you take not that whiteness out of the Vessel, but only digest it to the end, that with heat and dryness it may assume a Citrine colour, and a most beatiful redness.

IX. Which when you see, with great fear and trembling, render Praises and Thanksgiving to the most great and good God, who gives Wisdom and Riches to whom soever he pleases: And according to the wickedness of a person, takes them away, and withdraws them for ever again, depressing him even to the bottom of Hell, To him, I say, the most Wise and Almighty God, be Glory to the Ages of Ages. Amen.

Amen in Eternam.

The End of Artephius Longævus.

Nicholai Flammel Hieroglyphica.

The Hieroglyphicks of *Nicholas Flammel*,
newly Translated into *English*, and Claused,
By *William Salmon*, Professor of Physick.

CHAP. XXIII.

*The beginning of Flammel's Book, which is
the Peroration of the Whole.*

I. **T**He Lord God of
my Life, who
exalts the hum-
ble in Spirit out of the most
abject dust, and makes the
hearts of such as hope in
him to rejoyce, be Eternal-
ly praised.

II. Who of his own Grace
reveals to the believing Soul,
the springs of his bounty,
and subjugates under their
foot the Crowns of all Earth-
ly Felicities and Glories.

III. In him (I say) let
us always put our Confi-

dence; in his fear let us
place Our happiness: and
in his mercy the hope and
Glory of the restoration of
our fallen state.

IV. And in our Supplica-
tions to him let us demon-
strate, or shew forth, a faith
unfeigned and stable, an as-
surance, that shall not for
ever be shaken.

V. And thou, O Lord God
Almighty, as thou out of thy
infinite and most desirable
Goodness hast condescend-
ed to open the Earth, and
un-

unlock thy Treasures unto me, thy poor and unworthy Servant, and hast given into my possession the Fountains and Well-Springs of all the Treasures and Riches of this World.

VI. So O Lord God, out of thine abundant kindness extend thy mercies unto me, that when I shall cease to be any longer in the Land of the Living, thou maist open unto me the Cœlestial Riches, the Divine Treasures, and give me a part or portion in the Heavenly Inheritance for ever.

VII. Where I may behold thy Divine Glory, and the fulness of thy Heavenly Majesty, a Pleasure so Ineffable, and a Joy so Ravishing, which no Mortal Man can express or conceive.

VIII. This I entreat of thee, O Lord, for our Lord Jesus Christ thy well-beloved Son's sake, who in the Unity of the Holy Spirit, liveth with thee World without end.
Amen.

C H A P. XXIV.

The Explication of the Hieroglyphick Figures placed by me Nicholas Flammel, Scrivener, in the Church-yard of the Innocents, in the fourth Arch entring by the Great Gate of Dennis-street, on the right hand: And of the Book of Abraham the Jew.

I. **I** Nicholas Flammel, Scrivener, living in Paris Anno 1599. in the Notary-
street, near S. James of the Bouchery, though I learned not much Latin, because of
the

the poorness and meanness of my Parents, who notwithstanding were (by them that envie me most) accounted honest and good People.

II. Yet by the Blessing of God, I have not wanted an understanding of the Books of the Philosophers, but learned them, and attained to a certain kind of knowledge, even of their hidden Secrets.

III. For which cause sake, there shall not any moment of my life pass, wherein remembering this so vast a good, I will not upon my bare Knees (if the place will permit) or otherwise in my heart, with all the intireness of my Affections, render thanks to this my most Good and Gracious God.

IV. Who never forsakes the Righteous Generation, or suffers the Children of the Just to beg their Bread, nor deceives their Expectations, but supports them with Blessings, who put their whole trust in him.

V. After the Decease of my Parents, I *Nicholas Flammel* got my living by the Art of Writing, Ingrossing Inventories, making up Accounts, keeping of Books, and the like.

VI. In this course of living there fell by chance into my hands a Guilded Book, very old and large, (which cost me only the Sum of two *Florens*, which was about 6 s. 8 d. formerly, now 10 s. English.)

VII. It was not made of *Paper* or *Parchment*, as other Books be, but of admirable *Rindes* (as it seemed to me) of young Trees. The Cover of it was of *Brass*; it was well bound, and graven all over with strange kind of Letters, which I take to be *Greek Characters*, or some such like.

VIII. This I know, that I could not read them, nor were they either *Latin* or *French* Letters or Words, of which I understand something.

IX.

IX. But as to the matter which was written within, it was engraven (as I suppose) with an *Iron Pencil* or *Graver* upon the said *Barke Leaves*; done admirably well, and in fair and neat *Latin Letters*, and curiously coloured.

X. It contained thrice seven Leaves, for so they were numbred in the top of each *Folio*. and every seventh leaf was without any writing; but in place thereof, there were several Images or Figures painted.

XI. Upon the first seventh Leaf was depicted.
1. *A Virgin*. 2. *Serpents swallowing her up*. On the second seventh, *A Serpent Crucified*. And on the last seventh, *A Desert or WilderNESS*: in midst whereof was seen many fair Fountains, from whence issued out a number of Serpents here and there.

XII. Upon the first of the Leaves was written in Capital Letters of Gold, *Abraham the Jew, Prince, Priest,*

Levite, Astrologer and Philosopher, to the Nation of the Jews, dispersed by the Wrath of God in France, wisheth Health.

XIII. After which words, it was filled with many Execrations and Curses, with this word *MARANA-THA*, (which was oft repeated) against any one that should look into it to unfold it, except he were either *Priest* or *Scribe*.

XIV. The person that sold me this Book, was ignorant of its worth, as well as I who bought it: I judge it might have been stolen from some of the *Jewish Nation*, or else found in some place where they anciently abode.

XV. In the second Leaf of the Book, he consoled his Nation, and gave them pious Council, to turn from their Wickedness and evil ways, but above all to flee from *Idolatry*, and to wait in Patience for the coming of the *Messiah*, who conquering all the Kings and Potent-

tentates of the Earth, should reign in Glory with his people to Eternity. Without doubt, this was a very Pious, Wise, and Understanding Man.

XVI. In the third Leaf, and in all the writing that followed, he taught them in plain words the *transmutation* of Metals, to the end that he might help and assist his dispersed people, to pay their *Tributes* to the *Roman Emperors*, and some other things not needful here to be repeated.

XVII. He painted the Vessels by the sides or margin of the Leaves, and discovered all the Colours as they should arise or appear, with all the rest of the Work.

XVIII. But of the *Prima materia*, or first matter or Agent, he spake not so much as one word: but only he told them, that in the *fourth* and *fifth* Leaves, he had entirely painted or decypher'd it, and depicted or figured it, with admirable

Dexterity and Workmanship.

XIX. Now though it was singularly well, and materially or intelligibly figured and painted, yet by that could no Man ever have been able to understand it, without having been well skill'd in their Cabala, which is a series of old Traditions, and also to have well studied their Books.

XX. The fourth and fifth Leaf thereof was without any writing, but full of fair Figures bright and shining, or as it were enlightned, and very exquisitely depicted.

XXI. First, there was a *Young Man* painted, with *Wings at his Ancles*, having in his hand a *Caducean Rod*, written about with two *Serpents*, wherewith he stroke upon an *Helmet* covered with its Head.

XXII. This seemed in my mean apprehension, to be one of the Heathen Gods, viz. *Mercury*: Against him there came running and flying

ing with open Wings, a great Old Man, with an Hour-glass fixed upon his Head, and a Sithe in his hands like Death, with which he would (as it were in Indignation) have cut off the Feet of *Mercury*.

XXIII. On the other side of the fourth Leaf, he painted a fair Flower on the top of a very high Mountain, which was very much shaken with the North Wind. Its foot Stalk was blue, its Flowers white and red, and its Leaves shining like fine Gold: and round about it the Dragons and Griffins of the North made their Nests and Habitations.

XXIV. On the fifth Leaf was a fair *Rose-tree* flowered, in the midst of a Garden, growing up against a hollow Oak, at the foot whereof bubbled forth a Fountain of pure white water, which ran headlong down into the depths below.

XXV. Yet it passed through the hands of a great

number of people, who digged in the Earth seeking after it: but by reason of their blindness, none of them knew it, except a very few, who considered its weight:

XXVI. On the last side of the fifth Leaf, was depicted a King with a *Faubion*, who caused his Soldiers to slay before him, many Infants, the Mothers standing by and weeping at the feet of their Murtherers.

XXVII. These Infants blood, being gathered up by other Soldiers was put into a great Vessel wherein *Sol* and *Luna* came to bathe themselves.

XXVIII. And because this History seemed to represent the destruction of the *Innocents* by *Herod*, and that I learned the chiefest part of the Art in this Book; therefore I placed in their Church-yard these Hieroglyphick Figures, of this Learning, Thus have you that which was contained in the first five Leaves.

CHAP. XXV.

Of his Pilgrimage into Spain, and meeting with a Jewish Priest, who in part Interpreted the said Book to him.

I. **A**S for what was in all the rest of the written Leaves, which was wrote in good and intelligible Latin, I must conceal, lest God being offended with me, should send his Plagues and Judgments upon me: It would be a wickedness much greater, than he who wisht that all Men in the World had but one Head, that he might cut it off at one blow.

II. Having thus obtained this delicate and pretious Book, I did nothing else, day and night, but study upon it; conceiving very well all the Operations it pointed forth, but wholly ignorant of the *Prima materia* with which I should begin, which made me sad and discontented.

III. My Wife (whose Name was) *Perrenelle*, whom I loved equal with my self, and had but lately Married, was mightily concern'd for me, and with many words comforting me, earnestly desired to know how she might deliver me from this trouble.

IV. I could no longer keep counsel, but told her all, shewing her the very Book, which when she saw, she became as well pleased with it as my self, and with great delight beheld the admirable Cover, the Engraving, the Images, and exquisite figures thereof, but understood as little of them as I.

V. Yet it was matter of Consolation to me to discourse, and entertain my self

self with her, and to think what we should do to find out the interpretation and meaning thereof.

VI. At length, I caused to be painted within my Chamber as much to the life or original, as I could, all the Images and Figures of the said fourth and fifth Leaves.

VII. These I shewed to the greatest Scholars and most learned Men in *Paris*, who understood thereof no more than my self: I told them they were found in a Book which taught the Philosophers-Stone.

VIII. But the greatest part of them, made a mock both of me, and that most excellent Secret, except one whose Name was *Anselme*, a practitioner of Physick, and a deep Student in this Art.

IX. He much desired to see my Book, which he valued more than any thing else in the World, but I always refused him; only made him a large de-

monstration of the method.

X. He told me, that the first *Figure* represented *Time*, which devours all things; and that according to the number of the six written Leaves, there was required the space of six years to perfect the Stone; and then said he, we must turn the Glafs, and see it no more.

XI. I told him this was not painted, but only to shew and teach the *Prima materia*, or first *Agent* (as was written in the Book :) He answered me, that this digestion for six years, was as it were a *second Agent*; and that certainly the first *Agent* was there painted, which was the *White and heavy water*.

XII. This without doubt was *Argent Vive*, which they could not fix, i. e. cut off his feet, or take away his Volatility, save by that long digestion in the pure blood of young Infants.

XIII.

XIII. For in that, this *Argent Vire* being joyned with *Sol* and *Luna*, was first turned with them, into a *Plant*, like that there painted, and afterwards by corruption into *Serpents*, which *Serpents* being perfectly dried and degelsted, were made a fine powder of *Gold*, which is the *Stone*.

XIV. This strange or Forreign Discourse to the matter, was the cause of my erring, and that made me wander for the space of one and twenty years in a perfect Meander, from the Verity; in which space of time I went through a thousand Laborinths or Processes, but all in vain; yet never with the Blood of Infants, for that I accounted Wicked and Villanous.

XV. For I found in my Book, that the Philosophers called *Blood* the Mineral Spirit, which is in the Metals, chiefly in *Sol*, *Luna*, and *Mercury*, to which sense, I always in my own judgment assented; yet these In-

terpretations for the most part, were not more subtil than true:

XVI. Not finding therefore in my operation or course of my processes the signs, at the time written in my book, I was ever to begin again.

XVII. In the end having lost all hope of ever understanding those *Symbols* or *Figures*, I made a Vow to God, to demand their interpretation of some *Jewish Priest*, belonging to some *Synagogue* in *Spain*.

XVIII. Whereupon with the consent of my Wife *Perrenelle*, carrying with me the Extract or Copy of the *Figures* or *Pictures*, I took up a Pilgrims Habit and Staff, in the same manner as you see me figured without the said Arch, in the said Church-yard, in which I put these Hieroglyphick Figures:

XIX. Whereon also I have set on the Wall, on both hands, the Process,

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re-

representing in order all the colours of the Stone, as they arise in the operation, and go away again.

XX. This is, as it were, the very beginning of King *Hercules* his Book, entituled *Iris*, or the *Rain bow*, which treats of the colours of the Stone, in these words, *Operis processio multum naturæ placet*; in *English*, *The Process of the work is very pleasing unto Nature*.

XXI. And these words I also put there expressly, for the sakes of Great Scholars and Learned Men, who may understand to what they allude.

XXII. In this same manner, I say, I put my self upon my Journey to *Spain*, and so much I did, that I in short time arrived at *Montjoy*, and a while after at *S. James*, where with much devotion I accomplished my Vow.

XXIII. This done in *Leon*, at my return, I met with a Merchant of *Boloign*,

who brought me acquainted with a Physician one *M. Canches*, a *few* by Nation, but now a *Christian*, dwelling at *Leon* aforesaid.

XXIV. I shewed him the Extract or Copy of my Figures, by which he was (as it were) ravished with great astonishment and joy, he desired immediately, if I could tell him any news of the Book from whence they were drawn.

XXV. I answered him in Latin (in which Language he asked me the Question) that I doubted not of obtaining the sight of the Book, if I could meet with any one who could unfold the *Ænigma's*.

XXVI. Hearing this, and being transported with great earnestness and joy; he began to decipher unto me the beginning: To be short, he was much pleased, that he was in hopes, to hear tidings of the Book; and I as much pleased to hear him speak and interpret it.

XXVII.

XXVII. (And doubtless he had heard much talk of the Book, but it was (as he said) of a thing which was believed to be utterly lost :) Upon this we resolved for our Voyage, and from *Leon*, we passed to *Oviedo*, and from thence to *Sanfon*, where we took shipping, and went to Sea, in order to going into *France*.

XXVIII. Our Voyage was prosperous and happy; and being arrived in the Kingdom of *France*, he most truly interpreted unto me the greatest part of my *Figures*, in which, even to the points and pricks, he could decypher Great Mysteries which were admirable to me.

XXIX. Having attained *Orleans*, this Learned Man fell sick, even to death, being afflicted with extream Vomitings, which still continued with him, as being first caused by his Sea sickness: Notwithstanding which, he was in continual fear, lest I should leave or

forfake him, which was a great trouble to him.

XXX. And although I was continually by his side, yet he would be almost always calling for me; at the end of the seventh day of his sickness he died, which was no small grief to me; and I buried him (as well as my present condition would permit me) in a Church at *Orleans*.

XXXI. He that would see the manner of my Arrival, and the joy of *Perenelle*, let him look upon us two, in the City of *Paris* upon the Door of the Chappel of *James* of the *Bouchery*, close by the one side of my house, where we are both painted, kneeling, and giving thanks to God.

XXXII. For through the Grace of God it was that I attained the perfect knowledge of all that I desired. Well! I had now the *Prima materia*, the first principles, yet not their first preparation, which is a thing most difficult, above all

other things in the World.

XXXIII. But in the end I had that also, after a long aberration, and wandering in a labarinth of Errors, for the space of three years, or thereabouts, during which time, I did nothing but study and searh, and labour, so as you see me depicted without this *Arch*, where I have placed my Proceſs.

XXXIV. Praying also continually to God, and reading attentively in my Book, pondering the words of the Philosophers, and

then trying and proving the various Operations, which I thought to my self, they might mean by their words.

XXXV. At length I found that which I desired, which I also soon knew by the *scent* and *odor* thereof: Having this I easily accomplished the Magistery.

XXXVI. For knowing the *preparations* of the *prime Agents*, and then litterally following the Directions in my Book, I could not then miss the Work, if I would.

CH A P. XXVI.

Of the Projection which he and his Wife made upon Mercury, and the Hospitals, Chappels, and Churches, which they built, with other Deeds of Charity which they did.

I **H**AVING attained this, I come now to projection; and the first time I made projection was upon *Mercury*, a pound and

half whereof, or thereabouts, I turned into *pure Silver*, better than that of the Mine, as I proved by assaying of it my self, and also

also causing others to assay it for me many times.

II. This was done in the Year of Our Lord 1382. *January 17.* about Noon, being *Monday*, in my own House, *Perrenelle* only being present.

III. Again, following exactly the directions in my Book, literally, and word by word, I made projection of the *Red stone*, on the like quantity of *Mercury*, *Perrenelle* only being present, and in the same house; which was done in the same Year of Our Lord, *viz.* 1382. *April 25.* at five in the Afternoon.

IV. This *Mercury* I truly transmuted into almost as much Gold, much better indeed than common Gold, more soft also, and more pliable.

V. I speak it in all Truth, I have made it three times with the help of *Perrenelle*, who understood it as well as my self, because she assisted me in my Operations:

And without doubt, if she would have indeed done it alone, she would have brought the work to the same, or full as great perfection as I had done.

VI. I had truly enough when I had once done it; but I found exceeding great pleasure and delight in seeing and contemplating the *Admirable Works of Nature within the Vessels.*

VII. And to shew to you that I had then done it three times, I caused to be depicted under the same *Arch*, three Fornaces, like to those which serve for the operations of this work.

VIII. I was much concern'd for a long time, lest that *Perrenelle* (by reason of extream joy) should not hide her felicity, which I measured by my own, and lest she should let fall some words among her Relations, concerning the great Treasure which we possessed.

IX. For an extremity of Joy takes away the Understanding, as well as an extremity of Grief and Sorrow: but the goodness of the most great God, had not only given and fill'd me with this Blessing, to give me a Sober and Chaste Wife, but she was also a Wise and Prudent Woman, not only capable of Reason, but also to do what was reasonable, and was more discreet and secret than ordinarily other Women are.

X. Above all she was exceedingly Religious and devout: And therefore seeing her self without hope of Children, and now well stricken in years, she made it her business as I did, to think of God, and to give our selves to the Works of Charity and Mercy.

XI. Before the time wherein I wrote this Discourse, which was at the latter end of the Year of Our Lord 1411. (after the Death of my Faithful Companion, whose loss I can-

not but lament all the days of my life:) She and I had already founded, and endowed with Revenues, 14 Hospitals, 3 Chappels, and 7 Churches, in the City of *Paris*, all which we had new built from the Ground, and enriched with Great Gifts and Revenues, with many Reparations in their Church-yards.

XII. We also have done at *Bologne* about as much as we have done at *Paris*: not to speak of the Charitable Acts which we both did to particular poor people, principally to poor Widows and Orphans:

XIII. Whose Names should I divulge, with the largeness of the Charity, and the way and manner of doing it, as my reward would then be only in this World, so neither could it be pleasing to the persons to whom we did it.

XIV. Building therefore these Hospitals, Chappels, Churches, and Church-yards in this City, I caused

to be depicted under the said fourth Arch, the most true and essential Marks or Signs of this Art, yet under Vails, Types, and Hieroglyphick Covertures, in imitation of those things which are contained in the Gilded Book of *Abraham the Jew*.

XV. This representation may signifie two things, according to the capacity and understanding of those who may view them. *First*, The Myserie of the Resurrection and day of Judgment, wherein Christ Jesus our Lord, (whom I pray and beseech to have mercy upon us) shall come to judge the World.

XVI. *Secondly*, It might signifie to such as have learned Natural Philosophy, all the principal and necessary Operations of the *Magistery*; or the true and whole Process of the Grand Elixir.

XVII. These *Hieroglyphick* Figures serve also as a double way, leading to the

Heavenly Life. The *first* demonstrating the Sacred Myseries of our Salvation, as shall be hereafter shewed. *The other* demonstrating to the Wise, and Men of Understanding, the direct and perfect way of Operation, and lineary work of the Philosophers Stone.

XVIII. Which being perfected by any one, takes away from him the root of all sin and evil, which is Covetousness, changing his evil into good, and making him Liberal, Courteous, Religious, Devout, and fearing God, how wicked soever he was before.

XIX. For from thence forward, he is continually ravished with the goodness of God, and with his Grace and Mercy, which he has obtained from the fountain of Eternal Goodness; with the profoundness of his Divine and adorable power, and with the Consideration of his Admirable Works.

XX. These are the Reasons which moved me to set these Figures and Representations in this manner, and in this place; *viz.* to the end, that if any Man obtain this inestimable Good, or becomes Master of this *Rich* and *Golden Fleece*,

XXI. He may consider with himself (as I did) not to hide this Talent which God has bestowed upon him in the Earth, buying Houses, Lands, and Possessions, which are the Vanity and Follies of this World:

XXII. But rather, to pursue his Work, and to bestow the product with all Love and Charity, among the Poor and Needy; remembering that he learned this Secret among them that possessed nothing, to wit, among the Bones of the Dead, in which number he himself shall shortly be found.

XXIII. And that after

this Life he must render an Account, before a most just and mighty Judge, who will judge every one according to his Works, and to whom he must render an account for every vain and idle word.

XXIV. Having therefore well weighed my words, and well understood those my Figures, having also the knowledge of the *prima materia*, or *first Agents*, pursue thou the Work to the perfection of this Magistery of *Hermes*, for the Glory of God, and the good of Necessitous and Distressed human kind;

XXV. But more especially to those who are of the household of Faith, to such as are truly poor and just people, Aged persons and Widdows, Orphans and forlorn; the despised, and forsaken, whom the world is not worthy of, dispersing bounteously of this your hidden Treasure, with an open and Liberal, but Secret hand.

CHAP.

CHAP. XXVII.

The Theological Interpretations given to these Hieroglyphicks, according to the Mind of Flammel the Author.

I. **O**Ver against one of the Pillars of the Charnel-house, which I gave to the Church-yard of the Innocents, I caused to be painted a Man all black, who looks directly on these Hieroglyphicks, who pronounces, *I see a Wonder at which I am much amazed*: Also three Plates of Iron and Copper, on the East, West, and South, of the aforesaid Arch where these Hieroglyphicks are, in the midst of the Church-yard, representing the holy Passion and Resurrection of the Son of God.

II. Whose Interpretation in a Theological sense is, that this Black Man proclaims it a wonder as well to see the admirable Works

of God, in the Transmutation of Metals, figured in those Hieroglyphicks, which he so attentively beholds, as to see the Resurrection of the Dead to the fearful and terrible Day of Judgment.

III. But the Earthen Vessel on the right hand of these Figures, within the which there is a Pen-case and Ink-horn (or rather a Vessel of Philosophy, if you take away the Strings, and joyn the Pen-case near to the Ink-horn) and the other two like it, on the two sides of the Figures of *Peter and Paul*, in the one of which is put *N.* for *Nicholas*, and in the other *F.* for *Flammel*, have no Theological sense, but only that as they are 3. in number, so that I have done

OR

or performed the Magistery or Elixir three several times.

IV. So also these words *NICHOLAS FLAMMEL* and *PERRENELLE HIS WIFE*, signifie nothing more than that I and my Wife, have given that Arch.

V. As to the third, fourth, and fifth Figures, by the sides whereof is written, *How the Innocents were slain by the Commandment of Herod*, Their Theological sense is well enough known by the very words only themselves.

VI. The two Dragons depicted together, the one within the other, black and blue in colour, and a Sable Field, whereof the one has Gilded Wings, the other has none at all, signifie *Sin* which is tied to our nature; the one having its original Birth from the other: of these *Sins*, some may be chased away, for they fly, having Wings: The other which has no Wings, and

signifies the *Sin against the Holy Ghost*, can never be done away.

VII. The Gold on the Wings, shews that the greatest of our Sins, arise from the Ungodly hunger after Gold, to wit, Covetousness: The black and blue colours, shew forth the Wicked desires which ascend out of the bottomless and dark Pit of Hell.

VIII. These two Dragons morally also represent, The Legions of Evil Spirits, which move always about us, and will accuse us before the Just Judge, at the dreadful Day of Judgment, whose business is to tempt and destroy us.

IX. The *Man* and the *Woman* next them, of an *Orange* colour, in a field *Azure* and *blue*, shew that Mankind ought not to have their hope in this life: For the *Orange* colour, signifies *hopelessness* and *despair*: The *Azure* and *blue* on which they are depicted, premonstrate *Heaven*, and Thoughts

Thoughts of Heavenly things.

X. And the Motto's coming from them, (*viz.* 1. *Homo veniet ad Judicium Dei*; *Man must come to the Judgment of God.* 2. *Verè illa dies terribilis erat*; *That day will be terrible indeed*;) are to put us in mind of those things, to the end, that keeping our selves from the Dragons, which are Sins, God may shew mercy unto us.

XI. Next after these things are depainted in a Field Green, two Men and one Woman rising again, of the which, one comes out of a Sepulchre, the other out of the Earth, all three of an exceeding white and pure colour, lifting up their Hands and Eyes towards Heaven.

XII. Over the heads of these are two Angels sounding with Musical Instruments, as if they had called these Dead to the Day of Judgment. Over these two Angels is the Figure of Our

Lord Jesus Christ, holding the *World* in his hand, upon whose Head an Angel placeth a Crown, assisted by two other Angels, which say, *O pater Omnipotens: O Jesu bone.*

XIII. On the right side of this Figure is *Paul* the Apostle, cloathed with White and Yellow, with a Sword; at whose Feet is a Man kneeling, cloathed with a Gown of an Orange colour, with folds of black and white, which represents my self to the life, from which proceeds this Motto, *Dele mala quæ feci*; *blot out the Evils which I have done.*

XIV. On the other side, on the left hand is *Peter* the Apostle with his Key, clothed in Reddish Yellow, holding his hand upon a Woman kneeling, clothed in a Gown of Orange colour also, which represents *Perrenelle* to the life, from whom proceeds this Motto, *Christe precor esto pius*; *Christ I beseech thee be merciful.*

XV.

XV. Behind each of these there is an Angel kneeling, the one of which saying, *O Rex Sempiternus, O Eternal King*: The other saying, *Salve Domine Angelorum, Hail thou Lord of Angels*. These things represent to the Vulgar (who know nothing of our matter) the Resurrection, and future Judgment so clearly, that nothing more need be said about them.

XVI. Next after the three that are rising again, are two Angels more of an Orange colour, in a blue field saying, *Surgite mortui, Venite ad judicium Domini mei*; *Arise you Dead, and come to*

the Judgment of Our God. This is Theologically interpreted also of the Resurrection.

XVII. Then follow the last Figures, a Man of a Vermilion red in a Violet coloured Field, holding the Foot of a Winged Lyon of a Vermilion red also, and opening his Throat, as it were to devour the Man: thereby representing a Wicked Man, in a Lethargy of Sin and Wickedness, dying without Repentance, who in that terrible day shall be delivered into the power of the Devil, signified by the Red roaring Lyon, who will devour and swallow him up.

CHAP. XXVIII.

The Philosophical Interpretation, according to the Mind of Hermes.

I Pray God with all who purposes to search into these *Arcana* of the Philosophy

losophers, having considered these *Idea's* in his mind) of the Resurrection and life to come, may first make his Advantage and Gain of them.

II. And then, having farther advice, that he search into the depth of my *Figures, Colours, and Motto's*, but chiefly of the *Motto's*, because as to the matter of Art they speak not Vulgarly.

III. Then let him demand why *Paul* the Apostle is on the right hand, where it is accustomed to paint *Peter* the Apostle, and *Peter* on the other side in the place of *Paul*?

IV. Why the Figure of *Paul* is clothed in colours *White and Yellow*, and that of *Peter* in *Yellow and Red*? Why also the *Man* and *Woman* kneeling by their Feet, and praying to God as at the Day of Judgment are clothed in divers colours, and not naked or nothing but Bones, and why in this Day of Judgment this *Man*

and *Woman* are painted as at the Feet of the Saints, whereas their place ought rather to have been below on *Earth*, and not in *Heaven*?

V. Why also the two Angels in *Orange colour*, which say, *Surgite mortui, venite ad judicium Domini mei*, are clad in this colour, and out of their place, for that they ought to be on high in Heaven, with the other two playing on Instruments? And why they are painted in a Field *Violet and Blue*?

VI. But chiefly why their *Motto* which speaks to the Dead, ends in the open Throat of the *Red Winged or Flying Lyon*?

VII. After these Inquiries, and many others which may justly be made, you ought to open the Eyes of your Mind, and conclude, that these things are not thus done and ordered, without some just and true cause; and that under them, as under a Veil some great

great Secrets are hidden, the *Idea's* of the *Prima materia*, which you ought to pray God to discover to you.

VIII. Then you ought farther to believe that these Figures and Explications, are not made for them who have never read the Books of the Philosophers, and who not knowing the Metallick Principles, or first matter of Metals, cannot be called Children of the Wise Men.

IX. And that if you think to understand perfectly these *Figures*, and yet shall be ignorant of the *Prima materia*, or *first Agents*, you will undoubtedly deceive your self, and never come to the knowledge of the thing.

X. Therefore blame me not, if you do not easily understand me; but rather blame your self, that you have not rather sought out the *first Agent*, which is the *Key* opening the Gate into *this Learning*; or initiated your self into the sacred and secret Interpretations of

XI. Without which, it is impossible to comprehend or understand, the subtil Conceptions of the obscure Philosophers, which they have skreened from your view, as within a Vail; and not written, but in a Language for their own Disciples to read.

XII. Which Principles, and *first Agents* of the Matter, they have never plainly declared in any of their Books, but rather left it to be revealed to them by God Almighty, who opens the Secret to whom he pleases; or else by the living Voice of some Adept or Master of this Science, who received it by Cabalistical Tradition, which thing not often falls out.

XIII. Now then, my Son, (and let me so call thee, not only for that I am come to a very great Age, but also, for that thou maist be a Child of this knowledge) hearken seriously to me, and give

give good attention to the words of my Mouth, but proceed not, if thou beest ignorant of the said *Prima materia* or *first Agents*; which I pray God to unfold unto thee for his own Honour and Glory.

XIV. The Vessel of Earth (represented in the first Figure) is called by the Philosophers their Triple Vessel; for which in it, there is a Flore, and upon that a Dish or Pan, (made of Iron or Clay) full of luke-warm Ashes, within the which is set the Philosophical Egg, which is a Vial, containing the *Prima materia*, or *first Agents* of the Stone.

XV. That is, the *Scum of the Red Sea*, and the *Fat of the Mercurial Wind*, which is painted in the form of a Penner and Inkhorn.

XVI. Now this Vessel of Earth, [or rather Philosophical Fornace] is open above to put in the Dish or Pan, and the Philosophick Egg, or Vial; under which

by the open Gate, [or mouth of the Fornace] is put in the Philosophers Fire, so here you have the three-fold Vessel, which is three Vessels, viz. 1. The Fornace. 2. The Sand Vessel. 3. The Philosophick Egg.

XVII. These the obscure Philosophers have called an *Atbanor*, a *Sieve*, *Horse-dung*, *Balneum Mariae*, a *Fornace*, a *Spheare*, the *Green Lyon*, a *Prison*, a *Grave*, an *Urinal*, a *Phial* and a *Boltbead*.

XVIII. And I my self in my *Summary of Philosophy*, (which I wrote about four Years and two Months last past) called it the *House and Habitation of the Chicken*: and the *Ashes*, *Chaff*: But the Common Name is an *Oven* or *Fornace*, which I had never known if *ABRAHAM* the *Jew* had not painted it, together with the fire proportionable, wherein consists a great part of the Secret.

XIX. For it is as the Belly or Womb containing the true natural heat or fire,
to

to animate or give life to our Chicken, or young King: if this fire be not made Fornace like (with *Calid ben Fazichus* the *Persian*) If it be kindled with a Sword, with *Pithagoras*; if you set on fire your Vessel, saith *Morien* whereby it feels the naked heat, the matter will fly, and the flowers be burnt, before they ascend out of the depth of the matter.

XX. And they will come out *Red*, rather than white, whereby your work will be spoiled: and yet on the contrary, if your fire be too little or small, you can never see the end, because of the *frigid nature* of the matter, whereby there will want motion sufficient to digest them together.

XXI. The heat then of your Fire in this Vessel must be (as *Hermes* and *Rosinus* say) like the heat of the Sun in Winter [but it is to be noted, that *Hermes* liv'd in *Agypt*, a hot Country, whose Winter, is as hot as our Summer in *England*.]

XXII. Or rather according to *Diomedes*, like the heat of a Hen, with which she hatches her Chickens, like the slow ascension of the Sun from the Sign *Aries* to that of *Cancer*.

XXIII. For know that the Infant in the beginning, is repleat with cold Flegm, and a white milky substance: and that too great a heat is an Enemy to the cold and moisture of our *Embrion*: And that the two Adversaries, viz. the two Elements of *heat* and *cold*, will never perfectly accord, or embrace one another.

XXIV. But by little and little, having first long dwelt together in the midst of the temperate heat of their *Bath* (to wit a gentle *Balneo* or sand heat) they are changed by long decoction and digestion into an *Incombustible Sulphur*.

XXV. Take care therefore, that with a just and equal proportion of Fire, you manage these proud and

and haughty Natures, for fear, that if you should favour one more than another; they who naturally are Enemies, shou'd grow Angry with you through Jealousie, and by their hot and dry choler despise your power, and contemn you to your no small disadvantage.

XXVI. You must also keep them in this temperate heat perpetually or continually, to wit, night and day, until the time that Winter, to wit, the time of the moisture of the Masters, be passed away: for they make their peace, and as it were, joyn hands in being warmed and heated together; whereas should these natures find themselves but one only half an hour without Fire, they would become irreconcilable for ever.

XXVII. For this cause or reason it is said in the Book of the Seventy Precepts: See that their heat or fire continue unweariedly and without ceasing, and that all their days may be numbred or accomplished.

XXVIII. And Rhafis saith, The haste that brings with it too much Fire, is always promoted by the Devil and Envy. And Diomedes saith, When the Golden Bird shall come just to Cancer, and that from thence it shall move or fly towards Libra, then you may augment the Fire a little.

XXIX. And when in like manner, the rare Bird shall move or fly from Libra towards Capricorn, which is the desired Autumn, then is the time of Harvest, wherein you shall reap the ripe and most desirable fruits of your Labour.

CHAP. XXIX.

Of the two Dragons of a yellowish blue, and black colour, like the Field.

I. **V**iew well these Dragons, for they are the true Principles, or beginning of this, which the Philosophers and Wise men would never clearly explicate to their own Children.

II. That which is undermost without Wings is *fixed*, or the *Male*: That which is uppermost, and with Wings is the *Volatile* or *Female*, black, and obscure, which strives for the mastery and dominion for many Months.

III. The first is called *Sulphur*, or heat and dryness: the other, *Mercury*, *Argent Vive*, or cold and moisture: these are *Sol* and *Luna*, of a Mercurial source, a sulphurous original, which by a continual fire are adorned with Royal Habili-

ments; which being united, and afterwards changed into a quintessence, may overcome all Metallick Bodies, how hard and solid so ever they be.

IV. These are the Dragons and Serpents which the Ancient *Egyptians* depicted in a Circle, the Head devouring the Tail; thereby signifying, that they proceeded from one and the same thing, and that it alone was sufficient; and that in its revolving and circulation, it made it self perfect.

V. These are the Dragons which the ancient Poets feigned, did watch (without sleeping) the Golden Apples of the *Hesperidian* Gardens: These are they on whom *Jason* in his adventure

ture for the Golden Fleece, cast or poured the liquor prepared by the Inchantress *Medea*.

VI. Of the discourse of whom, the Books of the Philosophers are so full, that not any of them that ever wrote, but has declared something concerning the same, even from the times of the most faithful *Hermes Trismegistus*, *Orpheus*, *Pythagoras*, *Aristophanes*, *Morinus*, and others following them, even to my self.

VII. These are the two *Serpents* given and sent by *Juno* (*viz.* the metallick nature) which *Hercules* (*viz.* the strong and wise man) must strangle in his Cradle; to wit, overcome and kill them, and to make them putrifie, corrupt, and generate, at the beginning of his work.

VIII. These are the two *Serpents* twined and twisted round about the *Caduceus* or *Rod of Mercury*, by which he exercises his great power, and transforms himself

into all shapes as he pleases.

IX. He, saith *Haly*, who shall kill the one, shall also kill the other, because the one cannot die without the other.

X. These two are those which *Avicen* calls the *Armenian Dog*, and the *Corasfere Bitch*; which being put together into the Vessel of the Sepulchre, do cruelly bite one another, and by their furious rage and mighty poison, never cease to contend, from the very moment that they seize on one another (if the cold hinder not) till both of them become all over bloody, in every part.

XI. And then killing one another, they be decocted and digested in their proper Venom or poison, which after their death, changes them into a living and permanent, or fixed water.

XII. Before which time, they by their Corruption

and putrefaction, lose their first natural forms, to assume afterwards another new one; better, more noble and excellent.

XIII. These are the two *Seeds Masculine and Feminine*, which generate (says *Rhasis*, *Avicen*, and *Abraham* the Jew) within the Bowels or Womb of the four Elements, and compleat all their Operations.

XIV. These are the Radical moisture of the Metals, to wit, *Sulphur* and *Mercury*, or *Argent Vive*; not the *Vulgar*, which are sold by Merchants and Druggists; but *Ours* which give us these two beautiful Bodies, we so much desire.

XV. These two *Seeds* (saith *Democritus*) are not found upon the pure and uncorrupted Earth: But as *Avicen* saith) they are gathered from the Dung, Ordure, and Putrefaction of *Sol* and *Luna*.

XVI. Happy are they who know how to gather

this fruit: for of it an *Antidote* may be made, which has strength and power to conquer all Infirmities, Weaknesses, and Diseases; and even to contend with Death it self, lengthening *Life* (by the permission of God) even to the determined, or appointed time; and withal making him to triumph over the poorness and wretchedness of this *Life*, giving him an Infinity of Treasure and Riches.

XVII. These two *Dragons*, or Metallick Principles, will strive each to inflame the other by its heat: Then if you be not careful you will see a stinking and poisonous Vapour or Fume to arise, exceeding in Poison, the biting of the most Venomous Serpent.

XVIII. The reason why I depicted these two *Seeds*, in the forms of *Dragons*, and of those colours, is because of their virulent or poisonous smell; and the Vapours or Fumes rising up in the Glass or Philosophick Egg, being also of the same colours

lours with the Painted Serpents, viz. black, blue, and yellow.

XIX. The power of which, and of the Bodies dissolved, is so venomous, that truly in the whole World, there is not a more malignant poyson; for it is able by its own strength and fetid odour, to mortifie or kill every thing living.

XX. The Artist is never sensible of this ill smell, unless his Vessels break, but he judges when it begins to be, by the sight, and changing of colours, proceeding from the putrefaction of the matter in Digestion.

XXI. These colours, as they signifie Corruption and Putrefaction, so they also presage to us Generation, by the gnawing and dissolving of the perfect Bodies; which dissolution proceeds from external heat, joyned with the watery fire, and the subtil poyson of *our Mercury*, which resolves into a meer Cloud, viz. into impalpable powder, whatever resists it.

XXII. Thus, the heat working upon and against the Radical, Metallick, Viscous, or Oleaginous Moisture of Metals, causes the subject matter to generate blackness.

XXIII. For at the same time the matter is dissolved, it grows black, and generates: for all Corruption is Generation; therefore blackness is much to be desired.

XXIV. This is the black Sail with which *Thebes's* Ship, came back with triumph from *Crete*, which was the cause of his Fathers Death: And so must this Father also die, that from the Ashes of this *Phoenix*, another may spring or arise, which Son must be King.

XXV. This is certain, that if this blackness be not at the beginning of your operation, during the days of the Stone; let what other colour soever arise, you will wholly fail of the Magiste-

ry, nor from that *Chaos*, will you ever produce any thing.

XXVI. You cannot work well, unless you putrefie your Matter first, nor can you generate, unless you first meet with Corruption: and by consequence, without a fit Womb, warmth, heat, and nourishment, the Stone cannot take a Vegetative Life, so as to encrease and multiply.

XXVII. And truly I must tell you, that though you work upon the true matter; yet if at the beginning, after you have put your *Confection*, *Prima materia*, or *first Agents*, into the Philosophers Egg; if, I say, sometime after the fire has stirred them up, you see not the *black head of the Crow*, this *black of the blackest black*, you must begin again, for your fault is irreparable and not to be amended.

XXVIII. But especially the Orange colour, or half red, is much to be feared: For if

at the beginning you see that appearance within your Egg, without doubt you have burnt the Matter, and so will lose the verdure and life of the Stone.

XXIX. The colour which you ought to have, must intirely be perfected in blackness (like to that of these Dragons) in the space of forty days.

XXX. If therefore you have not these essential marks, retire your self in good time from your work, that you may rescue your self from assured and certain loss.

XXXI. And note this also in particular, that it is even next to nothing to attain this blackness; there is nothing more easie to come by: for from almost all things in the World, mixed with moisture, you may have a blackness by fire.

XXXII. But here you must have a blackness which comes from the perfect Metallick Bodies, and lasts

lasts a long space of time, nor can be destroyed in less than the space of five Months, after which immediately follows the desired whiteness: if you have this you have enough, but not all.

XXXIII. The blueish and yellowish colours, signifie that solution and putrefaction is not yet finished, and that the colours of *Our Mercury* are not as yet well mingled and rotten, or putrified with the rest.

XXXIV. This blackness then, and these colours, plainly demonstrate, that the matter or composition begins to rot or putrifie and resolve into powder, finer and smaller than the Atoms in the Sun, the which is afterwards changed into a permanent or fixed water.

XXXV. This dissolution by the Enigmatick Philosophers is called *Death*, *Destruction*, *Perdition*; because that the *Natures* change their form; and

from hence they raised so many Allegories of *Dead Men*, *Tombs*, *Sepulchres*, &c.

XXXVI. Others have called it, *Calcination*, *Dendration*, *Separation*, *Trituration*, and *Affation*; because the *Compositum* is changed and reduced, into most small Atoms and parts.

XXXVII. Others have called it *Reduction* into the first matter, *Mollification*, *Extraction*, *Commixion*, *Liquefaction*, *Conversion* of Elements, *Subtrillization*, *Division*, *Humation*, *Impastation*, and *Distillation*, because that the particulars of the *Compositum*, are melted, brought back into seed, softened, or meliorated, and Circulated within the Glass.

XXXVIII. Others have called it, *Isir*, *Iris*, *Putrefaction*, *Corruption*, *Cynmerian darkness*, a *Gulf*, *Hell*, *Dragons*, *Generation*, *Ingression*, *Submersion*, *Complexion*, *Conjunction*, and *Impregnation*, because that the matter is black and waterish, that the *Natures* are perfectly

mixed, and now subsist one by another.

XXXIX. For when the heat of the *Sun* works upon him, they are converted, first into a Powder, or into a fat and glutinous Water, which feeling the heat flies on high to the top or head with the Vapour or Fume, with the Wind and Air.

XL. From thence this water (drawn out of the matter or *Compositum*) descendeth again, and in descending, reduces and resolves, (as much as may be) the rest of the *Compositum*, continually doing so, till the whole be like a black Broth, somewhat fat.

XLI. A while after, this water begins to coagulate or thicken somewhat more, growing very black like to Pitch: Lastly, comes the *Body* and *Earth*, which the Obscure Philosophers have called *Terra fatida*.

XLII. For then by reason of the perfect or compleat putrefaction (which is as natural as any can be) this Earth stinks, and yields a smell like to the Scent of Graves, filled with rotten and putrified Carcases, not yet perfectly consumed.

XLIII. This Earth was called by *Hermes*, *Terra foliata*, but its true and proper Name is *Leton* or *Laten*, which must afterwards be whitened.

XLIV. The Ancient Philosophers who were *Chalists* have decyphred it in their *Metamorphoses* under the History of the Serpent of *Mari*, which devoured the Companions of *Cadmus*, who slew him by piercing him with his Lance against a hollow Oak, which Oak, you ought seriously to contemplate and consider.

C H A P. XXX.

Of the Man and Woman cloathed in an Orange coloured Gown, in a Field Azure and Blue, with their Motto's.

I. **T**He Man depicted in that Figure exactly resembles *my self*, even as the *Woman* does lively represent *Perrenelle*: But the representation to the life, was of no necessity as to this work; to figure forth a *Male* and a *Female*, was all that our design required, which answers to our *Subphur* and *Mercury*.

II. It was the Painters pleasure to put our resemblance, upon those Figures, as he did in those kneeling by the feet of the Apostles *Paul* and *Peter*, according to what we were in our youthful days.

III. These here then I made to be painted, one a *Male*, the other a *Female*, to teach thee, that in this

second Operation, thou hast truly, but not perfectly two natures, conjoynd and Married together the *Masculine* and the *Feminine*, or rather the 4 Elements.

IV. And that the four natural Enemies, the *hot* and *cold*, the *dry* and *moist*, begin to approach kindly one to another; and by means of the Mediators or Peace-makers, lay down by little and little the ancient Animosity or Enmity of the old *Gbaes*.

V. Who these peace-makers are you must know: between the *hot* and the *cold* there is *moisture*, who is of the Kindred; and allied to them both; to the *hot* by its *heat*, and to the *cold* by its *moisture*.

VI. And to begin this Conciliation, you must (as in the precedent operation) first convert all the Bodies, or the whole *Composition* into water, by Dissolution.

VII. And afterwards you must coagulate this water, which will be turned into black Earth, black even of the most black, whereby this Peace and Union will be wholly and most happily accomplished.

VIII. For the Earth which is cold and dry, finding it self akin, and allyed to the dry and moist which are Enemies, will wholly conciliate and unite them.

IX. Thus have you a perfect mixture of all the four Elements, having first turned them into Water, and afterwards into Earth: I will hereafter teach you other Conversions into Air, when it shall be made all White, and into Fire, when it shall be converted into a most perfect Purple.

X. Thus have you two Natures Conjoynd or Married together, whereby the one conceives by the other, and by this Conception the Female is Converted into the body of the Male; and the Male into the body of the Female.

XI. That is to say, they are made one only body, which is the *Androgyne*, or, *Hermaphrodite*, of the Ancients, which they have called, *The Crow's Head*, or, *Nature Converted*.

XII. In this manner therefore I depict them here, because you have two Natures reconciled, which (if they be order'd and managed wisely) will form an *Embrión* in the Womb of the Vessel, and afterwards bring forth a beautiful birth, which will prove, a most Powerful and Invincible King, incorruptible; and also be a most admirable quintessence.

XIII. Thus have you the principal, and most necessary Reason, or Cause of this

this Representation. The other Cause (which is also well to be noted) from the necessity of having *two* bodies, for that in this Operation you must divide that which has been coagulated, to give an after nourishment of the Milk of Life to the little Infant when it is born, which is endued (by the Living God) with a Vegetable Soul.

XIV. This is a rare and admirable secret, which for want of a right understanding, has made Fools of all such as have erred in seeking after it; but has made him wise, who has viewed it, with the Eye of his Mind.

XV. This Coagulated body you must divide into two parts, the one of which shall serve for *Azoth*, which is to wash and cleanse the other, which is called *Latens*, which must be whitened.

XVII. He which is washed is the Serpent *Python*, who takes his beginning or

Original from the Corruption of the Earth, gathered together by the Waters of the Deluge, when the whole Composition was water.

XVII. This Serpent must be slain or killed, and overcome by the Arrows of *Apollo*, by the yellow Sol, that is to say by our fire, which is equal to that of the Sun.

XVIII. He who washeth, or rather the Washings, which must be continued with the other half, are the Teeth of that Serpent, which the Wise *Thelem* will sow in the Earth, from whence shall spring up Armed Men, who in the end shall discomfit themselves, suffering themselves by opposition to resolve into the same nature of the Earth, and the Artist to obtain his deserved Conquests.

XIX. It is of this very thing that the Philosophers have so often written, and so often repeated: *It dissolves it self, it Congeals it self, it makes it self Black, it makes it self White, it kills it self,*

self, and makes it self alive again.

XX. I caused their Field to be painted Azure and Blue, to shew that we do now but begin to get out from the most black darkness. For that the Azure and Blue is one of the first Colours, that the dark Woman lets us see; to wit, moisture giving place a little to heat and dryness.

XXI. The Man and Woman are almost all Orange coloured, to shew that our Bodies (or our Body) which the Philosophers here call *Rebu* are not yet perfected enough; and that the moisture from whence the black Blue, and Azure comes, is but half vanquished by the dryness.

XXII. For when the dryness has got the Dominion, all will be white: and when it fights with, or is equal to the moisture, all will be in part according to these present colours.

XXIII. The Philosophers

have also called the Composition in this Operation, *Nummus*, *Erbolia*, *Arena*, *Borina*, *Confusile*, *Cumbar*, *Albar*, *aris*, *Dachek*, *Banderick*, *Kukid*, *Thabrin*, *Ebise*, *mech*, *Isir*, &c. which they have commanded to make white.

XXIV. The Woman's *Motto* is as it were in a white Circle round about her body, to shew that *Rebu* will become white in that very manner, beginning first at the Extremities round about the white Circle.

XXV. In *Schola Philosophorum* it is said, That the Sign of the first perfect whiteness is the manifestation of a little Circle of hair, which is passing over the Head; and will appear on the sides of the Vessel round about the matter, in a kind of a Citrine or yellowish Colour.

XXVI. The *Motto* belonging to the Male is, *homo veniet ad iudicium Dei*: That belonging to the Female is, *Vere illa dies terribilis erit*. These are not Sen-

tences of Holy Scripture, but only words which speak according to the Theological sense of the Judgment to come.

XXVII. I have put them there, not only for the Theological sense, concerning the Resurrection, which may serve them which only behold the outward Figures, but know nothing of the Scientifick Mystery.

XXVIII. But also for them, who gathering together the *Enigmas* and *Parables* of the Science, and viewing them with *Lyneus's* Eyes, are able to pierce into the mysterious sense, through the visible Objects.

XXIX. Thus then, *Man* shall come to the Judgment of God; it signifies, that to bring the *Composum* or *Matter* to the colour of perfection, it must be judged, that is, cleansed from all its

blackness and Filth, be spiritualized, and whitened.

XXX. Again, *Surely that day will be terrible*: Such indeed is the day of cleansing and purifying: Horroir holds *the body* in Prison for the space of fourscore days, in the darkness of the waters, in the extream heat of the *Sun*, and in the Troubles of the Sea.

XXXI. All which things ought first to pass over, before our King can become white, arising from *Death* to *Life*, to Conquer and overcome all his Enemies.

XXXII. To make you understand something better this *Albification* or *Whitening*, which is harder and more difficult than all the rest, (for till that time you may err at every step, but afterwards you cannot, except you break your Vessels.) I give you the following Explication.

C H A P. XXXI.

Of the Figure like Paul the Apostle, clothed with a White and Yellow Robe, bordered with Gold, belding a naked Sword, with a Man kneeling by his Feet, clad in a Robe of Orange Colour, Black and White, with his Motto.

I View well this Man clothed in a Robe, intirely of a Yellowish White, and see him as it were turning his Body, so, as if he would take the naked Sword, either to cut off the Head, or do some other thing to the Man kneeling by his feet, clothed in a Robe of Orange colour, White and Black, who crys out *Dele mala que feci, Erit omnis malitia* which I have done.

II. As if he should say, *Tolle nigredinem*, Take away from me my blackness; which is a term of Art: For Evil

signifies in the Allegory, Blackness, as you may often read in *Turba Philosophorum*, *Delect it until it come to Blackness, which will be thought evil.*

III. But would you know what is meant by this Man, taking the Sword into his hand? Truly it signifies, that you must cut off the Head of the Cross, to wit, of the Man clothed in divers Colours kneeling.

IV. I have taken this Portraiture and Figure out of *Hermes Trismegistus* his Book of the secret Art, where

ho

he saith, *Take away the Head of this Black Man, cut off the Head of the Crow; all which signifies no more than these few words, Whiten our Black.*

V. *Lambspring*, that Noble German, hath also used it in the Commentary of his Hieroglyphicks, where he saith *In this Wood there is a Beast all over covered with Black, if any one cut off his Head, he will loose his blackness, and put on a most white Colour.*

VI. *Will you understand,* (saith he) *what that is? The blackness is called the Head of the Crow, the which being taken away, at that instant comes the white colour; which is as much as to say, that when the Cloud appears no more, this Body is said to be without a head. These are his words.*

VII. In the same sense, the Wise Men have also said in other places, *Take the Viper called Derexa, and cut off his Head, &c.* That is to say, *Take away from him all his Blackness.*

VIII. They have also used this *Periphrasis*: When they would express the multiplication of the stone, they have feigned the Serpent *Hydra*, for that it is fabled, that if one Head be cut off, there will spring up ten in the place thereof.

IX. For the stone multiplies or encreases it self, ten fold every time, that they cut off this *Head of the Crow*; that they make it black, and afterwards white; that is to say, that they dissolve it anew, and afterwards make it white again; viz. They dissolve it anew, and afterwards coagulate it again.

X. Observe also how the naked Sword is wreathed about with a black Girdle, yet that the ends thereof are naked and bare, and not wreathed at all.

XI. This naked shining Sword is the stone for the White, or the *White-stone*, so often by the Philosophers described under this Form.

XII.

XII. To come then to this perfect and sparkling whiteness, you must know what the wreath of this black Girdle signifies, and follow that which they teach you, which is the quantity of the Imbibitions.

XIII. The two ends which are not wreathed about at all, represent the beginning, and the ending; for the beginning it shews you, that you must Imbibe it at the first time gently and sparingly, giving it then a little Milk, as to a Child new born, to the intent that *It* (as Authors speak) be not drowned.

XIV. The like must we do at the end, when we see that our *King* is *fall*, and will have no more.

XV. The middle of these Operations is explicated by the fire, whose wreaths of the said black Girdle, at what time (because our *Salamander* lives of the fire, and in the midst of the fire,

and indeed is a fire, and an *Argent-Vive*, or *Quick-silver*, which runs in the midst of the fire fearing nothing) you must feed him abundantly, so as that the *Virgins Milk* may encompass all the matter round about.

XVI. The wreaths I painted black, because they signify the *Imbibitions*, and by consequence, the *blackness*: For the fire with the moisture (as I have often told you) causeth *blackness*.

XVII. And as these five Leaves or Rounds, shew that you must do it five times wholly, so likewise they let you know, that you must do this in five whole Months; a Month to every *Imbibition*.

XVIII. And now you may see the reason why *Haly Abenragel* said, *The decoction of the Compositum, or Matter is done in three times fifty days*.

XIX. It is true, that if you count these little Imbibitions at the beginning and at

at the end, there are seven; whereupon one of the most obscure has said, *Our Head of the Crow is Leprous, and be that would cleanse it must make it go down seven times into the River of Regeneration, viz. of Jordan, as the Prophet commanded Leprous Naaman, the Syrian.*

XX. Hereby comprehending, the beginning, which consists but of few days; the middle, and the end, which is also very short: And therefore by this Hieroglyphick, I tell you, that you must whiten your body, which by kneeling begs that thing at your hands.

XXI. For nature always tends to perfection, and this is to be accomplished by the help of the Virgins Milk, and the decoction and digestion of the *Compositum*, which you shall make with this Milk; which being dried upon your body, will tinge it into the same white Yellow, or yellowish White, which he who takes the Sword is cloathed withall; and in which Colour you

must make your Corslet to come.

XXII. The Vestments of the Figure of *Paul* the Apostle are bordred largely with a Golden and red Citrine colour.

XXIII. Give praise now, my Son, if thou ever seest this; for then by the good Hand of Heaven, thou hast obtained a Treasure; which you must then imbibe, and tinge it by decoction and digestion, so long, till the little Infant becomes hardy and strong to encounter against both the water and the fire.

XXIV. In accomplishing of this, you must do that which *Demagoras, Senior, and Haly* have called, *the putting of the Mother into the Infants Belly, which Infant the Mother had lately brought forth.*

XXV. Now they call the *Mother*, the *Mercury* of the Philosophers, wherewith they make their *Imbibitions* and *Fermentations*: And the

Infant they call the *Body*, the which the said *Mercury* is gone forth to tinge or colour.

XXVI. I have therefore given you these two *Hieroglyphicks* to signify the *Albification*; for now it is that you have need of great help, and here it is, that all the World is deceived.

XXVII. This Operation is indeed a Laborinth; for here is presented a thousand ways at the same Instant, besides that which you ought to go, and pursue, to the end of the Work, which is directly contrary to the beginning; to wit, in *coagulating* what before you *dissolved*; and in making that *Earth*, which before was *Water*.

XXVIII. When you have made it *White*, then you have overcome the *Enchanted Bulls*, which cast Fire and Smoak out of their Nostrils.

XXIX. *Hercules* now has cleansed the *Stable* full of

Ordure, rottenness and blackness: *Jafon* has poured the digested Broth or Liquor upon the *Dragons* of *Colchos*: and you have now in your power the *Horn of Amalthea*, which, tho' it be white, may replenish you through the whole course of Life with Riches, Honour, and Glory.

XXX. But to obtain this, you must bestir your self, and pursue the Work like *Hercules*, with invincible resolution: for this *Acbelous*, this moist River, is endowed with a most mighty force and often transfigures it self from one shape to another: and now, in a manner, you have done all, for that what remains, is performed without any difficulty.

XXXI. These transmutations, transfigurations, or changes, are particularly described in the Book of the *Seven Egyptian Seals*; where, (as also by other Authors) it is said, *That the Stone, before it will wholly forsake its blackness, and become white, to the appearance of the most shining*

shining or polished Marble, and of a naked flaming Sword, will put on all the colours that thou canst possibly imagine.

XXXII. And that it will often melt it self, and as often coagulate it self again; and in the midst of those divers and contrary Operations (which it performs by virtue of the Vegetable Soul which is within it, at one and the same time it will grow Citrine, Green, Red (but not of the true Red) and become Yellow, Blue, and Orange colour; even till, that being wholly overcome by dryness, all these various colours shall Vanish, and end in this admirable Citrine whiteness.

XXXIII. Which last colour is that of Paul's Garment, and will in a short time become like the colour of the naked Sword: afterwards by means of a more strong and long digestion, towards the end of the

work, it will be changed into a Red Citrine colour, and at last, into the perfect Red of the Vermilion, where it will repose or fix it self for ever.

XXXIV. Of this also be advised, that the Milk of Luna is not like the Virgin Milk of Sol: and that the Imbibitions of Whiteness require a more White Milk, than those of the Golden Redness.

XXXV. In this very matter I was in danger of missing my way, and so I had done indeed, had it not been for the Book of ABRAHAM the Jew; And therefore for this reason, I have made to be depicted for you, the Figure which takes hold of the naked Sword, in the proper and right colour, for it is the Emblem of that which whitens.

CHAP. XXXII.

Of the Green Field with the three Resuscitants, two Men and one Woman, altogether in White: Two Angels beneath, and over the Angels the Figure of our Lord and Saviour, coming to Judge the World, cloathed with a Robe, perfectly Citrine-White.

I. I Have depicted the Field Green, because that in this decoction the *Compositum* becomes Green, and keeps this colour longer than any other after the Black.

II. This Greenness demonstrates particularly, that our Stone has a Vegetable Soul; and that by the help of art, it is made to grow into a true and pure Tree, to spring up, and bud forth abundantly; and afterwards to send forth infinite little Sprigs and Branches.

III. O Noble and Blessed Green, (saith the Rosary) which produces all things, and without whom nothing can Increase, Vegetate, nor Multiply.

IV. The three Persons rising again, cloathed in Sparkling White, represent the Body, Soul, and Spirit of our white Stone.

V. The Philosophers do commonly use these terms of Art to hide the Secret from Unworthy Men.

VI.

VI. They call the *Body* that *black Earth*, which is obscure and dark, and which we make white.

VII. They call the *Soul*, the other half divided from the body; which by the purpose of God, and work of Nature, gives to the body by its Inhibitions and Fermentations a *Vegetable Soul*; viz. a Power and Vertue, to bud, or spring, increase, multiply, and become *White*, like a naked shining Sword.

VIII. They call the *Spirit*, the Tincture and dryness; which as a Spirit, has power to pierce all things.

IX. It would be too tedious to tell you, how great reason the Philosophers had, to say always, and in all places, *Our Stone hath answerable to human kind, a Body, a Soul, and a Spirit*.

X. I will only inculcate to you, that as a Man endued with *Body, Soul*, and *Spirit*, is notwithstanding but

one Man, or substance: So likewise in this your white *Compositum*, you have but one only substance, yet containing a *Body, Soul*, and *Spirit*, which are inseparably united.

XI. I could very easily give you most clear Comparisons and Expositions of this *Body, Soul*, and *Spirit*, not fit to be divulged: but should I explicate them, I must of necessity declare things which God reserves to himself, to reveal to a select choice, of such as fear and love him, and therefore ought not to be written.

XII. I have then caused to be depicted here, three persons all in white, as if they were rising again, thereby typifying forth this *Body, Soul*, and *Spirit*, to shew you that *Sol, Luna*, and *Mercury* are raised again in this Operation, viz. That they are made Elements, or Inhabitants of the Air, and Whitened.

XIII. For we have before, called the *blackness*, *Death*: and so continuing the Metaphor, we may call *Whiteness Life*: which comes not, but with, and by a Resurrection.

XIV. *The Body*. To explicate this more plainly, I have made to be painted, *The Body*, lifting up the Stone of its Tomb, wherein it was inclosed.

XV. *The Soul*. This because it cannot be put into the Earth, it comes not out of a Tomb, and therefore I only depicted or placed it among the Tombs seeking its Body: It is in the form of a Woman, having her Hair dishevelled, or hanging about her Ears.

XVI. *The Spirit*. This neither can be put into a Grave; and therefore I depicted it, like a Man coming out of the Earth, but not from a Tomb.

XVII. These are depicted all in *White*, thereby

signifying, that the *blackness*, which is *Death*, is conquered or vanquished and overcome; and being *whitened*, they are brought into a state of Life, and made thenceforth incorruptible.

XVIII. Behold, and lift up your Eyes on high, and see the King Ascended; who being raised again by the power of Life, and Crowned with the Glorious Tincture, has overcome Death, the Darknes and Moisture.

XIX. And as our Lord and Saviour shall eternally unite unto him all pure and clean Souls, and separate from him all such as are impure, unclean, and wicked, as being unworthy to be united to his Divine Nature:

XX. So also, our White *Elixir* will from henceforth inseparably unite unto its self every pure Metallick nature into its own fine, pure, and fixed Silvery nature; but reject all that is Heterogeneal, or strange and im-

pure,

XVI.

XXI. Thanks be given to God, who thus bountifully has bestowed his Goodness upon us, and has given us Hearts fit to consider the Philosophical Mystery of this most pure and sparkling *White*, more shining, and perfect than any compounded matter :

XXII: And more Noble (next after the Immortal Soul of Man) than any substance, whether having life, or not having life : For it is a Quintessence ; most pure Silver, having passed the Coupel, yea all assays : and in the words of *David* the Royal Prophet, *It is fine Silver, seven times refined.*

XXIII. What the 2 Angels playing on Instruments over the heads of them which are raised, signifie, is needless here to be declared : They are Divine Spirits, singing the Wonders of God in this Miraculous and Admirable Operation.

XXIV. The like may be said of the three Angels over the head of the Picture, representing our Lord and Saviour Jesus Christ ; the one of which Crowns him, and the other two assisting, say, *O Pater Omnipotens : Q Jezu bone : Rendring unto him Immortal Praise, with Eternal Thanksgiving.*

C H A P. XXXIII.

Of the Field Violet and Blue, with the two Angels of an Orange Colour, and their Motto's.

I. **T**HE Violet and Blue that being to pass, or to be Field shews forth, changed from the *White*
O O 4
Stone,

Stone, to the Red, you must imbibe it with a little Virgins Milk of Sol, that these Colours may come forth from the Mercurial Moisture, which you have dryed upon the Stone.

II. In this Work of Rubifying, although you do imbibe, you shall not have much black, but Violet Blue, and the Colours of the Peacock's Tail.

III. For this our Stone, is so absolute and triumphant in *dryness*, that as soon as your Mercury touches it, (the nature thereof rejoicing in its like nature) it is joyned unto it, and drinks or swallows it up greedily.

IV. And therefore the black that comes of Moisture can shew it self but a little, and that under the Colours of Violet and Blue, because that *Dryness* (as is said) does in a very short time govern absolutely.

V. I also caused to be depicted two Angels with Wings, to point out to you,

the two Substances of our Matter, or Compositum; viz. The Mercurial and Sulphurous substance; and the fixed as well as the Volatile, which being perfectly united together, do also flie together within the Vessel.

VI. For in this Operation the fixed Body will gently ascend up to Heaven, being wholly spiritual, and from thence, it will descend unto the Earth, even whither soever you please, following the Spirit every where, which is always moved by the fire.

VII. Whereby at length, they are made one and the self same nature; the Compositum, or Body, being made wholly spiritual; and the spiritual wholly Corporeal; so much has it been ground, or subtilized upon our Marble (*i. e.* decocted in our Fire) by the precedent Operations.

VIII. The Natures then, are here transmuted into Angels, viz. they are made sub-

til and spiritual; and so are become the true Tinctures.

IX. Now you must remember to begin the *Rubifying*, by the apposition of the *Citrine Red Mercury*; but you must not pour on much, only once or twice, according as you shall see occasion.

X. For this Operation ought to be done by a *dry fire*, and by a *dry Sublimation* and *Calcination*.

XI. And now I have told you a Secret, which you shall scarcely find, or seldom see written, so far am I from hiding what is necessary from you: and I would to God, that every Man knew how to make Gold to his own satisfaction, that he might live a life of Innocency, and lead forth his Flocks to their Pastures, without Usurers, or going to Law, in imitation of the Holy Patriarchs of old.

XII. Using only as our first Fathers did, to exchange one thing for ano-

ther: And yet then, to have that, you must labour, and take pains, full as much as you do now.

XIII. Therefore for fear of offending God, I must beware how I become the Instrument of such a Change; and lest it should prove of evil consequence, I must take heed how and what I write; only representing to you, where it is that we hide the *Keys*, which can open all the Doors, leading into these Secrets of Nature.

XIV. Or only to open, or cast up the Earth in that place; contenting my self, to demonstrate those things which will teach every one, to whom it shall please God to reveal this Mystery.

XV. As to know and understand what Influence the Sign *Libra* has, when it is enlightened by *Sol* and *Mercury* in the Month of *October*.

XVI. These Angels are painted of an *Orange Colour*,

to signifie to you, that your white *Compositum*, or stone, must be a little more decocted and digested, that the Black of the Violet and Blue must be chased away by the fire.

XVII. For this *Orange Colour* is compounded of the beautiful *Golden Citrine Red*, (which you have so long waited for) and of the remainders of this *Violet* and *Blue*, which you have already in part made to vanish and flie away.

XVIII. This *Orange colour* also shews, that the *Natures* are decocted and

digested, and (through the assistance of God) by little and little perfected:

XIX. As for the *Motto*, *Surgite mortui, venite ad judicium domini mei*, I placed it there chiefly for the Theological sense, rather than for any thing else.

XX. It ends in the Throat of a *Lion* all over *Red*, shewing thereby, that this Operation must not be discontinued, until you see the *true Red Purple*, wholly like the deep colour of the *Corn Poppy*, and the *Vermillion* of the painted *Lion*, reserved for *Multiplication*.

CHAP. XXXIV.

Of the Figure representing the Apostle Peter, Cloathed in a Robe of Citrine Red, holding a Key in his Right Hand, and laying his Left upon a Woman kneeling by his Feet, in an Orange Coloured Robe, with her Motto.

- I. **T**He Woman kneeling, cloathed in an Orange coloured Garment, represents *Perrenelle*, as she was

was in her Youth : She is depicted in this manner of a Suppliant at the Feet of a Man with a Key in his Right Hand, stretching out his Left Hand upon her.

II. Would you know the Interpretation ? This is the Stone, which in this Operation requesteth two things, (of the *Mercury of Sol*, which is the Philosophers Mercury, shadowed out under the form of a Man.)

III. Which two things, are Multiplication, and Projection : Which at this time is needful for her to obtain, and therefore the Man so laying his hand upon her, signifies, the granting of her Petition.

IV. But why should I cause a Woman to be painted ? I could as well have caused a *Man* as a *Woman*, or rather an *Angel* to be depicted ; for that the whole Natures are now Spiritual and Corporal, Masculine and Feminine.

V. But I rather chose to

depict a *Woman*, for that she requests rather this than any other thing, as being the natural and proper desires of a Woman:

VI. And also to shew you, that she requests *Multiplication*, I caused the *Man* to whom she seems to address her self, to be painted, representing *Peter* with his *Keys*, having power to open and shut, and to bind and loose.

VII. For that the obscure Philosophers have never spoken of *Multiplication*, but under these common terms of Art, *Aperi*, *Claude*, *Solve*, *Liga*, viz. *Open*, *shut*, *bind*, *loose*.

VIII. By opening and loosing, they mean, the making of the body (which is hard and fixt) soft and fluid, and to run like water: And by shutting and binding, afterwards by a more strong decoction and digestion, to coagulate it, and to bring it back again into the form of a Body.

IX. It was requisite therefore to represent in this place, a *Man* with a *Key*; to shew you that you must now *open* and *shut*, (that is to say) the budding, or spring and encreasing *Natures*.

X. For observe, so often as you shall dissolve and fix, so often will these *Natures* multiply, in Quantity, Quality, and Quickness or Virtue; which encrease is according to the proportion of one to ten.

XI. So that if the first augmentation be from 1 to 10, the second multiplication is from 10 to 100 (which is still but decuple) the third from 100 to 1000, the fourth from 1000 to 10000, the fifth from 10000 to 100000, the sixth from 100000 to 1000000, or a Million, thus continually increasing by a decuple proportion *ad infinitum*: The which augmentation I performed three times, thanks be to God.

XII. When your Elixir is thus brought unto a kind of Infinity; one grain thereof falling upon a vast quantity of melted Metal, will tinge it, and convert it into the most perfect Metal, to wit, into most fine Silver or Gold, according as it shall have been imbibed and fermented, expelling, driving forth, and purging out, all the impure, and Heterogeneous matter which was joyned with it, in its first Generation.

XIII. For this reason therefore, I caused a *Key* to be depicted in the hand of a *Man*, to signify that the stone desires to be opened and shut for *Multiplication*; and also to shew you with what *Mercury* you ought to do this, and when, or at what time, I caused the *Man's Garment* to be made *Citrine Red*, and the *Woman's* of an *Orange Colour*.

XIV. I must speak no more of this matter, lest I transgress the *Sacred Silence Philosophical*: Only know that

that the *Woman*, who is *our Stone*, requesteth to have rich Accoutrements, like those of the *Man's* with the *Key*, which she expresseth by her Motto, *Christe, Precor esto Pius*;

XV. As if she should say, O Lord my God, be good and gracious unto me, and suffer me not to be spoiled and undone, Let not him who is come thus far spoil all with his too great zeal, or fire: And though it is true, that from henceforth, I shall no more fear my Enemies, but pass the most vehement fire, like as through most pleasant Tropick Breeze.

XVI. Yet the Vessel which contains me, is always brittle and easie to be broken; and is continually subject to many sudden, unlookt for, and unhappy accidents; for the fire being made too great, may break it in pieces, whereby, as untimely fruit, I may fall, and

be for ever lost among the ashes of the Dead.

XVII. Take heed therefore to this your fire in this place, and manage it with much gentleness and patience, attend in hope upon this most admirable quintessence: And though the fire ought to be something augmented, yet it must not be too much.

XVIII. And beseech the Sovereign Goodness, to prevent the Evil Spirits which haunt the Mines and Treasures of the Earth, that they destroy not thy Work, or cast a Mist before thine Eyes; nor stupifie thy mind, when thou shouldest view, consider, and perfect the Incomprehensible Motions of this Arcanum, or Quintessence, yet comprehended and shut up within this Vessel.

CHAP. XXXV.

Of the dark Violet Field, in which is a Man of a Red Purple Colour, holding the Foot of a Lyon, red as Vermillion, having Wings, and as it seems, would Ravish and carry away the Man.

I. **T**HIS Field of a Violet, and dark Colour, demonstrates that the Stone has obtained by a full and perfect Digestion, the perfectly beautiful Garment, which is wholly *Citrine and Red*, formerly demanded of the *Man*, with the *Key in his Hand*, who was clothed therewith.

II. And that the complete and perfect Digestion (signified by the entire *Citrinity*) has made her cast off her old Robe or Garment of *Orange Colour*.

III. The Vermillion Red Colour, of this flying Lyon, like the most pure and beau-

tiful Scarlet Colour in Grain, which is the true native *Cinnabar Red*, explicates the full Accomplishment of your Work, according to the exact and rigorous Laws of Nature and Art.

IV. And that she (to wit, the Stone, Elixir, or Tincture) appears now like a ravenous Lyon, devouring and swallowing up every pure metallick Nature or Body, and changing it into its own true Substance, into true and most pure fine Gold, exceeding in fineness the Gold of *Ophir*, or that of the best and richest Mines.

V. And she now removes this Man out of this Vale of Miseries, here below, into (as it were) a Sea of Happiness; out of the discomforts and Unhappineses of this Life, into an immense Ocean of Ease and Content; out of Poverty, Disgrace and Contempt, into a Kingdom, as it were, of Riches, Honour and Glory.

VI. And lastly, she removes far from him Infirmities, Diseases, and Death, filling his Bones with Marrow, and his Soul with Gladness, giving him Strength, Health, and a very long Life.

VII. And with her Wings she gloriously lifts him up, out of the dead, and standing Waters of *Egypt* (which are the vulgar thoughts of mortal Men) into a Paradise of Delights and Pleasures; making him despise this Life, with all the Riches, Glories and Magnificence thereof.

VIII. And causing him Night and Day to Meditate upon God and his Goodness; to aspire after the Heavenly Enjoyments; and to drink of the Delicious Springs from the Fountains of Everlasting Life, where Rivers of living Waters flow, making glad the City of Our God.

IX. Praises be given to God Eternally, even immortal Praises, who has been gracious to us, to give us to see this perfectly Beautiful Purple; this Papaveran Red, this Tyrian Glory, this sparkling and flaming Colour, incapable of Change or Alteration for ever, this so Desirable a Treasure.

X. A Glory, a Treasure, a Colour, a Tincture, over which the Zodiacal Constellations, nor the Heaven itself can have no more Dominion or Power:

XI. Whose Glorious and Bright Shining Rays, not only seem to dazle the Eyes,
but

but even to communicate to Man a Heavenly Portion, making him (when he sees and knows it) to be astonished, and to tremble, amazing him with the stupendious thoughts thereof.

XII. O Lord God Almighty, give us, we pray thee, thy Grace, that we

may dread and love thy great and holy Name, and by it be taught to use this so vast a Treasure well, to the encrease of our Faith, the profit of our Souls, the benefit of our Fellow Creatures, and to thy Glory and Honour, now and for ever, Amen.

CHAP. XXXVI.

Flammel's Summary of Philosophy.

IF you would know how Metals are transmuted, you must understand from what matter they are generated, and how they are formed in the Mines; and that you may not err, you must see and observe, how those Transmutations are performed in the Bowels or Veins of the Earth.

II. Minerals taken out of the Earth, may be changed, if before-hand they be Spi-

ritualized, and reduced into their *Sulphurous*, & *Argent Vive* nature, which are the two Sperms, composed of the Elements, the one *Masculine*, the other *Feminine*.

III. The Male *Sulphur*, is nothing but Fire and Air; and the true Sulphur is as a Fire, but not the Vulgar, which contains no metallick Substance.

IV. The Feminine Sperm is *Argent Vive*, which is nothing

thing but Earth and Water; these two Sperms the ancient Sages called two Dragons or Serpents, of which, the one is winged, the other not.

V. *Sulphur* not flying the Fire, is without Wings; the winged Serpent is *Argent Vive*, born up by the Wind, therefore in her certain hour, she flies from the Fire, not having fixity enough to endure it.

VI. Now if these two Spermes, separated from themselves, be united again, by powerful Nature, in the potentiality of *Mercury*, which is the Metaline Fire: being thus united, it is called by the Philosophers the *flying Dragon*; because the *Dragon* kindled by its Fire, while he flies by little and little, fills the Air with his Fire, and poysonous Vapours.

VII. The same thing doth *Mercury*; for being placed upon an exterior Fire, and in its place in a Vessel; it sets on fire its inside, which is hidden in its profundity;

by which may be seen, how the External Fire does burn and inflame the natural *Mercury*.

VIII. And then you may see how the poysonous Vapour breaks out into the Air, with a most stinking and pernicious poyson; which is nothing else but the head of the *Dragon*, which hastily goes out of *Babylon*.

IX. But other Philosophers have compared this *Mercury*, with a *Flying Lion*, because a *Lion* is a devourer of other Creatures, and delights himself in his voracity of every thing, except that which is able to resist his Violence and Fury.

X. So also does *Mercury*; which has in its self such a Power, Force, and Operation, to spoil and devastate a Metal of its Form, and to devour it. *Mercury* being too much influenced, devours and hides Metals in its Belly; but which of them so ever it be, it is certain, that it consumes it not, for in their Nature, they

are perfect, and much more indurate.

XI. But *Mercury* has in it self a Substance of perfecting *Sol* and *Luna*: and all the imperfect Bodies or Metals, proceed from *Argent Vive*; therefore, the Ancients called it the *Mother of Metals*; whence it follows, that in its own Principle and Center, being formed, it has a double Metallick Substance.

XII. And first, the Substance of the Interior; then the Substance of *Sol*, which is not like the other Metals; of these two Substances, *Argent Vive* is formed, which in its Body is spiritually nourished.

XIII. As soon then as Nature has formed *Argent Vive*, of the two after-named Spirits, then it endeavours to make them Perfect and Corporeal; but when the Spirits are of Strength, and the two Sperms awakened out of their Central Principle, then they desire to assume their own Bodies.

XIV. Which being done, *Argent Vive* the Mother must die, and being thus naturally mortified, cannot (as dead things cannot) quicken it self as before.

XV. But there are some proud Philosophers, who in obscure words affirm, that we ought to transmute both perfect and imperfect bodies into running *Argent Vive*; this is the Serpent's subtilty, and you may be in danger of being bit by it.

XVI. It is true, that *Argent Vive*, may transmute an imperfect Body, as *Lead* or *Tin*; and may without much labour, multiply in a Quantity; but thereby it diminishes or loses its own perfection, and may no more for this reason be called *Argent Vive*.

XVII. But if by Art it may be mortified, that it can no more Vivifie it self, then it will be changed into another thing, as in *Cinnabar*, or *Sublimate* is done: For when it is by the Art
coa-

coagulated, whether sooner or later, yet then its two Bodies assume not a fixed Body, nor can they conserve it, as we may see in the Bowels of the Earth.

XVIII. Left any one therefore should err, there are in the Veins of Lead some fixed Grains or Particles of fine *Sol* and *Luna* mixed in its substance or nourishment.

XIX. The first coagulation of *Argent Vive* is the Mine of *Saturn*; and most fit and proper it is to bring him unto perfection and fixation; for the Mine of *Saturn* is not without fixed Particles of Gold, which Particles were imparted to it by Nature: So in its self it may be multiplied, and brought to perfection, and a vast power or strength, as I have tryed and therefore affirm it.

XX. So long as it is not separated from its Mine, viz. its *Argent Vive*, but well kept, (for every Metal which is in its Mine, the

same is an *Argent Vive*) then may it multiply it self, for that it has substance from its *Mercury*, or *Argent Vive*, but it will be like some Green Immature Fruit on a Tree, which the Blossom being past, becomes an unripe Fruit, and then a larger Apple.

XXI. Now if any one plucks this unripe Fruit from the Tree, then its first forming would be frustrate, nor would it grow larger nor ripe; for Man knows not how to give Substance, Nourishment, or Maturity, so well as Internal Nature, while the Fruit yet hangs on the Tree, which feeds it with Substance and Nourishment, till the determined Maturity is accomplished.

XXII. And so long also does the Fruit draw Sap or Moisture for its augmentation and nourishment, till it comes to its perfect maturity.

XXIII. So is it with *Sol*; for it by Nature, a Grain,

or Grains are made, and it is reduced to its *Argent Vive*, then also by the same it is daily (without ceasing) sustained and supplied, and reduced into its place, viz. *Argent Vive*, as he is in himself; and then must you wait till he shall obtain some substance from his *Mercury* as it happens in the Fruits of Trees.

XXIV. For as the *Argent Vive*, both of perfect and imperfect Bodies is a Tree, so they can have no more nourishment, otherwise than from their own Mercury.

XXV. If therefore, you would gather Fruits from *Argent Vive*, viz. pure *Sol* and *Luna*, if they be disjoyned from their *Mercury*; think not that you, (like as Nature did in the beginning) may again conjoyn and multiply, and without change, augment them.

XXVI. For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfe-

ction, as Nature and Experience makes it appear: For if an Apple or Pear be once plucked off from the Tree, it would then be a great Vanity to attempt to fasten it to the Tree again, expecting it to encrease and grow ripe: and experience testifies, that the more it is handled, the more it withereth.

XXVII. And so it is also with Metals: For if you should take the Vulgar *Sol* and *Luna*, endeavouring to reduce them into *Argent Vive*, you would wholly play the Fool, for there is no Artifice yet found, whereby it can be performed: Though you should use many Waters, and Cements, or other things infinitely of that kind, yet would you continually err, and that would befall you, which would him that should tie unripe Fruit to their Trees.

XXVIII. Yet some Philosophers have said truly, That if *Sol* and *Luna*, by a right *Mercury*, or *Argent Vive* be rightly conjoyned, they will

will make all imperfect metals perfect: But in this thing most Men have erred, who having these three, Vegetables, Animals, and Minerals, which in one thing are conjoyned; for that they considered not, that the Philosophers speak not of Vulgar *Sol*, *Luna*, and *Mercury*, which are all dead, and receive no more substance or increase from Nature, but remain the same in their own Essence, without the possibility of bringing others to perfection.

XXIX. They are Fruits plucked off from their Trees before their time, and are therefore of no value or estimation: Therefore seek the Fruit in the Tree, that leads them streight to it, whose Fruit is daily made greater with increase, so long as the Tree bears it: This Work is seen with joy and satisfaction; and by this means one may transplant the Tree without gathering the Fruit, fixing it into a moister, better, and a more fruitful place, which

in one day will give more nourishment to the Fruit, than it received otherwise in an Hundred Years.

XXX. In this therefore it is understood, that *Mercury*, the much commended Tree must be taken, which has in its power indissolvably *Sol* and *Luna*; and then transplanted into another Soil nearer the Sun, that thence it may gain its profitable increase, for which thing, *Dew* does abundantly suffice: For where it was placed before, it was so weakened by Cold and Wind, that little Fruit could be expected from it, and where it long stood and brought forth no Fruit at all.

XXXI. And indeed the Philosophers have a Garden, where the Sun as well Morning as Evening remains with a most sweet Dew, without ceasing, with which it is sprinkled and moistened; whole Earth brings forth Trees and Fruits, which are transplanted thither, which also re-

ceive descent and nourishment from the pleasant Meadows.

XXXII. And this is done daily, and there they are both corroborated and quickened, without ever fading; and this more in one Year, than in a thousand, where the cold affects them.

XXXIII. Take them therefore, and Night and Day cherish them in a Distillatory Fire; but not with a Fire of Wood or Coals, but in a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but is always alike: For a Vapour is the Dew, and Seed of Metals, which ought not to be altered.

XXXIV. Fruits; if they be too hot, and without Dew or moisture, they abide on the Boughs, but without coming to perfection, only withering or dwindling away: But if they be fed with heat and due moisture on their Trees,

then they prove Elegant and fruitful: For heat and moisture are the Elements of all Earthly things, Animal, Vegetable, and Mineral.

XXXV. Therefore Fires of Wood and Coal produce or help not Metals; those are violent Fires, which nourish not as the heat of the Sun does, that conserves all Corporeal things; for that it is natural which they follow.

XXXVI. But a Philosopher acts not what Nature does: For Nature where she rules, forms all Vegetables, Animals, and Minerals, in their own degrees: Men, do not after the same sort, by their Arts make natural things: When Nature has finished her work about them; then by our Art they are made more perfect.

XXXVII. In this manner the ancient Sages and Philosophers, for our information, wrought on *Luna* and *Mercury* her true Mother,

ther, of which they made the *Mercury of the Philosophers*, which in its Operation is much stronger than the *Natural Mercury*: For this is serviceable only to the simple, perfect, imperfect, hot and cold Metals: But our *Mercury*, the Philosopher's-Stone, is useful to the more than perfect, imperfect Bodies, or Metals.

XXXVIII. Also that the Sun may perfect and nourish them without diminution, addition, or immutation, as they were created or formed by Nature, and so leaves them, not neglecting any thing.

XXXIX. I will not now say, that the Philosophers conjoyn the Tree, for the better perfecting their Mercury, as some unskilful in the nature of things, and unlearned Chymists affirm, who take common Sol, Luna, and Mercury, and so unnaturally handle them, till they evanish in smoak: These Men endeavour to make the Philosophers Mercury, but they never attain-

ed it, which is the first matter of the Stone, and the first *Minera* thereof.

XL. If you would come hither and find good, and to the Mountain of the heaven, where there is no plain, you would betake your self; from the highest, you must look downward to the sixth, which you will see afar off.

XLI. In the height of this Mountain, you will find a Royal Herb triumphing, which some have called Mineral, some Vegetable, some Saturnine: But let its Bones or Ribs be left, and let a pure clean Broth be taken from it; so will the better part of your work be done.

XLII. This is the right and subtil Mercury of the Philosophers, which you are to take, which will make first the white work, and then the red: If you have well understood me, both of them are nothing else, as they term them, but the practick, which is so easie

and so simple, that a Woman sitting by her Distaff may perfect it.

XLIII. As if in Winter she would put her Eggs under a Hen, and not wash them (because Eggs are put under a Hen without washing them) and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched, concerning the which enough is said.

XLIV. But that I may follow the Example, first, wash not the Mercury, but take it, and (with its like, which is fire) place it in the Ashes, which is Straw, and in one Glass which is the Nest, without any other

thing in a convenient Alembick, which is the House, from whence will come forth a Chicken, which with its Blood will free thee from all Diseases, and with its Flesh will nourish thee, and with its Feathers will cloath thee, and keep thee warm from the Injuries of the cold and ambient Air.

XLV. For this cause I have written this present Treatise, that you may search with the greater desire, and walk in the right way: And I have written this small Book, this Summary, that you might the better comprehend the Sayings and Writings of the Philosophers, which I believe you will much better understand for time to come.

The End of Flammel's Book.

ROGERI

ROGERII BACHONIS
RADIX MUNDI.

Translated out of *Latin* into *English*, and Claused,

By *WILLIAM SALMON.*

C H A P. XXXVII.

*Of the Original of Metals, and Principles of
the Mineral Work.*

I. **T**HE Bodies of all Natural Things being as well perfect as imperfect from the Original of time, and compounded of a quaternity of Elements or Natures, viz. Fire, Air, Earth, Water, are conjoyned by God Almighty in a perfect Unity.

II. In these four Elements is hid the Secret of Philosophers: The Earth and Wa-

ter give Corporeity and Visibility: The Fire and Air, the Spirit and Invisible Power, which cannot be seen or touched but in the other two.

III. When these four Elements are conjoyned, and made to exist in one, they become another thing; whence it is evident, that all things in nature are composed of the said Elements

ments, being altered and changed.

IV. So saith *Rhasis*, *Simple Generation, and Natural Transformation is the Operation of the Elements.*

V. But it is necessary, that the Elements be of one kind, and not divers, to wit, Simple: For otherwise neither Action nor Passion could happen between them: So saith *Aristotle*, *There is no true Generation, but of things agreeing in Nature.* So that things be not made but according to their Natures.

VI. The Eldar or Oak Trees will not bring forth Pears; nor can you gather Grapes of Thorns, or Figs of Thistles, things bring not forth, but only their like, or what agrees with them in Nature, each Tree its own Fruit.

VII. Our Secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of Stones or Salt, or

other Heterogene Bodies: Neither Salt nor Alum enters into our mystery: But as *Theophrastus* saith, *The Philosophers disguise with Salts and Alums, the Places of the Elements.*

VIII. If you prudently desire to make our Elixir, you must extract it from a Mineral Root: For as *Geber* saith, *You must obtain the perfection of the Matter from the Seeds thereof.*

IX. Sulphur and Mercury are the Mineral Roots, and Natural Principles, upon which Nature her self acts and works in the Mines and Caverns of the Earth, which are Viscous Water, and Subtil Spirit running through the Pores, Veins, and Bowels of the Mountains.

X. Of them is produced a Vapour or Cloud, which is the substance and body of Metals united, ascending, and reverberating upon its own proper Earth, (as *Geber* sheweth) even till by a temperate digestion through the space of a Thousand Years,

Years, the matter is fixed, and converted into a Mineral Stone, of which metals are made.

XI. In the same manner, of Sol which is our Sulphur, being reduced into Mercury by Mercury, which is the Viscous Water made thick, and mixt with its proper Earth, by a temperate decoction and digestion, ariseth the Vapour or Cloud, agreeing in nature and substance with that in the Bowels of the Earth.

XII. This afterwards is turned into most subtil water, which is called the Soul, Spirit, and Tincture, as we shall hereafter shew.

XIII. When this Water is returned into the Earth, (out of which it was drawn) and every way spreads through or is mixed with it, as its proper Womb, it becomes fixed. Thus the Wise man does that by Art in a short time, which Nature cannot perform in less than the Revolution of a Thousand Years.

XIV. Yet notwithstanding, it is not We that make the metal, but Nature herself that does it: Nor do or can we change one thing into another; but it is Nature that changes them: We are no more than meer Servants in the work.

XV. Therefore *Medus* in *Turba Philosophorum*, saith, Our Stone naturally contains in it the whole Tincture. It is perfectly made in the Mountains and Body of the Earth; yet of it self (without art) it has no life or power whereby to move the Elements.

XVI. Chuse then the natural Minerals, to which, by the advice of *Aristotle*, add Art: For Nature generates Metaline Bodies of the Vapours, Clouds, or Fumes of Sulphur and Mercury, to which all the Philosophers agree. Know therefore the Principles upon which Art works, to wit, the Principles or beginnings of Metals: For he that knows not these things shall never attain

tain to the perfection of the Work.

XVII. Geber saith, *He who has not in himself the knowledge, of the Natural Principles, is far from attaining the perfection of the Art: being Ignorant of the Mineral Root upon which he should work.*

XVIII. Geber also farther saith, *That our Art is only to be understood and Learned through the true wisdom*

and knowledge of Natural things: that is, with a wisdom searching into the Roots and Natural principles of the matter.

XIX. Yet saith he, my Son, I shew thee a Secret, though thou knowest the Principles, yet therein thou canst not follow Nature in all things. Herein some have erred, in Essayng to follow Nature in all her properties and differences.

CHAP. XXXVIII.

Of Mercury, the Second Principle of the Work.

I. **T**He second Principle of our Stone is called *Mercury*, which some Philosophers call (as it is simple of it self) a Stone. One of them said, *This is a Stone, and no Stone, and that without which Nature never performs any thing; which enters into, or is swal-*

lowed up of other Bodies, and also swallows them up.

II. This is simply *Argent Vive*, which contains the Essential Power, which Explicates the Tincture of our Elixir or Philosophers Stone.

III. Therefore saith Rhasis, such a thing may be made of it which exceedeth the highest perfection of Nature. For it is the Root of Metals, Harmonises with them, and is the Medium that explicates and conjoyns the Tinctures.

IV. For it swallows up that which is of its own Nature and production; but rejects what is Forreign and Heterogene: being of an Uniform substance in all its parts.

V. Wherefore our Stone is called Natural, or Mineral, Vegetable, and Animal, for it is Generated in the Mines, and is the Mother or Womb of all Metals, and by projection converts into Metals: it Springs or Grows like a Vegetable: and abounds with Life like an Animal, by peircing with its Tincture, like Spirit and Life, every where, and through all particles.

VI. Morien saith, This

Stone is no Stone that can Generate a living Creature. Another saith, It is cast out upon the Dunghil as a vile thing, and is bidden from the Eyes or understandings of Ignorant Men.

VII. Also in *Libro Speculi Alchymiae*, it is said, Our Stone is a thing rejected, but found in Dunghils (i. e. in putrefaction, or the Matter being putrefied) containing in it self the four Elements, over which it Triumphs, and is certainly to be perfected by humane industry.

VIII. Some make Mercury of Lead, Thus: *℞ Lead, melt it six or Seven times, and quench it in Salt Armoniac dissolved, of which take lb iijss Sal Vitrioli, lb j. Borax lb ss: mix, and Digest Forty days in Igne Philosophorum: So have you Mercury, not at all differing from the Natural.* But that is not fit for our work, as the Mineral is. If you have any understanding, this Caution may sufficiently instruct you.

CHAP. XXXIX.

Of the Purification of the Metals and Mercury for our Work.

I. **T**His is a great and certain truth, that the Clean ought to be separated from the Unclean, for nothing can give that which it has not : For the pure substance is of one simple Essence, void of all Heterogeneity : But that which is impure and unclean, consists of Heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrifie and corrupt.

II. Therefore let nothing enter into your Composition, which is Alien or Foreign to the matter, (as all Impurity is;) for nothing goes to the Composition of our Stone, that proceedeth not from it, neither in part nor in whole.

III. If any strange or fo-

reign thing be mixed with it, it is immediately corrupted, and by that Corruption your Work becomes frustrate.

IV. The Citrine Bodies (as Sol, &c.) you must purge by Calcination or Cementation; and it is then purged or purified if it be fine and florid.

V. The metal being well cleansed, beat it into thin Plates or Leaves (as is Leaf Gold,) and reserve them for use.

VI. The White Liquor (as Mercury) contains two Superfluities, which must necessarily be removed from it, viz. Its foetid *Earthiness*, which hinders its Fusion: and its *Humidity*, which causes its flying.

VII.

VII. The Earthiness is thus removed. Put it into a Marble or Wooden mortar, with its equal weight of pure fine and dry Salt, and a little Vinegar. Grind all with the Pestle, till nothing of the matter appears, but the whole Salt becomes very black. Wash this whole matter with pure Water, till the Salt is dissolved; this filthy water decant, and put to the Mercury again as much more Salt and Vinegar, grinding it as before, and washing it with fair water, which work so often repeat, till the water comes clear from it, and that the Mercury remains pure bright and clear like a Venice Looking Glass, and of a Cælestial Colour. Then strain it through a Linen Cloth three or four times doubled, two or three times (into a clean Glass Vessel) till it be dry.

VIII. The proportion of the parts is as 24 to 1. There are 24 Hours in a Natural Day, to which add one, and it is 25. [to wit, the Rising of the Sun.] To understand this, is Wisdom, as

Geber saith. Indeaour through the whole Work to over-power the Mercury in Commixtion.

IX. Rhasis saith, Those Bodies come nearest to perfection, which contain most *Argent Vive*: He farther saith, That the Philosophers hid nothing but Weight and Measure, to wit, the Proportions of the Ingredients, which is clear, for that none of them all agree one with another therein: which causeth great error.

X. Though the matters be well prepared and well mixed, without the Proportions or Quantities of the things be just, and according to the reason of the Work, you will miss of the truth, or the end, and lose all your Labour; you will not indeed bring any thing to perfection.

XI. And this is evident in the Examination: When there is a Transmutation of the Body, or that the Body is changed, then let it be put into the Cineritium or Test,

Test, and then it will be consumed, or otherwise remain; according as the proportions are more or less than just; or just as they ought to be.

XII. If they be right and just, according to the Reason of that, your Body will

be incorruptible and remain firm, without any loss, through all Essays and Tryals: you can do nothing in this work without the true knowledge of this thing, whose Foundation is Natural matter, purity of substance, and right Reason or proportion.

CHAP. XL.

Of the Conjunction of the Principles, in order to this great Work.

I. **E**Uclid the Philosopher, and a man of great understanding, advises to work in nothing but in *Sol* and *Mercury*; which joyned together make the wonderful and admirable Philosophers Stone, as *Rbas* saith: White and Red, both proceed from one Root; no other Bodies coming between them.

II. But yet the Gold, wanting *Mercury*, is hindred from working according to

his power. Therefore know that no Stone, nor Pearl, or other Forreign thing, but this our Stone, belongs to this work.

III. You must therefore Labour about the Dissolution of the Citrine Body, to reduce it into its first matter: for as *Rbas* saith, *We dissolve Gold, that it may be reduced into its first Nature or matter that is into Mercury.*

IV.

IV. For being broken and made One, they have in themselves the whole Tincture both of the *Agent* and *Patient*. Wherefore saith *Rbas*, make a Marriage (that is a Conjunction) between the RED Man, and his WHITE Wife, and you shall have the whole Secret.

V. The same saith *Merlin*: If you Marry the White Woman to the Red Man, they will be Conjoynd and Imbrace one another, and become impregnated. By themselves they are Dissolved, and by themselves they bring forth what they have conceived, whereby, the two are made but one Body.

VI. And truly our Dissolution, is only the reducing the hard Body into a liquid form, and into the Nature of *Argent Vive*, that the Saltness of the *Sulphur* may be diminished.

VII. Without our Brasse then be Broken, Ground, and Gently and Prudently

managed, till it will be reduced from its hard and Dense Body, into a thin and subtil Spirit, you labour in Vain.

VIII. And therefore in the *Speculum Alchymie* it is said, *The first work is the reducing the Body into Water, that is, into Mercury*. And this the Philosophers called *Dissolution*, which is the Foundation of the whole Art.

IX. This Dissolution makes the Body of an Evident Liquidity, and absolute Subtily: and this is done by a gentle Grinding, and a soft and continued Assation or Digestion.

X. Wherefore saith *Rbas*, the work of making our Stone is, that the matter be put into its proper Vessel, and continually Decocted and Digested, until such time as it wholly Ascends, or Sublimes to the top thereof.

XI. This is declared in *Speculum Philosophorum*. The
Qq Philoso-

Philosophers Stone is converted from a vile thing, into a precious Substance: for the Semen Solare, is cast into the Matrix of Mercury, by Copulation or Conjunction, whereby in process of time they be made one.

XII. Also, that when it is Compounded with the like, and Mercurized, then it shall be the Springing Bud. For the *Soul*, the *Spirit* and the *Tincture* may then be drawn out of them by the help of a gentle Fire.

XIII. Therefore saith *Aristotle*, the true matters or principles are not possible to be transformed or changed (by the most Learned in Alchymie) except they be reduced into their first matter.

XIV. And *Geber* saith, all ought to be made of Mercury only: for when *Sol* is reduced to its first Original or Matter, by Mercury, then Nature embraceth Nature.

XV. And then it will be easie to draw out the Subtil and Spiritual Substance thereof: of which *Alkindus* saith, take the things from their Mines, and Exact or Subtilize them, and reduce them to their Roots, or first matter, which is *Lumen Luminum*.

XVI. And therefore, except you cast out the *Redness* with the *Whiteness*, you will never come to the exalted glory of the *Redness*. For *Rhasis* saith, He that knows how to convert *Sol* into *Luna*, knows how to convert *Luna* into *Sol*.

XVII. Therefore saith *Pandophilus in Turba Philosophorum*, he that prudently draws the Virtue or Power from *Sol*, and his Shadow, shall obtain a great Secret.

XVIII. Again it is said, without *Sol*, and his Shadow, no Tinging Virtue or Power is generated.

XIX. And whosoever it is that shall endeavour to make

make a Tinging or Colouring Tincture, without these things, and by any other means, he Errs, and goes astray from Truth, to his own hurt, loss and detriment.

CHAP. XLI.

Of the Vessel, Lute, Closing, and Times of the Philosophick Work.

LTHE Vessel for our Stone is but one, in which the whole Magistery or Elixir is performed and perfected; this is a Cucurbit, whose Bottom is round like an Egg, or an Urinal, smooth within, that it may Ascend and Descend the more easily, covered with a *Limbeck* round and smooth every where, and not very high, and whose Bottom is round also like an Egg.

the Colours appertaining to, and appearing in the work; in which the Spirit moving continually, cannot pass or flie away.

II. Its largeness ought to be such; that the Medicine or matter may not fill above a fourth part of it, made of strong double Glasse, clear and transparent, that you may see through it, all

III. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; as *Lucas* saith, *Lute the Vessel strongly with Lutum Sapientiae, that nothing may get in or go out of it.*

IV. For if the Flowers, or matter subliming, should breath out, or any strange Air or matter enter in, your work will be spoiled and lost.

Qq 2

V. And

V. And though the Philosophers oftentimes say, that the matter is to be put into the Vessel, and closed up fast, yet it is sufficient for the Operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work. If these things be often repeated, the work will be spoiled.

VI. Therefore saith *Rbas*, keep your Vessel continually close, encompassed with Dew, [which demonstrates what kind of Heat you are to use,] and so well Luted that none of the Flowers, or that which sublimates, may get out, or vanish in Vapor or Fume.

VII. And in *Speculum Alchymiae* it is said, Let the Philosophers Stone remain shut within the Vessel strongly, until such time, that it has drunk up the Humidity; and let it be nourished with a continual Heat till it becomes White.

VIII. Also another Phi-

losopher in his *Breve loquium* saith, as there are three things in a natural Egg, viz. the Shell, the White, and the Yolk, so likewise there are three things corresponding to the Philosophers Stone, the Glass Vessel, the White Liquor, and the Citrine Body.

IX. And as of the Yolk and White, with a little Heat, a Bird is made, (the Shell being whole, until the coming forth or Hatching of the Chicken :) so is it in the work of the Philosophers Stone. Of the Citrine Body, and White Liquor, with a temperate or gentle Heat is made the *Avus Hermetis*, or Philosophers Bird.

X. The Vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work: so that you see the Vessel is to be kept close, that the Spirit may not get out and vanish.

XI. Therefore saith *Rbas*, Keep thy Vessel and its junctures close and firm, for the Con-

Conservation of the Spirit. And another saith, close thy Vessel well, and as you are not to cease from the work, [or let it cool,] so neither are you to make too much haste, [neither by too great a heat, nor too soon opening of it.]

[which is the Spirit] gets not out of the Vessel; for then you will have nothing but a Dead Body remaining, and the work will come to nothing.

XIII. *Socrates saith, Grind it with most sharp Vinegar, till it grows thick, and be careful that the Vinegar be not turned into fume, and perish.*

XII. You must take special care that the Humidity

CHAP. XLII.

Of the Philosophers Fire, the kinds and Government thereof.

I. **T**HE Philosophers have described in their Books a two fold Fire, a moist and a dry.

five or six days: but it may be Conserved and renewed, by casting upon it many times Urine mixt with Salt.

II. *The moist Fire* they called the warm *Horse Belly*; in the which, so long as the Humidity remains, the Heat is retained; but the Humidity being Consumed, the Heat vanishes and ceases, which Heat being small, seldom lasts above

III. Of this Fire speaks *Philares* the Philosopher: *The property of the fire of the Horse Belly, is, not to destroy with its dryness the Oyl, but augments it with its humidity; whereas other fire would be apt to consume it.*

IV. *Senier* the Philosopher saith, *Dig a Sepulchre and bury the WOMAN with her MAN, or Husband in Horse-dung [or Balneo of the same heat] until such time as they be intimately conjoynd or united.*

V. *Altudonus* the Philosopher saith likewise, *you must bide your Medicine in Horse dung, which is the fire of the Philosophers*, for this Dung is hot, moist, and dark, having a humidity in it self, and an excellent light, [or Whiteness.

VI. There is no other fire comparable to it in the World, excepting only the natural heat of a Man, or Womans Body.]

VII. This is a Secret. The Vapour of the Sea not burned, the Blood of Man, and the Blood of the Grape is our Red Fire.

VIII. *The Dry Fire*, is the Fire of the Bodies themselves; and the Inflammability of every thing able to

be burned: Now the government of these Fires is thus:

IX. The Medicine of the White ought to be put into the moist fire, until the Complement of the Whiteness shall appear in the Vessel. For a gentle fire is the conservation of the Humidity.

X. Therefore saith *Pandolphus*, *You are to understand that the Body is to be dissolved with the Spirit; with which they are mixed by an easie and gentle decoction, so that the Body may be spiritualized by it.*

XI. *Ascanius* also saith, *A gentle fire gives health, but too much or great a heat will not conserve or unite the Elements, but on the contrary divide them, waste the humidity, and destroy the whole work.*

XII. Therefore saith *Rhasis*, *Be very diligent and careful in the sublimation and liquefaction of the matter, that you increase not your fire too much,*

much, whereby the water may ascend to the highest part of the Vessel: For then wanting a place of Refrigeration, it will stick fast there, whereby the Sulphur of the Elements will not be perfected.

XIII. For indeed in this work, it is necessary that they be many times elevated, or sublimed, and depressed again.

XIV. And the gentle or temperate Fire is that only which compleats the mixture, makes thick, and perfects the work.

XV. Therefore saith *Botulphus*, That gentle fire, which is the White fire of the Philosophers, is the greatest and most principal matter of the Operation of the Elements.

XVI. *Rbasia* also saith, Burn our Brass with a Gentle Fire, such as is that of a Hen for the hatching of Eggs, until the Body be broken, and the Tincture extracted.

XVII. For with an easie decoction, the water is congealed, and the humidity which corrupteth, drawn out; and in drying, the burning is avoided.

XVIII. The happy prosecution of the whole work, consists in the exact temperament of the fire: Therefore beware of too much heat, lest you come to *solution* before the time, [*viz.* before the matter is ripe:] For that will bring you to despair of attaining the end of your hopes.

XIX. Wherefore saith he, Beware of too much fire, for if it be kindled before the time, the matter will be Red, before it comes to ripeness and perfection, [whereby it becomes like an Abort, or the unripe Fruit of the Womb; whereas it ought to be first White, then Red, like as the Fruits of a Tree, a Cherry is first White, then Red, when it comes to its perfection.]

XX. And that he might indigitate a certain time, (as it were) of Decoction, he saith, *That the dissolution of the Body, and Coagulation or Congelation of the Spirit, ought to be done, by an easie decoction in a gentle fire, and a moist Putrefaction, for the space of one hundred and forty Days.*

XXI. To which Orsolen assents saying, *In the begin-*

ning of the mixture, you ought to mix the Elements (being sincere and made pure, clean, and rectified with a gentle fire) by a slow and natural digestion, and to beware of too much fire, till you know they are conjoynd.

XXII. Bonellus also saith, *That by a Temperate and Gentle heat continued, you must make the pure and perfect Body.*

C H A P. XLIII.

Of the Ænigma's of Philosophers, their Deceptions, and Precautions concerning the same.

I. **Y**OU ought to put on Courage, Resolution and Constancy, in attempting this great work, lest you Err, and be deceived, sometimes following or doing one thing, and then another.

II. For the knowledge of

this Art consisteth not in the multiplicity, or great number of things, but in Unity; Our Stone is but One, the matter is One, and the Vessel is One: The Government is One, and the disposition is One. The whole Art and Work thereof is One, and begins in

in One manner, and in One manner it is finished.

III. Notwithstanding the Philosophers have subtly delivered themselves, and clouded their instructions with Æigmatical and Typical Phrases and Words, to the end that their Art might not only be hidden and so continued, but also be had in the greater Veneration.

IV. Thus they advise to Decoct, to Commix, and to Conjoyn; to Sublime, to Bake, to Grind, and to Congeal; to make Equal, to Putresce, to make White, and to make Red; of all which things, the order, management and way of working is all one, which is only to Decoct.

V. And therefore to Grind is to Decoct, of which you are not to be weary, saith *Rhasis*: Digest continually, but not in haste [that is, not with too great a Fire;] cease not, or make no intermission in your work, follow not the Arti-

fice of Sophisters, but pursue your Operation, to the Complement and perfection thereof.

VI. Also in the *Rosary* it is advised, *to be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long Decoction.* Close up well thy Vessel, and pursue to the end.

VII. For there is no Generation of things, but by Putrefaction, by keeping out the Air, and a continual internal motion, with an equal and gentle Heat.

VIII. Remember when you are in your work, all the Signs and Appearances which arise in every Decoction, for they are necessary to be known and understood in order to the perfecting the matter.

IX. You must be sure to be incessant and continual in your Operation, with a gentle Fire, to the appearing of the perfect Whiteness, which cannot be if

you

you open the Vessel, and let out the Spirit.

X. From whence it is Evident, that if you manage your matter ill, or your Fire be too great, it ought to be extinguished: Therefore saith *Rhazis*, pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your End.

XI. But as another Philosopher saith, *Digest, and Digest again, and be not weary*: The most exquisite and industrious Artist, can never attain to perfection by too much haste, but only by a long and continual Decoction and Digestion, (for so Nature works, and Art must in some measure imitate Nature.)

C H A P. XLIV.

Of the Various Signs Appearing in every Operation.

I. **T**His then is the thing, that the Vessel with the Medicine be put into a moist Fire; to wit, that the middle or one half of the Vessel be in a moist Fire (or Balneo, of equal Heat with Horse-Dung,) and the other half out of the Fire, that you may daily look in to it.

II. And in about the space of Forty Days, the superficies or upper part of the Medicine will appear black as melted Pitch: and this is the Sign, that the Citrine Body is truly converted into Mercury.

III. Therefore saith *Bonellus*, when you see the blackness

nals of the Water to appear, be assured that the (Citrine) Body is made Liquid : The same thing saith Rhafis; the Disposition or Operation of our Stone is One, which is, that it be put into its Vessel and carefully Decocted and Digested, till such time as the whole Body be Dissolved and Ascended.

IV. And in another place he saith, continue it upon a temperate or gentle *Balneo*, so long till it be perfectly Dissolved into Water, and made impalpable, and that the whole Tincture be extracted into the blackness, which is the Sign of its dissolution.

V. *Lucas* also assureth us, that when we see the blackness of the water in all things to appear, that then the Body is dissolved, or made Liquid.

VI. This blackness the Philosophers called the first Conjunction; for then the Male and Female are joyned together; and it is the Sign of perfect mixtion.

VII. Yet notwithstanding, the whole Tincture is not drawn out together; but it goes out every day, by little and little, until by a great length of time, it is perfectly extracted, and made compleat.

VIII. And that part of the Body which is dissolved, ever Ascends or Rises to the Top, above all the other undissolved Matter which remains yet at Bottom.

IX. Therefore saith *Avicen*, That which is spiritual in the Vessel Ascends up to the Top of the Matter, and that which is yet gross and thick, remains in the Bottom of the Vessel.

X. This blackness is called among the Philosophers by many Names, to wit, *The Fires, the Soul, a Cloud, the Ravens-Head, a Coal, Our Oyl, Aqua vitæ, the Tincture of Redness, the shadow of the Sun, Black Brassy, Water of Sulphur*; and by many other Names.

XI.

XI. And this Blackness is continued) so it grows that which conjoyneth the white. Body with the Spirit.

XII. Then Yaith *Rhasis*, The Government of the Fire being observed for the space of Forty Days, both (to wit the White Liquor, and the Citrine Body) are made a Permanent or fixt Water, covered over with blackness; which blackness (if rightly ordered) cometh to its perfection in Forty Days space.

XIII. Of which another Philosopher saith; so long as the obscure blackness appeareth the WOMAN hath the Dominion: and this is the first Conception or strength of our Stone: For if it be not first Black, it shall never be either White or Red.

XIV. *Avicen* saith, That Heat causeth blackness first, in a moist Body; then the humidity being consumed, it putteth off or loseth its blackness; and as the Heat encreaseth (or

XV. Lastly, by a more inward Heat, it is Calcin'd into Ashes, as the Philosophers teach.

XVI. In the first Decoction (which is called Putrefaction) Our Stone is made all Black, to wit, a Black Earth, by the drawing out of its Humidity; and in that Blackness, the Whiteness is hidden.

XVII. And when the Humidity is reverted upon the Blackness again, and by a continued soft and gentle Digestion is made fixed with its Earth, then it becomes White.

XVIII. In this Whiteness, the Redness is hidden; and when it is Decocted and Digested by augmentation (and continuance) of the Fire, that Earth is changed into Redness, as we shall hereafter teach.

C H A P. XLV.



*Of the Education of the Whiteness out of the
Blackness or Black Matter.*

I. **N**OW let us revolve to the Black matter in its Vessel, [not so much as once opened, but] continually closed: Let this Vessel I say, stand continually in the moist fire, till such time as the White Colour appears, like to a white moist Salt.

II. The Colour is called by the Philosophers *Arsenick*, and *Sal Armonick*; and some others call it, *The thing without which no profit is to be had in the Work.*

III. But inward whiteness appearing in the Work, then is there a perfect Conjunction, and Copulation, of the Bodies in this Stone, which is indissoluble: And then is fulfilled that saying

of *Hermes*, *The thing which is above, is as that which is beneath; and that which is beneath, is as that which is above*, to perform the Mystery of this matter.

IV. *Phares* saith, *Seeing the Whiteness appearing above in the Vessel, you may be certain, that in that Whiteness, the Redness lies hid; but before it becomes White, you will find many Colours to appear.*

V. Therefore saith *Dionides*, *Decoct the Male and the [Female or] Vapour together, until such time as they shall become one dry Body; for except they be dry, the divers or various Colours will not appear.*

VI. For it will ever be black, whilst that humidity
or

or moisture has the dominion; but if that be once wasted, then it emits divers Colours, after many and several ways.

VII. And many times it shall be changed from Colour to Colour, till such time as it comes to the fixed Whiteness.

VIII. *Synon saith, All the Colours of the World will appear in it when the Black humidity is dried up.*

IX. But value none of these Colours, for they be not the true Tincture: yea many times it becomes Citrine and Reddish; and many times it is dried, and becomes liquid again, before the Whiteness will appear.

X. Now all this while the Spirit is not perfectly joyned with the Body, nor will it be joyned or fixed but in the White Colour: *Astanius saith, Between the White and the Red appear all Colours, even to the utmost imagination.*

XI. For the varieties of which the Philosophers have given various Names, and almost innumerable; some for obscuring it, and some for envy sake.

XII. The cause of the appearance of such variety of Colours in the Operation of your Medicine, is from the extension of the blackness; for as much as Blackness and Whiteness be the extreame Colours, all the other Colours are but means between them.

XIII. Therefore as often as any degree or portion of Blackness descends, so often another and another Colour appears, until it comes to Whiteness.

XIV. Now concerning the Ascending and Descending of the Medicine, *Hermes saith, It ascends from the Earth into Heaven, and again descends from Heaven to the Earth, whereby it may receive both the superiour strength, and the inferiour.*

XV.

XV. Moreover this you are to observe, that if between the Blackness and the Whiteness, there should appear the Red or Citrine Colour, you are not to look upon it or esteem it, for it is not fixt but will vanish away.

XVI. There cannot indeed be any perfect and fixt *Redness*, without it be first *White*: Wherefore saith *Rhasis*, no Man can come from the first to the third, but by the second.

XVII. From whence it is evident, that Whiteness must always be first lookt for, [after the Blackness, and before the Redness,] for as much as it is the Complement of the whole Work.

XVIII. Then after this Whiteness appears, it shall not be changed into any true or stable Colour, but into the Red: Thus have we taught you to make the White; it remains now that we elucidate the Red.

CHAP. XLVI.

Of the Way and Manner how to educe the Red Tincture out of the White.

I. **T**He matters then of the Operation, than the White and Red, among themselves, differ not in respect to their Essence: But the Red Elixir needs more subtilization, and longer digestion, and a hotter fire in the course of the Operation, than the White, because the end of the White work, is the beginning of the Red work; and that which is compleat in the one, is to be begun in the other.

II. Therefore without you make the White Elixir first, make the matter become first White, you can never come to the Red Elixir, that which is indeed the true Red: Which how it is to be performed we shall briefly shew.

III. The Medicine for the Red ought to be put in to our moist fire, until the White Colour aforesaid appear, afterwards take out the Vessel from the fire, and put it into another pot with sifted Ashes made moist with water, to about half full, in which let it stand up to the middle thereof, making under the Earthen pot a temperate dry fire, and that continually.

IV. But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white Medicine receiveth the admirable Tincture of the Redness.

V. You cannot err if you continue the dry fire: Therefore *Rbasia* saith, *With a dry fire, and a dry Calcination decoct the dry matter, till such time as it becomes in Colour, like to Vermilion or Cinabar.*

VI. To the which you shall not afterwards put (to compleat it) either Water, or Oyl, or Vinegar, or any other thing.

VII. Decoct the Red Matter, or Medicine; the more red it is, the more worth it is; and the more decocted it is, the more red it is: Therefore that which is more decocted, is the more pretious and valuable.

VIII. Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most Glorious Red, or a pure Vermilion Colour.

IX. For which cause *Epistus* the Philosopher saith, *Decoct the White in a Red hot Furnace.*

Furnace, until such time it be clothed with a purple Glory. to the height, your Work will indeed be compleat.

Do not cease, though the Redness be somewhat long, before it appears.

X. For as I have said, the fire being augmented, the first Colour of Whiteness, will change into Red: Also when the Citrine shall first appear, among those Colours, yet that Colour is not fixt.

XI. But not long after it, the Red Colour shall begin to appear, which ascending

XII. As *Hermes* saith in *Turba*, Between the Whiteness and the Redness, one Colour only appears, to wit, Citrine, but it changes from the less to the more.

XIII. *Maria* also saith, When you have the true White, then follows the false and Citrine Colour; and at last the Perfect Redness it self. This is the Glory and the beauty of the whole World.

CHAP. XLVII.

Of the Multiplication, or Augmentation of our Medicine, by Dissolution.

I. **O**UR Medicine, or Elixir, is multiplyed after a two-fold manner, viz. 1. By Dissolution. 2. By Fermentation.

ways, First, by a greater or more intense heat: Secondly, by Dew, or the heat of a *Balneum Roris*.

II. By Dissolution, it is augmented two manher of

III. The Dissolution of heat is, that you take the Medicine put into a glazen
R r Vessel,

Vessel, or boil or decoct it in our moist fire for seven days or more, until the Medicine be dissolved into Water, which will be without much Trouble.

IV. The dissolution by Dew, or *Balneum Roris*, is, that you take the Glass Vessel with the Medicine in it, and hang it in a Brazen or Coper Pot, with a narrow Mouth, in which there must be water boyling, the Mouth of the Vessel being in the mean Season shut, that the Ascending Vapours of the boyling water may, dissolve the Medicine.

V. But Note, that the boyling water ought not to touch the Glass Vessel; which contains the Medicine, by three or four Inches, and this Dissolution possibly may be done in two or three days.

VI. After the Medicine is dissolved, take it from the Fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved

many times; for so much the oftner it is dissolved, so much the more strong, and the more perfect it shall be:

VII. Therefore *Bonellus* saith, *When the As, Brass, or Laten is burned, and this burning many times reiteated, it is made better than it was:* and this Solution is the Subtilization of the Medicine, and the Sublimation of the Virtues thereof.

VIII. So that the oftner it is sublimed and made subtil, so much the more Virtue it shall receive; and the more penetrative shall the Tincture be made, and more plentiful in quantity; and the more perfect it is, the more it shall transmute.

IX. In the Fourth Distillation then, it shall receive such a Virtue and Tincture that one part shall be able to transmute a thousand parts of the cleansed Metal into fine Gold or Silver, better than that which is Generated in the Mines.

X.

X. Therefore saith *Rbas*,
The goodnes or excellency of
the Multiplication hereof de-
pends only on the Reiteration of
the dissolution and fixation of
the perfect Medicine.

XI. For so much the oft-
 ner the work is Reiterated,
 so much the more fruitful it
 will be, and so much the
 more augmented.

XII. So much the oftner
 you sublime it, so much the
 more you increase it: for
 every time it is augmented
 in Virtue, and Power, and
 Tincture, one more to be
 cast upon a thousand; at a
 second time upon ten thou-

sand; at the third time up-
 on one hundred thousand;
 at the fourth time upon a
 Million: And thus you may
 increase its Power by the
 number of the Reiterations,
 till it is almost infinite.

XIII. Therefore saith
Meredes the Philosopher,
know for certain, that the
oftner the Matter or Stone is
dissolved and congealed, the
more absolutely and perfectly,
the Spirit and Soul are con-
joynd and retained.

XIV. And for this cause,
 every time the Tincture is
 Multiplied, after a most
 admirable and unconceive-
 able manner.

CHAP. XLVIII.

Of the Augmentation or Multiplication of Our Medicine by Fermentation.

I. **O**Ur Medicine is Mul-
 tiplied by Fermen-
 tation; and the Ferment
 for the *White* is pure *Luna*,

the Ferment for the *Red*, is
 pure fine *Sol*.

II. Now cast one part of
 R r 2 the

the Medicine upon twenty parts of the Ferment, and all shall become Medicine, Elixir, or Tincture: Put it on the Fire in a Glasse Vessel, and seal it so that no Air go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first Medicine.

III. And one part of this second Medicine, shall have as much Virtue and Power, as Ten parts of the former.

IV. Therefore saith *Rhaphis*, Now have we accomplished our Work by that which is hot and moist, and it is become equally temperate: and whatsoever is added or put to it, shall become of the same temperament and Vertue with it.

V. You must then Conjoyn it, that it may Generate its like; yet you must not joyn it with any other that it might convert it to the same, but only with that very same kind, of whose substance it was in the beginning.

VI. For in *Speculo Terræ Spiritualis*, it is written, that the Elixir is figured in the Body, from whence it was taken in the beginning, when it was to be dissolved.

VII. That is to say, to dispose, Marry or Conjoyn that Earth revived, and in its Soul purified by commixtion of its first Body, from whence it took beginning.

VIII. Also in *Libro Gemmæ Salutaris*, it is said, that the White work needs a White Ferment; which when it is made White, is White Ferment also: and when it is made Red, is the Ferment of Redness.

IX. And so the White Earth is Ferment of Ferment: for when it is Conjoyned with *Luna*; or shall be made a Medicine, it is to cast upon Mercury, and every imperfect Metaline Body, to be converted into *Luna*.

X. And to the Red, ought
Sol

Sol to be joyned; and it will become a Medicine or Tincture, to project upon *Mercury*, or upon *Luna*.

XI. *Rhasis* also saith, You must now mix it with *Argent Vive*, *White* and *Red*, after their kind; and be so chained that it flies not away.

XII. Wherefore we command *Argent Vive* to be mixed with *Argent Vive*, until one clear water be made of two *Argent Vive*'s Compounded together.

XIII. But you must not make the mixture of them, till each of them apart or separately be dissolved into water: and in the Conjunction of them, put a little of the matter upon much of the Body, viz. First upon four; and it shall become in a short time a fine Pouder, whose Tincture shall be *White* or *Red*.

XIV: This Pouder is the true and perfect Elixir or Tincture, and the Elixir or Tincture, is truly a simple Pouder.

XV. *Egidius* also saith, to Solution put Solution, and in dissolution put desiccation, viz. make it dry, putting all together to the fire.

XVI. Keep entire the fume or vapour, and take heed that nothing thereof flie out from it: Tarry by the Vessel and behold the wonders, how it changes from Colour to Colour, in less space than an hours time, till such time as it comes to the Signs of Whiteness or Redness.

XVII. For it melts quickly in the Fire, and congeals in the Air. When the fume or vapor feels the force of the fire, the fire will penetrate into the Body, and the Spirit will become fixed, and the matter made dry, becoming a Body fixt and clear or pure, and either *White* or *Red*.

XVIII. This Pouder is the compleat and perfect Elixir or Tincture; now you may separate or take, if from the fire, and let it cool. R r 3 XIX.

XIX. And first, part of it projected upon 1000. parts of any Metalline Body, transmutes it into fine Gold or Silver, according as your Elixir or Tincture is for the Red or the White.

XX. From what has been said, it is manifest and Evident, that if you do not congeal Argent Vive, making it to bear or endure the fire, and then conjoyning it with pure Silver, you shall never attain to the Whiteness.

XXI. And if you make not Argent Vive Red, and so as it may endure the greatest fire, and then conjoin it with pure fine Gold, you shall never attain to the Redness.

XXII. And by dissolution, viz. by Fermentation, your Medicine, Elixir, or Tincture, may be multiplied infinitely.

XXIII. Now you must understand that the Elixir or Tincture, gives fusion like Wax: for which cause saith Rhasis, *Our Medicine ought of necessity to be of a subtle substance, and most pure, cleaving to Mercury, of its Nature, and of most easie and thin liquifaction, fusion, or melting, after the manner of water.*

XXIV. Also in the Book, called *Omne datum Optimum*, it is said, *when the Elixir is well prepared, it ought to be made liquid, that it may melt as Wax upon a Plate Red-Fire-Hot, or upon Coals.*

XXV. Now observe what you do in the *White*, the same you must do in the *Red*, for the work is all one: The same Operation that is in the one, is in the other, as well in multiplication as projection.

CHAP. XLIX.

Of the Differences of the Medicine and Proportions used in Projection.

I. **G**EBER, *the Arabian Prince, Alchymist, and Philosopher, in lib. 5. cap. 21. saith, That there is three orders of Medicines.* The First Order, is of such Medicines, which being cast upon imperfect Bodies, takes not away their Corruption or Imperfection, but only give Tincture, which in Examination, flies away and vanishes.

II. The Second Order, is of such Medicines, which being cast upon Imperfect Bodies, tinge them (in examination) with a true Tincture, but take not away wholly their Corruption.

III. The Third Order, is of such Medicines, which being cast upon Imperfect

Bodies, not only perfectly tinge them, but also take away all their Corruption and Impurities, making them incorrupt and perfect: Of the first two kinds, or Orders of Medicines, we have nothing to say here; we now come to speak of the third.

IV. Let therefore this your perfect Medicine, or Elixir, be cast upon a thousand or more parts, according to the number of times it has been dissolved, sublimed, and made subtil: If you put on too little, you must mend it by adding more; otherwise the Virtue thereof will accomplish a perfect Transmutation.

V. The Philosophers therefore made three Proportions, divers manner of ways, but the best proportion is this: Let one part be cast upon an hundred parts of *Mercury*, cleansed from all its Impurities; and it will all become Medicine, or Elixir; and this is the second Medicine: which projected upon a thousand parts, converts it all into good *Sol*, or *Luna*.

VI. Cast one part of this second Medicine upon an hundred of *Mercury* prepared, and it will all become Medicine, and this is the Third Medicine, or Elixir of the third degree, which will project upon ten thousand parts of another Body, and transmute it wholly into fine *Sol* or *Luna*.

VII. Again, every part of this Third Medicine being cast upon an hundred parts of prepared *Mercury*, it will all become Medicine of the fourth degree, and it will transmute ten hundred Thousand times its own quantity of another Metal

into fine *Sol* or *Luna*, according as your fermentation was made.

VIII. Now these second, third, and fourth Medicines may be so often dissolved, sublimed, and subtilized, till they receive far greater virtues and powers, and may after the same manner be multiplied infinitely.

IX. According to *Rhasis*, the proportion is thus to be computed. First, multiply Ten by Ten, and its product is an Hundred: Again 100 by 10, and the product is 1000; and a 100 by 10, and the product will be 10000.

X. And this 10000 being multiplied by 10, produces an 100000; and thus by consequence you may augment it, till it comes to a number almost infinite.

XI. That is to say, put 1 upon 10, and that 10 upon an 100, and that 100 upon a 1000, and it shall multiply to, or produce an 100000; and so forward, in the same proportion.

CHAP.

CHAP. L.

Of Projection, and how it is to be performed upon the Metals.

NOW the projection is after this manner to be done: Put the Body, or Metal upon the fire in a Crucible, and cast thereon the Elixir as aforesaid, moving, or stirring it well; and when it is melted, become liquid, and mixed with the Body, or with the Spirit, remove it from the fire, and you shall have fine Gold or Silver, according to what your Elixir was prepared from.

II. But here is to be noted, That by how much the more the Metaline Body is the easier to be melted, by so much the more shall the Medicine have power to enter into, and transmute it.

III. Therefore by so much as Mercury is more liquid than any other Body, by so much the more, the Medicine has power in being cast upon it, to wit, Mercury, to transmute it into fine Sol or Luna.

IV. And a greater quantity of it shall your Medicine transmute, give tincture to, and make perfect, than of any other Mineral Body.

V. The like is to be understood, to be performed in the same manner upon other Mineral Bodies, according as they are easie or hard to be fused or melted.

CHAP.

CHAP. LI.

Of the Compleatment, or Perfection of the whole Work.

I. **A**ND because prolixity is not pleasant, but induceth error, and clouds the understanding, we shall now use much brevity, and shew the Complement of the whole work, the premises being well conceived.

II. It appears, that our Work is hidden in the Body of the *Magnesia's*, that is, in the Body of Sulphur; which is Sulphur of Sulphur; and in the Body of Mercury, which is Mercury of Mercury.

III. Therefore our Stone is from one thing only, as is aforesaid, and it is performed by one Act or Work, with decoction: and by one Disposition, or Operation, which is the

changing of it first to Black, then to White, thirdly, to Red: and by one Projection, by which the whole Act and Work is finished.

IV. From henceforth, let all Pseudo-Chymists, and their Followers, cease from their vain Distillations, Sublimations, Conjunctions, Calcinations, Dissolutions, Contritions, and such other like Vanities.

V. Let them cease from their deceiving, prating, and pretending to any other Gold, than our Gold; or any other Sulphur than our Sulphur, or any other Argent Vive than ours; or any other Ablution or washing than what we have taught.

VI.

VI. Which washing is made by means of the black Colour, and is the cause of the White, and not a washing made with hands.

VII. Let them not say, That there is any other Dissolution than ours, or other Congelation than that which is performed with an easie fire: or any other Egg than that which we have spoken of by similitude, and so called an Egg.

VIII. Or that there is any production of the Philosophick matter from Vegetables, or from Mankind, or from Brute Beasts, or Hare's Blood, and such like, which may serve to this Work, lest thereby you be deceived, and err, and fall short of the end.

IX. But hear now what Rhasis saith, *Look not upon the multitude, or diversity of Names, which are dark and obscure, they are chiefly given to the diversity of Colours appearing in the Work.*

X. Therefore whatever the Names be, and how many soever, yet conceive the matter or thing to be but one, and the work to be but one only.

XI. Lucas saith, *Consider not the multitude of the Simples composing it, which the Philosophers have dictated, for the verity is but one only, in the which is the Spirit and Life sought after.*

XII. And with this it is that we tinge and colour every Body, bringing them from their beginnings and smalness, to their compleat growth, and full perfection.

XIII. Permenides the Philosopher saith, *It is a Stone, and yet no Stone; it is Sulphur, and no Sulphur, It is Gold, and yet no Gold: It is also a Hen's Egg, a Toad, Man's Blood, Man's Hair, &c.* by which Names it is called only to hide the Mystery.

XIV. Then he adds, *O thou most happy, let not these words,*

words, nor other the like trouble thee, for by them understand our Sulphur and our Mercury.

XV. If you that are searchers into this Science, understand these words and things which we have written, you are happy, yea, thrice happy: If you understood not what we have said, God himself has hidden the thing from you.

XVI. Therefore blame not the Philosophers but your selves; for if a just and faithful mind possessed your souls, God would doubtless reveal the verity to you.

XVII. And know, it is impossible for you to attain

to this knowledge, unless you become sanctified in mind, and purified in soul, so as to be united to God, and to become one Spirit with him.

XVIII. When you shall appear thus before the Lord, he shall open to you the Gates of his Treasure, the like of which is not to be found in all the Earth.

XIX. Behold, I shew unto you the fear of the Lord, and the love of him with unfeigned obedience: Nothing shall be wanting to them that fear God, who are clothed with the Excellency of his Holiness, to whom be rendred all Praise, Honour, and Glory to the Ages of Ages, *Amen. Amen.*

Gloria Dei.

The Second Book of
ROGER BACHON

Called,

SPECULUM ALCHIMIÆ.

C H A P. LII.

*The Preface or Enterance into this Work,
and the Definition of the Art.*

L After many ways and thereof, and that not without cause.

the Ancient Philosophers have through all their writings delivered themselves; and in Ænigmas or Riddles, they have wholly Clouded and left shadowed to us, the most Noble Science, and as it were under a Veil of Desperation, have wholly denyed Us the knowledge

II. For which Reason sake, I here signifie (that you may the more firmly Establish your mind) I have in the following Chapters declared (more plainly than is taught in any other writings) the whole Art of the Transformation of Metals.

III.

III. And if you often revolve these instructions in your minds, you will obtain the knowledge of the beginning, the middle, and the end of the Work; and you shall see such a subtilty of Wisdom, and such a purity of matter, which shall amply repleat your Soul, and fill you with Satisfaction.

IV. Now in the ancient Codes, many definitions of this Art are to be found, the meaning of which it behoves us to consider, *Hermes* saith concerning this Art, *it is the Science of compounded Bodies, joyning together, (through the knowledge of the matter and its effects or Operations) the more pretious*

things one to another, and by a Natural Commixion, to convert or transmute the same into a better kind.

V. Another Defines it thus, *Alchymie is a Science, teaching how to transmute all kinds of Metals, one into another, and this by a proper Medicine, as appears in many Books of the Philosophers.*

VI. Wherefore, *Alchymie is the Art or Science, teaching how to make or generate a certain kind of Medicine, which is called the Elixir, and which being projected upon Metals, or imperfect Bodies, by thoroughly Tinging and fixing them, perfects them in the highest degree, even in the very moment of Projection.*

CHAP. LIII.

Of the Natural Principles and Generation of Metals and Minerals.

I. **T**He Natural Principles, and first Generation of Metals and Minerals, I shall compleatly declare:

declare: where is first to be Noted, that the Mineral beginnings, or Principles in Minerals are *Argent Vive*, and Sulphur: From these all Metals, are produced, and all Minerals, how manifold soever, their diversities or kinds may be.

II. But I say, that Nature always proposes, and contends, to bring them to the perfection of Gold; but by several Supervenient accidents, the said Metals are transformed or embased, as you may plainly see in the Books of the Philosophers.

III. For according to the Purity or Impurity of the said two, to wit, of *Argent Vive*, and Sulphur, pure and impure Metals are generated, to wit, Gold, Silver, Tin, Lead, Copper, Iron. concerning the Natures of which, viz. of their purities and impurities, or Superfluous corruption and defects, we have a few true things to say.

IV. Of Gold. It is indeed

a Body perfect, made of pure Silver, fixed, clean, Red; and of a clean Sulphur, fixed, Red, not burning, and free from defects.

V. Of Silver: It is a Body, clean, pure, and almost reaching to perfection; generated of *Argent Vive*, pure, clear, white, and almost fixed; and of a Sulphur, like it in all respects; wanting only a little infixation, Colour and Weight.

VI. Of Tin. It is a clean Body but imperfect, generated of *Argent Vive*, fixed, and not fixed, clear, white in outward appearance, but red in its occult or inward parts; and of a little pure, fixed, and not fixed Sulphur: and is only wanting in a sufficient decoction or digestion.

VII. Of Lead. It is impure and imperfect, generated of *Argent Vive*, impure, not fixed, terrene, scæulent, a little White outwardly, but Red inwardly, and of such a like Sulphur, adustible in some parts: it is deficient in purity, fixation,

ation,] Colour, and Ignition.

VIII. *Of Copper.* It is a Body impure and imperfect, generated from an *Argent Vive*, impure, not fixed, Earthy, Burning, Red, not clear, and from such a like Sulphur: but is wanting in fixation, purity and weight; having also too much impure Colour, and terrestreities not burning.

IX. *Of Iron.* It is a Body impure and imperfect, generated from impure *Quick-Silver*, too much fixed, Earthy, burning White and Red, not clear, and of a like Sulphur: it is wanting in fusion, purity and weight; and has too much of an impure fixed Sulphur, with a burning terrestreity. All which things you are diligently to Note.

CHAP. LIV.

Of the nearest Matter, out of which the Elixir is drawn or made.

I. **I**N what we have already declared, we have spoken sufficiently of the generation of Metals; now we apply our selves to the choice and perfecting of those which are imperfect.

II. Out of what has been said, it appears, that from *Argent Vive*, and Sulphur, all the Metals are generated;

and how with their impurities and uncleanness they are corrupted: And therefore whatsoever matter does adhere to any Metal, which is not of its *Prima Materia*, or does not belong to its composition, it is to be rejected and cast away.

III. For that no Foreign matter, which is not composed

posed of the aforesaid two principles, *viz. Argent Vive* and *Sulphur*, can either perfect a Metal, or make any new transmutation thereof.

IV. This is also to be wondered at, that even some wise prudent Persons; should lay the Foundation or whole matter of the Elixir, in the Animal or Vegetable Kingdoms, which are so infinitely remote from the thing, whilst they may find Mineral much nearer akin to the Work and Design.

V. It is not indeed to be at all believed, that any of the Philosophers, should place the Art, or Secret in such remote things, where there is not the least congruity or similitude of Natures.

VI. But out off the two aforesaid things, (*viz. Argent Vive*, and *Sulphur*,) all Metals are made: and nothing does adhere to them, nor is conjoynd with them, nor can transmute them,

except that which arise^s from the same Root or Principles.

VII. And therefore we say, that it behoves you indeed and in truth, to take *Argent Vive*, and *Sulphur*, for the matter of our Stone, not *Argent Vive*, by it self alone, nor *Sulphur* by it self alone; for neither of them alone can generate Metals: but from a commixtion of both, divers Metals are variously generated, as also many Minerals.

VIII. Therefore from a commixtion of them both, our matter of the Stone remains to be chosen, which is most excellent and deeply hidden: from which Mineral matter, that which is yet nearer and more akin thereto is to be made. And this very thing it self, we attain to the knowledge of, by a diligent and accurate search and enquiry.

IX. Take then this our Matter, chosen as you may think out of Vegetables, and from thence, first make
Sf. *Argent*

Argent Vive and *Sulphur*, by a long decoction: But since Nature has given us *Argent Vive* and *Sulphur*, we are excused from those things, and their too tedious Operation: nor yet out of them could you produce the said *Prima Materia*.

X. And if you should seek for it in Animals, as in humane Blood, Hair, Urine, Dung, Hens Eggs, or any other things proceeding from Animals; from these you should also make *Argent Vive* and *Sulphur*, by such a like long decoction; but in all these things, you would miss of the *Prima Materia*, as you did before in Vegetables.

XI. If also you should make choice of the middle Minerals, such as are all the kinds of *Magnesia's*, *Marchasites*, *Tutias*, *Vitriols*, *Alunis*, *Borax*, *Salt*, and many others of like Rank, you must from these make *Argent Vive* and *Sulphur*, by long Boiling, without which, you would proceed in Vain; yet in Ope-

rating upon these things also, you would Err.

XII. If also you should make choice of some one of the seven Spirits by it self, as alone of *Argent Vive*, or of *Sulphur* alone, or of *Argent Vive* and one of the two *Sulphurs*, or of *Sulphur Vive*, or *Auripigment*, i. e. *Arsenicum Citrinum*, or of the Red alone, or its compeer, you would yet do nothing.

XIII. Because Nature does nothing, except there be a just or proportional mixtion of the two principles; nor can we (for the same Reason) from the aforesaid *Argent Vive* and *Sulphur*, as they are in their own Nature, doe any thing.

XIV. Lastly, if we should chuse even the things themselves, be they what they will, we ought to mix them according to the just & true proportion, which humane ingeny is ignorant of, & then to decoct or boyl them together, till they are coagulated into a solid mass.

XV.

XV. And therefore we forbid the taking of those two, viz. *Argent Vive*, and *Sulphur*, as they are, or lie in their own proper Natures, and being also ignorant of the just proportion of Parts for the mixtion.

XVI. So that we must find out those Bodies in which we may find the aforesaid things or principles justly proportionated, coagulated, and joyned together in one, as their Natures require : which Secret is very warily to be kept.

CHAP. LV.

Of the nearest Matter of Our Stone, yet more plainly.

I. **G**old is a Body perfect, and Masculine, without any superfluity or diminution, and if the imperfect Bodies commixed with it by a sole Liquefaction, be perfected by it, it is in Order for the Elixir for the Red.

II. Silver also is a Body almost perfect, and Feminine, which if it be commixed with imperfect bodies, solely by a vulgar fusion,

it shall make them nearly perfect, it is in Order for the Elixir for the White, which yet it is not, nor can be, because the Elixirs only are perfect.

III. Because if that perfection was perfectly commiscible with imperfect Bodies, yet would not the imperfect Body be compleated with the perfect Bodies, but rather their perfection would be diminished and

C H A P. LVI.

Of the manner of Working, and of the moderating, and continuing of the Fire.

I. **N**OW it is possible, that you may find out this Mystery (if you will bend your self to study and labour) and wholly casting off your Folly and Ignorance, become wise through the words which I speak; to the attainment of that true matter of the Philosophers, the Blessed Stone of the Wise, upon which the Operations of Alchymia are exercised; by which we endeavour to perfect the imperfect *Bodies*; and thereby to make them better than the perfect.

II. And forasmuch as Nature has handed down to us Imperfect Bodies only with the perfect, it is our business to take the known matter, which we have declared in these Chapters)

and by much Pains and Industry, through the help of our art, to make it even more than perfect.

III. If you be ignorant of the manner of doing or working, What is the Cause? Truly because that you see not after what manner Nature (which sometimes perfects the Metals) frequently, or commonly operates.

IV. See you not, that in the Mines, by the continual heat which is in those Mineral Mountains, the gross waters, are decocted, and so much inspissated, as thereby (through length of time) to be made *Argent Vive*?

V. And from the fat of the Earth, by the same decoction

coction and heat, is generated, Sulphur; and that by the same heat preserved and continued upon the same, from the aforesaid things, [*viz. Argent Vive, and Sulphur*] according to their Purities and Impurities, all the Metals are generated?

VI. And that Nature, by a sole or only decoction, does make or bring to perfection the perfect Bodies, as well as all the Imperfect Bodies or Metals?

VII. O great madness! These things which I thus query about, would you bring to pass and perfect, by fantastick, strange, and imperfect methods?

VIII. Now a certain Wise man saith: You must necessarily err, who endeavour to out-do Nature; and to perfect the Metals, yea, more than perfect them; by new and foreign methods of Operation, invented in your dull and insensible Noddles.

IX. And that God has bestowed upon Nature a right

method, a direct way, which is by a continual decoction, which the Insipid and Fools, through their ignorance, despise, and scorn to imitate.

X. Also, Fire and Azoth are sufficient for thee. Again, Heat perfects all things, or all the Metals. Moreover, decoct, decoct, decoct, and be not weary. Make your fire gentle and soft, which may always burn and endure for many days with a constant equal heat; but let it not go out or decay, for then you will suffer the loss of all.

XI. In another place; continue thy work with patience. And again, Beat, or grind the matter seven times. Then again, You must know, that with one matter, to wit, the Stone; by one way, to wit, by decocting; and in one Vessel the whole Magistery is performed and perfected.

XII. And in another place, The matter is ground with fire. Also, This work is much like, or may be compared to the Creation of Mankind.

destroyed by means of the said Imperfect Bodies.

IV. But if those which shall be more than perfect, in a Double, Quadruple, Centuple, or larger proportion of perfection, be mixed with the imperfect Bodies, they will indeed perfect them.

V. And because Nature always Operates after a simple manner, the perfection in these things is simple, and inseparable, and incommiscible; nor by this Art, are the imperfect things themselves (for the shortening the work) to be joyned with the Stone for the Ferment, nor may they then be reduced into their pristine State, when their exceeding Volatility exceeds the highest fixity.

VI. And because Gold is a body perfect, made of *Argent Vive*, Red, and clear, and of such a like *Sulphur*, we do not therefore chose it, for the near matter of the Stone for the Red Elixir; for that by

reason it is simply so perfect, without any artificial purification, and so strongly Digested, and Decocted by a Natural Heat, we cannot so easily Operate upon it (nor upon Silver) with our Artificial Fire.

VII. And altho Nature may do something in Order to perfection, yet it does not know how thoroughly to cleanse, and is ignorant how to Purifie and perfect, because it works after a simple manner upon what it hath.

VIII. Wherefore, if we chuse Gold or Silver for the matter of our Stone, we shall scarcely, or with difficulty find out a Fire which will work upon them.

IX. And though we know the Fire, yet we may not be able to attain to the intimate and inward opening of their bodies, because of their firm compactedness, or density of body and Natural composition: therefore we refuse to take the first

first for the Red, or the latter for the White.

X. When we shall find some thing or body extracted from a pure matter, or a more pure *Sulphur* and *Argent Vive*, above that which Nature has a little or in some small Measure wrought or brought forth; then possibly, by the help of our Fire, and manifold experiences in this our Art, which an Ingenious and continued Operation upon the matter, through a congruous Decoction, Purification, Coloration, & Fixation, we may attain and perfect the thing sought after.

XI. Therefore that matter is to be chosen, in which is a pure *Argent Vive*, clear, White, and also Red, not yet brought to its compleatment or perfection, but commixed equally and proportionally as it requires, with such a like pure, clean, White and Red *Sulphur*.

XII. Which Matter is to be Coagulated into a solid Mass; and with Ingenuity and Prudence, by the help of our Artificial Fire, we may be able to accomplish, its intimate and perfect mundification, and attain the Purity of things, and to perform such a work or make such a body, as shall (after the compleatment of the Operation) be a Million of times stronger, and more pure and perfect than the simple bodies themselves, Decocted and made by a Natural heat.

XIII. Be therefore wise: for in this my subtle Discourse I have demonstrated plainly the matter of our Stone sought after, by manifest probation, to the truly Ingenious. Here you may taste of that which is most delectable, above all whatsoever the Philosophers have told you.

CHAP. LVI.

Of the manner of Working, and of the moderating, and continuing of the Fire.

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XII. And in another place, *The matter is ground with fire. Also, This work is much like, or may be compared to the Creation of Man-kind.* Sf4 XIII

XIII. For, like as an Infant at first is nourished with food easily digested, or Milk: But for the strengthening of the Bones with stronger Food, or Meat: So also this Magistery. At first you must feed it with a gentle Fire, by the force of which Decoction, whatsoever you desire is to be done.

XIV. And although we always speak of a gentle fire; yet notwithstanding you are always to understand it in this sense, that according to the Regimen, or method of the operation, it is by degrees, or by little and little to be augmented and increased, even to the highest degree.

CHAP. LVII.

Of the Quality of the Vessels and Furnaces.

I. **T**HE limits, method, way and manner of working, we have even now determined; it follows, that we treat next of the Vessel and Furnace; after what manner, and with what matter, it ought to be made.

II. When Nature, with a natural heat in the metallick Mines does decoct; it is true, it performs this decoction without any Vessel:

Now though we propound to follow Nature in decocting; yet we cannot do it without a fit Vessel for that purpose.

III. Therefore let us see first, what kind of place that is, where Metals are generated. It is evidently manifest, that they are produced in Mineral places, and that the generating heat is in the bottoms of the Mountains, where

it

it is perdurable, and always equal, and whose nature is always to ascend; which in ascending continually desiccates every where where it passes, and coagulates the spissed or gross water hidden in the Bowels or Veins of the Earth or Mountains, into *Argent Vive*.

IV. And if a mineral fat in the same place, from such a like Earth, shall be warmed, and gathered together in the Veins of the Earth, and it run through the Mountains, it becomes Sulphur.

V. And as you may see in the said veins of the said place, that Sulphur generated (as is said) of the fat of the Earth, doth meet also with the *Argent Vive* (as aforesaid) in the said veins of the Earth, so also it produces a thickning, or inspissating of that Mineral Water.

VI. Also, there, by the said heat in the bottoms, or bowels of the Mountains, equal, and perdurable,

through a very long space of time, there is generated divers and several Metals, according to the nature, or diversity of the place.

VII. This also you must know, that in the places where Minerals are found, there is always found a durable heat.

VIII. From these things, then, we ought always to note, that a Mineral Mountain is every where close to its self, externally; and also stoney: because if the heat should possibly get out, no Metals would be generated.

IX. So also, if we intend to imitate Nature, we must necessarily have such a Fornace, as may have some likeness or resemblance of a Mountain, not as to its magnitude, but as to its continued heat; so that the imposed fire, when it ascends, may not find a way forth; but that the heat may reverberate back upon the vessel, containing in it self

self (firmly closed up) the matter of the Stone.

X. Which vessel ought to be round, with a little neck, made of Glass, or some certain Earth, like in nature or closeness of body to Glass: Whose Mouth ought to be so stopped or closed up with Bitumen, or other like Emplastick substance, or otherwise Hermetically sealed up, so as the least Vapour may not come forth.

XI. And like as in the Mines, the heat does not immediately touch the matter of the Sulphur and *Argent Vive*, because the Earth of the Mountain is every where between:

XII. So in like manner, the fire ought not immedi-

ately to touch the Vessel containing in it self, the matters aforesaid, of our Stone: But in another closed Vessel in like manner, *that* is to be put; that so the temperate heat may better, and more conveniently touch both above and below, and every where, the matter of our Stone.

XIII. Upon which account *Aristotle* saith, *That Mercury, in the Lights of Lights is to be decocted in a threefold Vessel*: and that the Vessel be made of the most firm and pure Glass, or, which is better, of Earth, having in it self the nature of Glass. [*Of which kind is our late China and Porcelaine Ware, brought to us out of Persia, China, and other places of the East-Indies.*]

CHAP. LVIII.

*Of the Colours, Accidental and Essential,
appearing in the Work.*

I. **W**E have now taught you what the exquisite matter of the Stone is, and also the true manner of working; by what method, and with what order the decoction of the Stone is to be performed, whence oftentimes arises divers and various colours in the Philosophick matter.

II. Concerning which Colours, a certain Wise Man saith: *Quot colores, tot nomina; so many Colours as it has, so many Names:* According to the diversity of Colours appearing in the operation, the Philosophers have given it several Names.

III. For which Reason, in the first operation of this our Stone, it is called *Pu*

trification; and our Stone is made black: For which reason saith a Philosopher, *When thou findest that black; know that in that blackness, whiteness is hidden*; and now it behoves us to extract that whiteness from its most subtil blackness.

IV. Now after the Putrefaction [*or blackness*] it grows red, but not with the true redness: of which one of the Philosophers saith, *It often grows red, and it often grows Citrine or Yellow; and it oftentimes melts, or grows liquid, and it is oftentimes coagulated, before the true whiteness appears to perfection.*

V. Also it dissolves its self, coagulates it self, putrefies its self, tinges or colours its self,

self, mortifies it self, vivifies it self, denigrates, or blackens it self, dealbates or whitens it self, and adorns it self in the red with the white.

VI. It is also made green: for which reason another saith: *Decoct it till you see the birth of the Greenness, or till the greenness is brought forth, which is the Soul thereof.* And another: *Know that the Soul doth rule in the Greenness.*

VII. Also, the colour of the Peacock appears before the *Whiteness*; for which cause, saith one: *Know that all the Colours which are in the World, or are possible to be thought of, appear before the Whiteness; and then the true Whiteness follows.*

VIII. Of which, a certain Philosopher saith: *But when the pure Stone is decocted, so long till the Eye of the Fish (as it were) grows very bright; a profit, or good may be expected from it; and then our*

Stone will be congealed into its roundness.

IX. Another also saith, *When you shall find the Whiteness, supereminent in the Vessel; be certain, that in that Whiteness the Redness is hid-den; and then it behoves thee to extract it.*

X. Notwithstanding, decoct till the whole Redness be brought forth and perfected.

XI. For it is between the true Whiteness and the true Redness, that a certain *Ash-colour* appears, of which we have spoken: after the *Whiteness* appears you cannot err, for by augmenting the fire you come to the *Ash-colour*.

XII. Of which another saith: *Slight or undervalue not the Ashes; for God will return them to thee liquid: and then at last the King shall be crowned with his red Diadem, Nutu Dei, by the good pleasure of God.*

CHAP. LIX.

Of the manner of projection upon any of the Imperfect Metals.

I Have perfectly compleated the end of the promised Work, viz. of our great Magistery, for the making the most excellent Elixir, as well Red as White: It now remains, that we shew the method, or way of Projection, which is the compleatment of the work, the long expected, and much desired cause of rejoicing.

II. Now the true Red Elixir, tinges a pure and deep Citrine or Yellow, to infinity of parts, and it transmutes all Metals into most fine Gold.

III. The true White Elixir also, whitens to Infinity likewise; and it makes, or tinges every Metal into a perfect Whiteness: But

you must know, that one kind of Metal is much more remote, or far distant from perfection than some others are; and that some are much nearer to the said perfection than others.

IV. And although every Metal may be brought to perfection by the Elixir; yet those which are nearer to perfection, are easier, sooner, and better reduced to that perfection, or transmuted into perfect Bodies, than those that are more remote.

V. And when we have found a Metal, which is as it were, a kin, or nearer to perfection, we are excused in some measure, from making use of, or projecting upon those Metals which
are

are more remote therefrom.

VI. Now what Metals are remote from, and near to perfection, and what are yet more near, and as it were a kin to the perfect Bodies, we have taught in these Chapters; in which, if you be indeed wise you may plainly see, and truly determine which they be.

VII. And without doubt, he who is lawfully initiated into the Mysteries of this our Art; may be able through his own Ingenuity and Industry by studying in this my *Speculum Alchymiae*, to find out and know the true matter of our Stone: And he will know and understand well upon what Body, the Medicine or Magistery ought to be projected for perfection.

VIII. For the Masters of this Art, who have invented or found out the *Prima Materia*, and the whole Mystery they have, I say, plainly demonstrated, and, as it were, indigitated the

direct way of working, and made all things naked and plain to us, when they say,

IX. *Nature contains Nature: Nature exceeds Nature, and Nature overcoming Nature does rejoyce, and is transmuted or changed into another Nature. And in another place, every like doth rejoyce in its like; for that the likeness between things is said to be the cause of Sympathy or Friendship: of which many Philosophers have written notable things.*

X. *Know then that the Soul doth soon enter into its own Body; but with a Foreign or Strange Body, it can never be joyned or United. In another place: If you shall endeavour to joyn it with a Foreign or Heterogeneous Body, you shall wholly Labour in Vain. Also: The nearness of the Body to perfection makes a Transmutation the more Glorious.*

XI. For the Corporeal, by the Power of the Operation of Nature, is made

In-

Incorporeal ; and contrariwise the Incorporeal is made Corporeal ; and in the compleatment , the spiritual Body is made wholly fixed.

XII. And because it is Evidently manifest that the Elixir is Spiritual, and so very much exalted beyond its own Nature, as well for the *White*, as for the *Red* : It is no wonder, that it is not to be mixed with Bodies.

XIII. The Method, or way of Projection then is, that the Body of the Metal to be transmuted, beliquified or melted; and then that the Medicine or Elixir, be projected or cast upon the melted Metal.

XIV. Moreover you must Note, that this our Elixir, is of a mighty strong Power, and of great Force, for one part being projected upon a Million, or Ten Hundred Thousand parts, and more, of the prepared Body, it does incontinently penetrate it, trans-

fuse it self through the whole, and transmute it.

XV. Wherefore I deliver to you a great and hidden Secret. Mix one part of this our Elixir, with a Thousand parts of a body near to perfection; put all into a proper Vessel, inclosing it firmly; and then put it into a Furnace of Fixation, first with a very gentle fire, and then always augmenting the fire gradually for three days; so will they be inseparably conjoyned. This is a work of three days.

XVI. Then again, and lastly, take one part of this mixture, and project it upon a Thousand parts of another Body or Metal, (the nearer to perfection the better,) so the whole will be a most fine and perfect Body, according to the kind, and according to your intended work, whether for the *White* or for the *Red*.

XVII. And all this is but the work of one day; or rather,

rather, but of an hour, or of a moment: for which wonderful work, Praises be perpetually rendred to the Lord our God, for Ever and Ever.

CHAP. LX.

A Short Recapitulation of the whole Work.

I. **O**UR Tincture then, is only generated out of the Mercury of the wise, which is called the *Prima Materia, Aqua permanens, Acetum Philosophorum, Lac Virginis, Mercurius Corporalis*, with which nothing extraneous, Alien or Forreign is commixed, such as are Salts, Alums and Vitriols.

II. Because from this Mercury alone, the Virtue and Power of this our Magistry is generated: and it so resolves every (Metalline) Body, that it may be augmented or multiplied.

III. This our aforesaid Mercury is both the Root and the Tree, from whence many and almost Infinite Branches Spring and increase.

IV. The first work for the making of this Elixir, is sublimation, which is nothing else, but the subtilization of the matter of our Stone, by which it is cleansed from all its superfluities.

V. The fixed and Volatile parts are not separated one from another, but they remain United, and are fixed together, till they both may have an easie fusion together, in the fire.

VI. Take therefore our aforesaid Mercury, which, in a Sealed Glass, put into its hot bed, for one whole Philosophick month, which is 40 days, till it begins in its own body to putrifie and be

be Coagulated, and all its Humidity be Consumed in its self, and also converted into a black Earth.

VII. In this Sublimation is compleated the true separation of the four Elements.

VIII. Because the cold and watery Elements is changed into a hot and dry Earth, which is the head of the Crow, the Mother of the remaining Elements.

IX. Thus our work is nothing else but a transmutation of Nature, and a Conversion of the Elements.


X. The Spiritual is made Corporal, the Liquid is made thick, and the water is made Fire.

XI. Moreover the black Earth is imbibed with its own water, and dried so long till it is sufficiently cleansed and brought on to Whiteness.

XII. Which then is called the White Earth foliated,

Sulphur of Nitre, *Sulphur* of Magnesia: and then there is a new Conjunction of *Sol* and *Luna*, and a Resurrection of the Dead Body.

XIII. When our Earth bearing Fruit is moistned with its own proper water, it drinks it up in that its thirst with much greediness, till it generates or is made pregnant, and then brings forth Fruit an Hundred Fold.

XIV. Now proceed farther with the White Earth, augmenting or increasing the Fire  it, till by the motion of the Continual Heat, it is digested and brought into the highest and most pure Red.

XV. And now it is called our Red Coral, Red Sulphur, Blood, our Purple Gold, our burnt *Crocus*.

XVI. This very Work repeat three or four times with new Materials, and you shall have the most perfect Red Stone, of the

T t

Phi-

Philosophers, Red as Blood
it self, with which you
may tinge *Mercury*, and all
other imperfect Metals.

XVII. But it behoves you
to take of our aforelaid *Sul-
phur* three parts, adding
one part of fine Gold, re-

duced into a subtle Calx
and of the water thereof
two parts; these three mix
subtilly, till they become
one Inseparable Matter :
these then digest in a pro-
per Fornace, till they be-
come a Red Stone.

*4 parts 3 parts 1 part 2 parts
made into a pure amalgam*

Operis Rogerij Bachonis Alchymici

FINIS.

GEORG

Georgij Riplei
MEDULLA ALCHYMIÆ.

The Marrow of *Alchymie*, Written in *Latin* by *George Ripley*, Cannon of *Bridlington*, which he sent out of *Italy*, Anno 1476. To the Arch-Bishop of *YORK*: Translated into *English*, and now Revised, and Claused,

By **WILLIAM SALMON**,

Professor of Physick.

CHAP. LXI.

The Preface to the Arch-Bishop of York.

I **I** Shall endeavour Sir, I have attained to, by my
 to explicate, open, Travels through *Italy*, and
 and make plain to you, the other Countries and King-
 Secrets of *Alchymie*, which doms for the space of Nine
 T t 2 Years,

Years, drawing Forth, and Selecting the true Root, and Marrow of Nature (by a series of Experiences) from its most inward Recesses, and secret Habitations.

II. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you : And therefore shall faithfully (tho' briefly) declare the Secrets of this Art to you ; plainly and openly , not Darkly and Ænigmatically, as if it was done under a Shadow or Vail.

III. Such indeed is your Life (your Works witnessing the same) that you are as a healing Balm, a Refuge of Defence, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden Mysteries, and make known to you the abscondite Paths of Nature, not to rejoyce your outward Man only, by adding Health and long

Life, heaping up Treasures, and external Honours and Applause in the World, but to excite in you the highest Devotion to God Almighty, that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed.

IV. And in these things, I am confident of you, in whom is found such a Portion and Treasure of Vertue, Prudence, Piety, and true Wisdom, but most chiefly, for that I know you to be such a one, who has God always before your Eyes.

V. And therefore I speak truly and fervently, and I will declare the Truth to you, with all faithfulness according to the reality of my Soul ; I shall Elucidate the undoubted Verity, and declare such things, as with much Labour, Care, and Diligence I have sought out, and obtained the knowledge of ; which I have seen with my Eyes, and have handled with my Hands, and

and which my own self has done: And in this matter I will neither be tedious nor obscure, lest that love which I profess to you, should seem to be deficient or imperfect.

VI. Whatever I write, I shall open the same briefly and plainly beseeching God, that the matter whereof I shall entreat, may become profitable unto you; and that if you shall please to put the same into practice, you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all transitory things, Time is truly the most pretious.

VII. Wherefore I write unto you (honourable and dearly beloved Friend) such things only as may be profitable; making this humble suit unto your Excellency, that the Revealed Secrets and Experiments which I send you in this little Book, may not be prostituted, or bestowed upon unworthy Men, who are naughty, or

swoln up with Pride, or whose Souls are bound up in their Covetousness.

VIII. I require not of you for this Secret, a great Summ of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expences upon it; nor do I for my self desire any reward; these things agree not with the Philosophick Verity, which professes, that its Works are not chargeable and Expensive. *Moricus saith, beware that you spend nothing in this Magistery of Gold. And Dastine, saith with the Value of one Noble is the whole Magistery performed.*

IX. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? *Raymandus saith, He that will reduce Quick-Gold into thin water, must make it, doe it, and Work it by its contrary. For saith he, Quick or living Gold, has in its self, four Natures, and four humours or Elements. And therefore*

saith he, if you putrefie its Cold with its Hot, and its Dry with its Moist, you shall not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever. For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury ad Infinitum.

X. [Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrifie that Milk 15 days in B. M. then separate its Element, and cleanse its Earth, and after that joyn it again in equal weight, then is the Elixir made compleate for Saturn and Jupiter. Quick Gold is Crude, Imperfect, and unfixt in every degree. and yet it is accounted a Body, altho there be no fixation in it, and therefore it may be much sooner brought to its first matter, than

any other of the Bodies, that have any part of fixation in them, for they must have much Labour and long time to separate them, and bring them back into their first matter.]

XI. For saith Lully, The Elements of Mercury may be dissolved, and being so dissolved, they may be separated. There be some that think our Resoluble Seed, or dissolved Menstruum, is the water of Argent Vive, made only by it self, because it does dissolve both Metals, and pretious Stones which we call Pearls; and so it is. Now how this dissolving Menstruum is made, not only Raymund seems to shew, but Roger Bacon in like manner in his Speculum Alchymia, where he saith, put the Body which is most weighty, into a Distillatory, and draw forth thereof, its Sweet Ros, or Dew, with a little Wind, or Breath: [for betwixt every drop of Water, comes forth a Breath, as it were of a Man, which is the substance of Argent Vive, and which the Philosophers call our Mercury: which

if

if it be well putrefied before hand, will then yield the more, and Issue out forcibly, as if it were Wild-Fire out of a Trunk, especially when the Red Fume comes.] Thus have you one of our *Argent Vives*.

XII. To the same thing *Raymundus* assents, where he saith, then have you that *Argent Vive*, which is called Ours; and so it is indeed one of Our *Argent Vive*; altho' the intent of the same Philosopher in *Libro Animæ Artis Transmutatorie*, Cap. 2. wastouching another more noble and more excellent Water [supposed by some, to be Our Burning-Water, drawn out of the Gum of Vitriol,] by the Virtue of which most Noble and Excellent, attractive Water, he did not only often dissolve the Body of Sol [not as he doth it with the aforesaid *Argent Vive* commonly dissolved] but also the same solar Body, by force of that attractive Virtue, is disposed in a more noble manner; as I my self have seen done, not only in the Metalline

Elixir, but also in the Elixir of Life, as hereafter shall be declared, Chap. 71, 72. Sect.

XIII. It is fanciesd by an Experienced Philosopher, that Mercury did speak, and said, I am the Father of Enchantments, Brother to the Sun, and Sister to the Moon, I am the Water of Life drawn out of Wine, [i. e. out of the Wine of Mercury] I kill that which was alive, and make alive that which was dead; I make Black, and I make White, and I carry in my Belly the Sol of Philosophers; and therefore he that can joyn me after that I am dissolved, and made the pure clear and Silver like Water, called *Lac Virginis*, with my Brother the Sun, he shall tinge him with my Soul, not only much more than he was before by an hundred fold, but also if he be joyned with my Sister *Luna*, he shall make all things fair and bright. [this *Lac Virginis* is a Silver-like Water somewhat thick.]

CHAP. LXII.

A farther Discourse of the Philosophers Mercury.

I. **O**F this Mercury, *very subtil, then putting them into Balneo, that they may be dissolved; which done, take it out, and make your congelation in a dry Fire, do so oftentimes, and then, &c.* speaks another Philosopher thus, when its Elements are separated, and again joyned and mixed together by equal weight, then is it made a compleat

Elixir upon Saturn and Jupiter; but its Elements cannot be separated, until such time as it is dissolved: and of this Metalline Water, ought the Artist to draw the Tincture.

II. *[The Elements of Mercury being separated, and again commixed by equal weight or proportion, make the Elixir compleat, with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together*

III. And therefore to confirm this, Raymundus saith, O my Son, Our Tincture is drawn out of one Vile thing, and is decked, finished, and ended with another thing which is more Noble; for we do Ferment it with Vulgar Gold: He calls it Vile, because he saith it is sometimes found in Vile places, as in Old draughts: also it is Vile, because (as Raymundus saith) it is found not only in a filthy form, and ugly shape, but because it is in every thing, of the which (saith Albertus) is made a Permanent or fixt Water.

IV.

IV. [*Here is to be Noted, that Raymundus commands this Tincture to be drawn out of the Body of Venus, which Tincture he does Ferment with the prepared Calx of common or Vulgar Gold.*]

V. And therefore saith *Avicen*, it behoves you to have a great quantity of our Gold, and of our Silver, to the end, that thereby the humours may be drawn forth; viz, to have at the least sixty pounds weight, which will be a sufficient quantity for your whole life. He also saith, the best *Mercury* is brought in skins, from *Mount Passulane*. Of this *Mercury*, *Geber* saith, you must labour in all your work to separate *Mercury*, or as others read it, to convince or over-come *Mercury*, in commixing and conjoyning; for he that cannot destroy *Mercury*, or undoe it in its compolure, cannot repair or restore it: nor may you work with it as *Raymund* saith, till it is dissolved.

VI. And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of *Argent Vive*. Wherefore as *Raymund* saith, it is never congealed without a congealing *Sulphur*; and being congealed, you have a great secret: for in the dissolved, Decocted *Mercury*, is a great and hidden Mystery.

VII. Another Philosopher also saith, that there is a certain subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad, the which thin Fume if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation (of which thin Fume, in short space is made the true Elixir) but also cleanses the Impure Metals or *Alchymick* Body.

VIII. [*As to the Tincture mentioned*

mentioned at Sect. 4. above, it rather seems by other words of the said Raymundus, that he drew it out of Quick-Silver, and no other vile thing, of which Mercury is made. What is meant at Sect. 6. by not joyning the Crude with the Decocted, is to be understood of not joyning Crude Mercury to the Decocted Bodies or Metals, but to put to them Decocted, i. e. dissolved Mercury. And herein is bidden a great secret, for Mercury being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrifie its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolved, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoyned, fixed.]

IX. This Alchymick Body is called *Leprous Gold*, wherein Gold and Silver,

are in Essence and Power, but not in sight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clean and pure. The which impure Body after mundification, is a thousand times better than are the Bodies of common *Sol* and *Luna*, Decocted by natural heat.

X. [This Leprous Gold the Philosophers call, *Adrop*, or *Adrup*, which Gold is the Philosophers *Lead*. This Alchymick Body (in his Concord) he calls *Venus* in the lesser Work, both for Gold and Silver, because it is a Neutral Body, and very easie to be changed to either: and by this the sense of Sect. 4. and 8. foregoing may be more easily understood. The Earth, the uncleaned Body, is to be purified with its own Water, and afterwards nourished with its Mothers Milk, which is called the *Sulphur of Nature*.]

XI. The first Matter of this unclean Alchymical Body,

Body is a *Viscous* Water, which is thickened in the Bowels of the Earth. And therefore of this Impure Body (as *Vincent* saith) is made the great Elixir of the Red and White, whose Name is *Adrop*, or *Adrup*, viz. the Philosophers *Lead*. From the which *Raymundus* commands an Oyl to be drawn: from the *Lead* of the Philosophers (saith he) let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl [*wherein is Our second Tincture and Fire of Nature*] from its Flegm, which is it watrishness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.

XII. This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which does so augment the Excellencies of those Bodies to whom it is so joyned,

that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of *Alchymie*, which is only for the Elixir of Metals, is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophick Operation.

XIII. [*The Innatural Fire is Our Aqua Foetens, or Sea-Water, sharp, peircing, and burning all Bodies more fiercely than Elemental Fire, making of the Body of Sol, a meer Spirit, which common Elemental Fire has not power to do.*]

XIV. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall 1. Shew in the Mineral

neral Kingdom, the Elixir of Metals, and that after divers manners. 2. In the Vegetable Kingdom, the Elixir both of Metals, and of Life. 3. In the Animal Kingdom, the Elixir of Life only; albeit the same Elixir of Life is most excellent for the transmutation of Metalls.

XV. There are three things necessary to this Art,

of which you ought not to ignorant, viz. 1. The Fire wherewith: [*The fire of Nature, Innatural, Elemental, and which is against Nature, destroying the special form of all that is dissolved therein.*] 2. The Water whereby: [*as in the Compound Water.*] 3. And the thing whereof: [*is made the congealed Earth, as White as Snow.*] Of all which in their proper order.

C H A P. LXIII.

Of the Mineral Stone, and Philosophick Fires.

I. **O**N a time as I have learned, there was an Assembly of Philosophers, where the *Matter* of the Secret Stone, and the *Manner* of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and (as was thought) Inferiour in Learning, declared his thoughts, and

knowledge concerning that Secret. I know saith he, the Regiments of the Fires. When they had heard what he could say, they all as amazed held their peace for a while.

II. At lenght, one of the Company made answer; If this be true which thou hast said, thou art Master of

of us all, and thereupon with one consent, they gave him the Right Hand of Fellowship. Whereupon they gathered, that the Secret of this wonderful Tincture lay chiefly in the Fire.

III. But the Fire differs after several manners; one Natural, another innatural or preternatural, another Elemental, another against Nature. The Natural Fire does come from the Influence of *Sol*, and *Luna*, and the Asterisks, or the *Sun*, *Moon* and *Stars*, of the which are Ingendred, not only the burning Waters, and potential Vapours of Minerals, but also the Natural Virtues of living things.

IV. The Innatural or Preternatural Fire, is a thing accidental, as Heat in an Ague, being made Artificially, and called by the Philosophers a moist Fire, Our generating Water, the fire of the first Degree; and for the temperature of its Heat is called a Bath,

a Stew, a Dunghil, in which Dunghil is made the putrefaction of our Stone. See Sect. 13. of the former Chapter, where it is more amply defined.

V. The Elemental fire, is that which does Fix, Calcine and Burn, and is nourished by Combustible things.

VI. The fire against Nature [*which is a violent strong, Corrosive, destroying the special form of that which is dissolved therein,*] is that which in Power Dissolves, Frets, Infects, and destroys the generative Power of the form of the Stone: it does Dissolve the Stone into Water of the Cloud, with the loss of its Natural, Attractive, and special Form, and is called *Fire against Nature*, (as *Raymundus* saith) from its Operation: for that which Nature does make, this fire against Nature destroys and brings to Corruption, unless there be fire of Nature put to it.

VII.

VII. Here as *Raymundus* saith, lies contrary Operations, [*as in the Compounded Water :*] for as *the fire against Nature*, does Dissolve the Spirit of the fixed Body ; the Volatile Spirit is thereby constrained to retire into a fixed Earth, [*a Congealed Earth as White as Snow.*]

VIII. For the fire of Nature does Congeal the Dissolved Spirit of the fixed Body into a glorious Earth : and the Body of the Volatile being fixed, by the same *fire against Nature*, is here again by *the fire of Nature* resolved into the Water of Philosophers, but not into the Water of the Cloud : and so by this means the fixed is returned back again into its wonted Nature of Flying, and the moist is made dry, and the ponderous is made light.

IX. But yet he saith, *this fire which is against Nature* is not the Work of Our Magistery, but it is *the fire which is purely Natural*. This he saith, because he would

shew us thereby the difference between the Mineral Elixir, and the Vegetable, and the Animal. For that these three several Elixirs are made of three several Waters, *viz.* Mineral, Vegetable, and Animal, which serve for the Work divers ways.

X. And First we will Treat of the Mineral Elixir, then of the other in order. The Fire against Nature is a Mineral Water, [*viz. the Humour or Tincture drawn out of Body of Venus Dissolved in its Mineral Spirit*] very strong and Mortal, serving only to the Mineral Elixir.

XI. This Mineral Water, or Fire against Nature, is drawn with fire Elemental, from a certain stinking *Menstruum*, as *Raymundus* saith, and is made of four things. It is the strongest Water in the World, whose only Spirit, (saith he) does wonderfully increase and multiply the Tincture of the Ferment : for here *Sol* or *Gold* is
Tin-

Tinged with the Mineral Spirit, the which Mineral Spirit is the strength of the most simple Sulphur without much Earthiness.

XII. [*This Mineral Water is the dropping of Adrop or Adrup, Venus, which is the noble Tincture called the natural Roman Vitriol, and which for the abundance of its noble Tincture, is called Roman Gold.*]

XIII. This some do call the Spirit of the *Green Lyon*, others the blood of the *Green Lyon*: wherein almost all Err, and are deceived: for the *Green Lyon* of the *Philosophers*, is that *Lyon*, by whose Virtue attractive, all things are lifted up from the Bowels of the Earth, and the Winter-like Caverns, making them to Wax green and flourish: whose Child (for all the Elixirs are to be had from it) is to us most acceptable and sufficient.

XIV. [*The Child of Philosophers is generated of their Green Lyon, of which Child*

is had the strength of Sulphur, both White and Red; Our two Sulphurs of Nature are the Gold and Silver of the Philosophers, and their hidden Treasure.]

XV. Of this Child of the *Green Lyon* of the *Philosophers* is drawn the strength of Sulphur White and Red, but not Burning as *Avicen* saith, which are the two best things the *Alchymist* can take to make his Gold and Silver of: and this is sufficient to be said, for the attaining the knowledge of the *Green Lyon*: which is so called, because, that when he is dissolved, he is streight ways adorned with a green Vesture. [*i. e. When our Sulphur of Nature is dissolved in its own Menstruum, which is the Virgins Milk, it is clothed with this greenness, and therefore called the Green Lyon.*]

XVI. But of the *Green Lyon* of *Fools*, this we say, that from it with a strong, fire is drawn *Aquafortis*, in the which, the aforesaid *Philosophers Lyon* of the Mineral

Mineral Stone, ought to be Elixirated, and assumes its Name. *Raymundus* saith, it were better, or safer, to eat the Eyes of a *Basilisk*, than that Gold, which is made with the Fire against Nature.

XVII. And I say also, that the things from whence the same *Aqua fortis* is drawn is green Vitriol and *Azoth*: i. e. Vitriol Natural, not Artificial, viz. the droppings of Copper, called also *Roman Vitriol*, *Roman Gold*, by many of the Philosophers, from the abundance of its noble Tincture, the which Tincture must be Fermented with Common Gold.

XVIII. How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit, being by it vul-

garly sublimed in the form of Snowy Whiteness. *Raymundus* in the end of the Epistle of his Abridgment saith, feed *Argent Vive* with this Oyl, viz. with the Oyl wherewith the Spirit of the Quintessence is thickened, &c.

XIX. For want of such, Natural Vitriol, the true and natural Principle, not Artificial, (as *Vincent* saith) made of Salts, Sulphurs, and Alums, which cut and gnaw Metals, is to be chosen, lest in the end of your work you fail of your desire. [*The Philosophers will you to Calcine Sol with Mercury Crude, till it be brought into a Calx Red as Blood: Here comes in the work of Sol and Mercury together, brought into a dry Red Powder and fixed, but whether it is to be done with Mercury or Sulphur, the Water of him, is doubtful.*]

CHAP. LXIV.

*The manner of Elixiration with the Fire
against Nature.*

I. **T**AKE the first *Sol*, Cal-
cined with the first
Water, *viz.* the Mercurial
Spirit, very clean, and
brought into the Color
of Blood, in the space of
20 days, (in lesser time it is
not to be done.) This Cal-
cination cannot be so profi-
table, as it would be, unless
Sol be first Mercurializ'd
into such a thinness, as it
may cleave together to
that to which it must be
joyned in a 24 fold propor-
tion, (*viz.* as 1. to 24.) strain-
ed through a clean Linnen
Cloth, without any remain-
ing substance of the Gold.

II. I my self have seen it
so ordered and done; and
then it may certainly, in a
strong *Bolt-Head*, well Luted
on every side, except on
the Top, boyling in a

strong Fire for the space
of 20 days, be precipita-
ted into a Red Pouder, like
Cinnaber, (all which I have
seen performed.) Every
particle of this Pouder you
shall so fix, as that if it be
put upon a Red-Hot Iron
Plate, its Spirit shall not
fume or fly away.

III. This Pouder Dissolve
with, or in our *Fire against
Nature*; being Dissolved,
abstract the Water of the
Fire against Nature from it,
so long till the substance of
the Pouder so Dissolved,
do remain in the Vessel, as
thick as an Oyl; which
Oyl, first, with a soft fire,
and after with a stronger,
fix into dry Pouder.

IV. [*This Work is not to
be done all at once, but by
U u little*

little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Powder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in Balneo, in a long Receptory, till it be clearly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to Evaporate, and Congeal, so will you have a pure Stone, and of subtil parts.

V. Also if you dissolve this same Red Powder of Mercury in Water or Spirit of Common Salt, prepared as Bachon and Albertus have taught, you shall have an Oyl or Salt of Gold, which no Fire can destroy, which will melt and tinge with a solar Color upon a Plate of Venus. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie.]

VI. Try this fixt Powder (at Sect. 3. above) for the

fixation, reiterate still the Work with the same Fire against Nature upon the same Powder Ten times, and it will be dryed up no more into Powder, but remain in a thick Oyl, the which will turn Argent Vive, and all Bodies into pure Alchymick Gold, sufficiently good for all works of the Goldsmith, but not for Medicine for Man's Body.

VII. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compounded with the Fire Natural, after this manner. Let Vitriol of the Fire of Nature, made of the most sharp Humidity, or moisture of Grapes, and Sericon, joyned together in a Mass, with the Natural Mineral Vitriol (called the Gum of Adrop, or Vitriol Azoth,) made somewhat dry, and with Sal Nitre, be dissolved.

VIII. First Ascends a Fair, Weak, Flegmatick Water, which cast away: Then a White Fume, making the Vessel appear White

White like Milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This water of the White Fume is the stinking *Menstruum*, which is called Our Dragon against Nature. This *Menstruum*, if the said Dragon against Nature was absent, would be our Fire Natural, of which we shall hereafter speak in its proper place.

IX. [Raymundus saith, *this Water is made of four things*: 1. *The Composition of Sal Amarum.* 2. *Menstruum Foetens.* 3. *Argent Vive, which is a common substance in every Corruptible Body.* 4. *Mineral Vitriol.*

X. This compounded Water Mineral, and Water Vegetable, being mixed together, and made one Water as aforesaid, doth work contrary Operation, which is wonderful, it Dissolves and Congeals, it makes moist and dry, it putrifies and purifies; it divides asunder and joyns together; it de-

stroys and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same.

XI. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of *Satalia*: viz. the White Fume and the Red; and one of them shall devour the other. And here the Solutory Vessels ought to be Luted but gently, or closed with Linnen Cloth, or with Mastick, or common Wax, or Cerecloth.

XII. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exterior fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and

so you will lose all your Work.

XIII. This Compounded Water aforesaid, does Congeal as much as it does Dissolve, and lifts it up into a glorious Crystalline Earth. This is our Secret dissolution of the Stone, which is always done with the Congelation of its Water. The Fire of Nature is here put

to the Fire against Nature; therefore as much as the Stone has lost of its form by the power and strength of the *Water*, or *Fire against Nature*; so much has it gotten and recovered again of its form, by the Virtue of the *Water*, or *Fire of Nature*. But the Fire against Nature, by the means of the Fire of Nature, cannot be destroyed.

CHAP. LXV.

The Practice with the said Compounded Water, upon the Calx of the Body Dissolved.

I. **T**HE Practice with the said Compounded Water, upon the *Calx* of the Body duly dissolved and prepared: *Take the prepared Body (made with a thick Oyl,) put to it so much of the Compounded Water as may cover the same Calx (i.e. Our prepared Calx with Our Vegetable Menstruum) by the depth of half an Inch.* The Water will presently boil

over the *Calx* without external dissolving the Stone, and lifting it up into the form of *Ice*, with the drying up also of the said Water.

II. The said *Calx* being so dissolved and sublimed into the form of *Ice*, you must take away; after this is done, the residue of the *Calx* remaining in the Vessel

undissolved, shall again be well dried by the Fire, upon which put so much of the said Compounded Water as you did before, dissolving, subliming and drying, till the *Calx* is wholly dissolved.

III. The substance thus dissolved, subtilly separated and brought into a Powder, must be put (as hereafter shall be shewed) into a good quantity of the *Fire of Nature* (which is a *Quintessence*) the same being first well rectified, and the Vessel well stopp'd, to the end, that the means of the heat outwardly administr'd unto it, procuring the inward heat to work, it may be dissolved into an Oyl; the which will soon be done, by reason of the simplicity of the Water, or simple *Fire of Nature*.

IV. And therefore when you have brought the said Powder so dissolved, sublimed, and prepared with the said Compounded Water into an Oyl (this is our *Menstruum Visibile*) unto

sight) by putting thereto a good quantity of the aforesaid rectified simple *Fire of Nature*, as before declared; then abstract or draw away the said Water again from the same Oyl, by Distilling the same in a moist Temperate heat, so long till there remains in the bottom of the Glass a thin Oyl.

V. This Oyl, the oftner it is dissolved with the said simple rectified *Fire of Nature*, and the said Water Abstracted or Distilled by a Temperate heat, so much the more will the said Oyl be made subtil and thin.

VI. With the said Oyl (provided the *Calx* be the *Calx* of *Sol* or *Luna*) you may incere the substances or Calces of other Bodies, the said Bodies being first dissolved, exalted, sublimed, and prepared with the said Compounded Water, in manner and form of Ice aforesaid, till that by the *Inceration* of the said subtil and thin Oyl of *Sol* and *Luna*, the said substances of

U n 3 other

other Bodies be made fixed, and to flow like Wax.

VII. With which flowing substance, you shall not only congeal *Argent Vive* into perfect *Sol* and *Luna*, according as you have prepared your Medicine, but you shall also with the same fluxible and flowing substance, transmute and change all such other imperfect Bodies, (as they were, whose Calces were so sublimed, and from whom, at their first subliming or lifting up, they took their beginning) into *Sol* and *Luna* aforesaid.

VIII. And this thin and subtil Oyl, being put into *Kemia* its proper Vessel, first sealed up, to putrifie in the Fire of the first degree, being moist: it becomes as black as liquid Pitch. The fire may then have its Action in the Body, to corrupt it, (the same Body as before so opened.)

IX. Therefore it grows first black, like melted Pitch, because the heat working in

this moist Body, does first beget a blackness, which blackness is the first sign of Corruption: and since the Corruption of one thing is the generation of another; therefore of the Body corrupted, is generated a Body Neutral, which is certainly apt, declinable, and applicable unto every *Ferment* whatsoever you please to apply it to.

X. But the *Ferment* must be altered together with the *Alchymick* Body; and the whole substance of our Stone or Elixir must partake of the Nature of the *Quintessence*, otherwise it will be of no effect.

XI. And between the said sign of blackness and perfect whiteness, which will follow the said blackness, there will appear a green Color, and as many variable Colors afterwards as the mind of Man is able to conceive.

XII. When the present White Color shall begin to appear like the Eyes of Fishes,

Fishes, then may you know that Summer is near at hand, after which *Autumn* or *Harvest* will happily follow with ripe fruit, which in the long looked for Redness: This is after the Pale, Ashy, and Citrine Color.

XIII. First the *Sun* does perfectly Descend by its due Course, from its Meridional height and Glory, through its gross and natural solution into an imperfect Pale, and Ashy Color, shining in the Occidental parts of the West, which is somewhat of a yellowish or Brick dust Color: from thence it goes to the Septentrional parts of the Earth, being of a Variable watrith blackness, of a dark, cloudy, alterable, putrefactive watrithness.

XIV. Then it Ascends up to the Oriental parts, shining with a more perfect Crystalline, Summer-like, and Paradisical White: Lastly, he Ascends his *Fiery Chariot*, directing his Course up again to his Meridional

Life, Perfection and Glory, there to Rule and Shine, in fire, brightness, splendor, and the highest perfection, even in the highest, most pure, and Imperial Redness.

XV. When this aforesaid simple Oyl of the altered Body, being in its Vessel duly sealed, is by the Fire thus disposed, what is there more than one simple thing, which nature has made to be generated of *Sulphur* and *Mercury* in the Bowels of the Earth?

XVI. Thus it is evident, that our Stone is nothing else but *Sol* and *Luna*, *Sulphur* and *Mercury*: *Male* and *Female*; *Heat* and *Cold*. And therefore (to be more short) when all the parts of our Stone, are thus gathered together, it appears plainly enough, what is our *Mercury*, Our *Sulphur*, Our *Alabymick* Body, Our *Ferment*, Our *Menstruum*, Our *Green Lyon*: And what Our *White Fume*, Our two *Dragons*, Our *Fires*, and Our *Egg*, in which is both

the Whiteness and the Redness.

XVII. As also what is Man's Blood, Our *Aqua Vita*, Our *Burning*, Water, and what are many other things, which in this Our Art are Metaphorically, or figuratively named to deceive the Foolish and unwary.

XVIII. Also there is a similitude of a *Tri-une*, shining, in the Body, Soul, and Spirit. The Body is the substance of the Stone. The Soul is the *Ferment* which cannot be had, but from the most perfect Body; and the Spirit is that which raiseth up the Natures from Death and Corruption to Life, Perfection and Glory.

XIX. In *Sulphur*, there is an Earthiness for the Body: In Mercury, there is an Aerealness for the Spirit, and in them both a Natural Unctuousity for the Soul or Ferment; all which are inseparably United in their least parts for ever: From this Fermental Body the Stone is formed, and with-

out it, it cannot be made.

XX. It is the peculiar property of *Sol* and *Luna*, (the which property appertains to the Stone it self) to give the form of Gold and Silver. And therefore the Elixir, whether it be White or Red, may be Infinitely augmented with the Fermental Oyl: if you do cast the same upon Mercury, it shall transmute it into the Elixir, which Elixir must be cast afterwards upon the Imperfect Bodies.

XXI. Moreover the said White Elixir is augmented with Mercurial Water, and the Red Elixir with the Mercurial Oyl; the which two, viz. the Mercurial Water and Mercurial Oyl, can only be had of Mercury dissolved of it self.

XXII. See what the Scripture saith, *He stroke the Stone, and Water flowed out, and he brought forth Oyl out of the Flinty Rock*. We may Note the whole composition of the Elixir in these four Verses following.

XXIII.

XXIII. *He stretched forth the Heavens as a Curtain. The Water stood above the Mountains:* This is the Water which does cover Our Matter, and performs the dissolution thereof, causing a cloudy Ascension. *That does walk upon the Wings of the Wind.* This figures forth the sublimation of our Stone.

XXIV. *Who makes his*

Angels Spirits, and his Ministers a flame of Fire. By this is shadowed forth the rectification, separation, and disposition of the Elements. *Who has founded the Earth upon its Basis; so fixt, that it shall not be moved for ever.* Under which is described the fixation of the Elements, and the perfection of the Philosophick Stone.

CHAP. LXVI.

Another way of Elixirating Gold by the Fire against Nature.

I. **A** Nother way, by which the Body of Gold is Elixirated by the power of the *Fire against Nature*, through the help of the Operation of the *Fire of Nature*; which is thus. Dissolve the Body of pure Gold in the *Fire against Nature*, the same fire being well rectified *Arsenick* [*Mercury sublimate*] as the man-

ner is; from which Gold being so dissolved into a Citrine, clear and shining Water, without any Heterogeneity or Sand remaining, let the water be abstracted, till the Body does remain in the bottom of the Glass, like a fixt Oyl.

II. Upon this Oyl, affuse the said Water, or *Fire against Nature*

Nature again, and abstract again, and this work so often repeat till the *water* or *fire against Nature*, have no more sharpness upon the Tongue than common Well-Water.

III. This done, draw such another *new water* or *fire against Nature*, which Affuse upon the former Oyl, and abstract in all respects as before is taught: then Affuse upon this Oyl the *water* or *fire of Nature* well rectified, and let it be double in quantity or proportion of the said Oyl of the Body so dissolved, and put it into a Vessel, which stop well, and set it in *Balneo* for seven days; so will the *water* or *fire of Nature* become a Citrine Color.

IV. This *water* or *fire of Nature* by its attractive Virtue, will draw away the Tincture from the *fire against Nature*, as Raymundus saith in his practical Alphabet. And altho' it is somewhat opposite to Nature, to dissolve the Bodies with the *fire against Nature*; yet if

you know how to comfort the matter with the *fire of Nature*, and by *Balnation* in 15 days, to draw it from the blackness of the water, or *fire against Nature*, (the which may be done, as I have proved, in 6 days) you shall perfect the work, and attain the desired end.

V. Let the aforesaid Natural Water or fire of Nature, so tinged with a Yellow Color, be always warily emptied, and poured off from the aforesaid dissolved Bodies, into another Vessel, with a narrow Mouth, that may be firmly stopped: and then with more of the said fire, let there be made in *Balneo*, in the space of time aforesaid, another quantity of the said Oyl.

VI. And so the same water being tinged with *Sol* or *Gold*, let it be warily emptied, and poured off as before: and when the water of Nature will be tinged no more, then it is a sign, that the Tincture is all drawn forth from the dissolved Body

Body by the *Fire against Nature*.

VII. Put the Tinctures thus decanted off into a Glass Stillatory, and with a soft or easie Fire abstract the Water or Fire of Nature from the same, so long till you see in the bottom an Oyl; to which you must put New Fire of Nature again, well rectified: and after the Matter has stood in *Balneo* for the space of 6 days, then abstract the said water or fire of Nature by distillation.

VIII. And let the work with the same water be repeated upon and from the said Oyl, after the same manner so long till you have brought your Oyl of Gold to be most subtil and pure, without any Fœculent grossness, wherein let nothing of the water or fire of Nature be left behind, but the substance of Gold only, turned to Oyl.

IX. This subtil and pure Oyl of Gold, being put in *Kemia*, or its proper Vessel,

and firmly sealed up, may by the aforesaid Regiments be changed into the great Elixir, as it is shewed before with the other simple Oyl, made with the Compounded Water, in the former practice, at Sect. 8. Chap. 65. foregoing.

X. But to proceed: sublime *Quick-Silver* with *Roman* Vitriol and prepared or Calcined Salt; and after that sublime it by it self alone three times from its Fœculent substance. This done, and the same made into Pouder, put this sublimate Pouder into a fixatory Vessel, and put thereto a certain quantity of your aforesaid Oyl of Gold, but so much only, as may scarcely cover the sublimate: firmly close the Vessel, and set it in a soft Fire, till the Natures are perfectly joyned together.

XI. This done, grind it upon a Marble, and Incerate it again with your said Oyl of Gold, and after put it again into its Fixatory Vessel, under a Fire
of

of the first Degree as before, and let the same Vessel stand twice as long as it did before, to the Intent that the Natures may be firmly Compact and United together.

XII. Now this Rule is generally to be Observed, that the Vessel with the Matter in it to be fixed, ought always to be set over the fire from time to time to be augmented : and this Inceration to be continued still upon the *Argent Vive* sublimed, until the same is perfectly fixed with the said Oyl or substance of Gold.

XIII. The which must be proved upon a Plate of Silver Red Hot : And if it be found fixed, let it have for the greater cer-

tainty, one Inceration more of the said Oyl, which set under a strong fire for the space of three days : then grind it with your Oyl upon the same Stone, till it be as thick as an Oyntment ; which make perfectly dry with an easie fire, and then let it be Calcined with a strong fire for the space of eight hours.

XIV. Which done, then Incerate it, and dry it again with a soft or gentle fire oftentimes, till it stands in the fire like melted Wax. This Medicine will transmute Silver substantially and perfectly into fine and pure *Alchymick Gold*, perfect to all the works of *Goldsmiths*, but not to Medicine for Man.

. C H A P. LXVII.

Two other Mineral Elixirs , or Two other Processes of Mercury.

I. **T**Here be many other Noble and Profitable Secrets in this Art, or Mystery of our Mineral Stone; viz. good Elixirs to be made out of Metalline Bodies; of which Mineral Elixirs, two are more excellent than the rest, the first of which we shall handle in this Chapter.

[*Here comes in the Process or Practical Operation of Mercury mentioned Chap. 61. Sect. 13. aforegoing.*]

II. The first of these Elixirs is only in Mercury: *The second*, in Mercury and the White Body for the White Elixir; and with the same to the Red too, if you so please, being prudently pursued and sought after.

III. The first manner to Elixirate only with *Mercury* is thus. Dissolve *Mercury* only, by it self into a Milky water, with the which *Mercury* so dissolved, you may dissolve so much more *Mercury*, and so continually, as long as you please.

IV. Put this into a gentle Fire to be Distilled, so shall you have Our Virgins Milk White and Chrystalline, wherewith all Bodies may be dissolved into their first Matter, Washed and Purged.

V. This water is of a Silver Colour, which if you fix with its Earthy Faces Calcin'd, and after that dissolved again in the quantity of its remaining water, and

and then again Coagulated and Congealed, (which work is to be done upon a Stone,) you will have at length the Elixir of *Argent Vive*, which will transmute all Imperfect Bodies to a perfect Whiteness.

VI. And so of this Mercurial substance is made a water permanent or fixt, wherewith the Calces of all Bodies may be so depurated and Whitenes, as thereby to become the most pure and fine Silver.

VII. And therefore as I have said before in the beginning of this work, when *Mercury* is dissolved, then are its Elements separable; and after the separation of its Mercurial Liquor, and that a competent putrefaction is performed; after the same White Liquor, there will Distill a Golden moisture or humour, to which if you add a small quantity of the Ferment of the Gum of the aforesaid Elixirated White Stone, that then the same White Stone, with the said Golden hu-

mour, shall be made the Red Stone, which shall transmute *Argent Vive*, and all Metalline Bodies into the finest and most pure Gold.

VIII. Again, if you take the aforesaid Red humour of *Mercury* and Dissolve in it a little of the aforesaid Red Ferment, being made as aforesaid of the White Stone, and then with the same Red humour of *Mercury*, so Fermented with it self, the Calces of all Bodies, may be so depurated and Citrinated, that thereby they may become most pure Gold.

IX. When also *Argent Vive* is dissolved, then dissolve in it a little of the aforesaid Red Ferment, and so put all into *Kemsa*, or a proper Vessel, which firmly close up with a Philosophick Seal. Then with a continual and easie or gentle Fire, draw out the Charriot of the four Elements through the Depth of the Sea, until (the Floods being dried up) there appears in

in the Matter a bright shining substance, like to the Eyes of the Fishes.

X. For by this Operation, if you keep your Temperate Fire continually alive, the Floods shall dry up, with an exceeding drought, and the dry Land or Earth shall appear, as in the days of *Noah*, the waters were dryed up from off the Earth, and behold the Face of the Ground was dry. And by lifting up the Rod of *Moses*, and stretching out his hand, the waters were dryed up, and the dry Ground appeared in the midst of the Sea: for so says *David*, *He Rebuked the Red Sea, and it was dryed up; he led them through the Depths as through the Wilderness.*

XI. And then by the Space

of Forty days following, it shall be Rubified, (as the Philosophers Demonstrate) by the help of a Vehement Fire, as the Nature of it requires, continuing and remaining in the same strong Fire till it melt and flow like Wax, whereby it will be able to transmute all Bodies into pure fine Gold.

XII. And thus the White and Red Medicines are multiplied with their own proper humidities: viz. only by the solution of the White Medicines in their own proper White and Red humours, and by their Coagulation again of the same, as necessity requires. Thus have we explicated, with singular plainness of Speech, the Elixiration of *Mercury per se*, or *Argent Vive* alone.

C H A P. LXVIII.

The second of the former Elixirs, with Mercury and the Body Alchymick.

I **T**O Elixirate with Mercury, and the Body Alchymick. Take One part of the most pure Kibrick [quod est pater Mercurij & omnium Liquabilium,] Sea water twelve parts, in which dissolve the Kibrick: being dissolved, strain the water through a Linnen Cloth; and what remains undissolved, which will not go through, put into the Vessel called Kemia, set it over a gentle fire, as it were the heat of the Sun, untill there appears on the Top a Red Color.

II. Then put to it a quarter more of the Sea-water aforesaid, being kept in a very clean Vessel, set it on a very gentle fire, and dry it up again, as you did before, by little and little at a time.

III. For in this Work, by so much less there is put of the Spirit, and more of the Body; by so much the sooner and better shall the Solution be made; the which Solution is made by the Congelation of its water.

IV. And therefore as the Rosary saith, you must beware that the Belly be not made over moist, for if it be, the water shall not receive or attain to its dryness.

V. This manner of Imbibition must be Observed and continued so long, till the whole water by several Imbibitions shall be dried up into a Body.

VI.

VI. This done, let the Vessel be firmly and Philosophically Sealed up, and placed in its proper Fornace, with a mean or gentle fire, which must not wax cold, from the first hour you begin to set the same into the Fornace, till you have made an end of the whole work.

VII. And when the matter is sublimed, then let it be made to Descend by little and little without Violence, the fire being Artificially made or set over it; which done, let it be again sublimed as before.

VIII. And so let the Soul of the *Sun* of the Vulgar (the which Soul is Our unclean Oyntment, the Spirit not yet conjoynd with the Body) Ascend from the Earth to the Heaven; and again make it to Descend from Heaven to the Earth, till all becomes Earth, which before was Heaven.

IX. To the end there may be made a substance,

not so hard as the Body, nor yet so soft as the Spirit; but holding a mean disposition, standing fixed and Permanent in the fire, like a White peice of melted Wax, flowing in the bottom of the Vessel.

X. The which White substance, of a mean or middle consistency, must be fed and nourished with Milk and Meat, till the quantity thereof be increased according to your desire.

XI. This Medicine being Fermented to the Red, with a portion of *Sol* Dissolved in the water of the Sea, by reason of separating the first; the form from the Matter, to the end, that it may be in a more noble form than it was before, when the first qualities did remain undivided; and that it may be brought into a Purple Colour by the help of a strong and continual fire: whereby is made the true Elixir, both for the White and Red Work.

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XII.

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XII. Now this Elixir, be it White or Red, shall be increased an hundred fold more, both in Virtue and Goodness, if its Quintessence be fixed with it, and that then afterwards it be brought and reduced by

the Fire of Nature into a thin Oyl, the which must be done in a Circulatory Vessel: for truly, then the least drop thereof does Congeal a thousand drops of Mercury into the very greatest Medicine.

C H A P. LXIX.

Of the Vegetable Stone.

I. **T**HE Vegetable Stone is gotten by Virtue of the Fire of Nature, of the Composition of which fire we now intend plainly to treat, and of the way how to work with it, in every respect.

II. [*Its Composition is of four things, as Raymundus saith, in his Book of Quintessences: It is a Composition of Sal Amarum, which is Ignis adeptus, a fire that is gotten without Wood or Coal, and by an easie working, does work against all manner of sharpness of Action of the Visible*

Fire, like as if it were the fire of Hell; and therefore, altho' Wine be hot, yet this water of Mercury is hotter: for it is able to dissolve all Bodies, to putrefie, and also to divide the Elements, which neither common Fire nor Wine can do.]

III. Some think that this Fire of Nature is extracted or drawn from Wine, according to the common way, and that it must be rectified by often Distillations, until its Flegm is wholly abstracted, which hinders its Heat, Virtue, Strength

Strength and Burning. But this, when it is done to all advantages, and its highest perfection (which Fools call the *pure Spirit*) and then put to the *Calx* of the Body never so well prepared, yet will it be weak and ineffectual to Our purpose, for Dissolution, Conservation, &c.

IV. [*The true and Pure Spirit is Our Silverish Spirit of Wine, which is our Vegetable Mercury, and the true water of the Philosophers. Concerning which, see in Ripley's secret Concord.*]

V. Wherefore since the vulgar Spirit or Wine is such, it is evident that there is an Error in choosing of this Principle: for the true Principle, (which is the beginning) is the *Resolutive Menstruum* [*which is the Soul of Mercury, and this Tincture is a very Oyl, separate from its foul Earth and faint Water*] which, as we know, and according to the traditions of the Wise Philosophers, is an *Unctuous moisture*, which is the near-

est Matter of Our Vegetable and Philosophick Mercury.

VI. The which Principle, *Resolutive Menstruum*, Near Matter, or *Unctuous Moisture*, Raymundus [*in Cap. 6. and Cap. 8. of his Clavus*] does call Black, Blacker than Black: The which Black thing or Matter I certainly know.

VII. But since Raymundus saith, that this *Resolutive Menstruum*, does come from Wine, or the Lees, or Tartar thereof, how is he to be understood? Truly, he himself unfolds the Mystery: Our Water or Menstruum, is a *Metalline Water*, generated of a Metalline Matter only: So that Raymundus speaks, either of the *Resolutive Menstruum* or of the *Resoluble Menstruum*.

VIII. [*This Menstruum springs from a Silver Wine, which does Naturally make a dissolution of its own Sulphur. It is apparent in the 11. Cap. of Raymundus, that Our Mercurial and Radical moisture*

pure, is not only Congealed into perfect Metal, by Vapour of its hot and dry Sulphur, but that also the same Metalline Water, being so terminated in the form of a Metal, after its Resolution in Ashes has power naturally of a Menstruum to dissolve Our Stone or Sulphur, and change it to its Vegetable Nature, without prejudice or hurt to its own Nature.

IX. [Wherefore he says, that from whatsoever any thing does spring or grow by Nature, that into the same it may again be resolved.]

X. If he (viz. Raymundus) speaks of the first water or Resolutive Menstruum; you are to understand that it is (so as he speaks) not a Metalline Water, but after a certain manner: for this water of the Resolutive Menstruum, is both a Sulphurous and a Mercurial Vapour [Ignis and Azoth] and by reason of its Sulphuricity, it burns with the fire.

XI: [This Resolutive Menstruum is our Vegetable Mercury, which is our Vapourous Menstruum, and every burning water of Life, Aqua Vitæ ardens, by whose attractive Virtue, the Body of the Volatile Spirit, being fixed by the fire against Nature, is dissolved naturally into the water of Philosophers, and exalted and lifted up from its Salt and Combustible Dregs into a clear Mercurial and Natural substance, which must be Fermented with the Oyl of Sol and Luna, and then is made there of the great Elixir; with which Mercurial substance we also counterfeit Pearls and Pretious Stones.]

XII. We see also, that in Tartar dried only in the Sun, there are certain Mercurial Qualities shining and giving of light to the Eye, but the kind of Metals is a Composition of Sulphur and Argent Vive. And therefore, if he means after this sort, then the Resolutive Menstruum, may be taken for a Metalline water; for other-

otherwise it [is not Answered.

XIII. Again, *Raymundus* proves clearly to the contrary, where he answers him who demanded of him; *in what is the Vegetable Mercury, in Gold or in Silver? It is* (saith he) *a simple Coessential substance*, the which is brought from its own Concrete parts and proper Veins, to such a pass or point by the Dissolutive Menstruum, that by Virtue of the simple and Co-essential substance, they are able to multiply their similitudes in Mercuries, which have none in themselves, and are also apt Medicines for Mens Bodies, and to expel and put away from them many Diseases, & to restore to the Old and Aged, their former Youth, and preserve them in Health so long a time as God has designed them to Live.

XIV. [*This Coessential substance is Our White and Red Tincture by whom these Earths that are wanting, are multiplied in Tincture, whereby*

they are made Elixirs, to purge Metals, and a Medicine for Man's Body.]

XV. Therefore, *Our true Metalline Water* is an Uctuous humidity of the Body dissolved to the similitude of Black Pitch, Liquid and Melted; and this Uctuous and Black humidity is called *the true Resoluble Menstruum*. And because we shall afterwards demonstrate *the true Resolutive Menstruum*, required in this Work, we will here only declare from what principles, and how the said *Resolutive Menstruum* is drawn.

XVI. [*Our Metalline Water is separated from the Body of Lunaria, which is its terminated and Radical humidity in the kind and Color of White shining Silver, and its Body, is Our black Sulphur: Therefore see Chap. 62. in the Lunary Branch, and in his Clavis where you will find the Radical humidity to be the true Menstruum wherewith the solemn dissolution of its own black Body is made.*]

XVII. *Raymundus* doth say, that an Unctuous Humidity is the last comfort and support to the Humane Body, which what it is, is manifest to the Philosophers; it makes a noise or sound in the Vessel, and is Distilled with a great deal of Art. He also saith, that Our Stone is made of the hottest Matter or substance in Nature: And I say that Wine is hot; but there is another thing which is much hotter than Wine, whose substance, by reason of its exceeding Airyness or Spirituosity is most quickly inflamed by the Fire.

XVIII. And the Lees, or Tartar, and Dregs of this Unctuous humidity, is gross, like the Rinde or Bark of a Tree: and the same Tartar is blacker than the Tartar of the black Grape of *Catalonia*, for which cause it is called by *Raymundus*, a Black, more Black than Black. [By these Lees, or Tartar and Dregs, is meant the Lees of our Silver Wine, separated from the Lunary Body.]

XIX. And because that

this humidity is Unctuous, therefore it better agrees with the Unctuosity of Metals, than the Spirit drawn from Common Wine; for through its Liquefactive Virtue, Metals do Melt, and are made flowing and moist in the Fire; the which Operation truly the Spirit of Common Wine cannot do.

XX. For the Spirit of Wine, how strong soever it be, is (comparatively) but clear Flegm or Water: whereas contrariwise, in Our Unctuous Distilled Spirit, there is no watrishness at all. But this thing being rare in our parts, as well as other Countries, *Guido Montanor* found out another Unctuous humidity, which swims upon other Liquors, which humidity proceeds from Wine, which *Raymundus*, & *Arnoldus* knew, with some others, but they taught not how it should be obtained.

XXI. [Our Tincture in Distilling, is separated both from the Flegm and its gross Faces, till it be like an Oyl, and that is the Soul of Mercury, which is Air and Fire, separate from its

its two extreems; and so it being an Unctuous moisture, is the mean. See the first and last Chapter of Raymund's Codicil.]

XXII. Notwithstanding, Raymundus saith, it must be drawn from Death, and from the Fæces of Wine by rectification, that it may be acuated in Distillation by hot Vegetable substances, thereunto appertaining, as Pepper, *Euphorbium*, &c. for without these things he saith, the Virtue thereof is not sufficient, but by long time to dissolve Metals.

XXIII. [Raymundus saith in the end of his natural Magick, that there is a Salt made

of the Lees or Tartar of Wine, or Aquæ Vitæ, called the Salt of Art and Mercury, without which Salt (saith he) there is nothing can be done: Also he begins his Practise with this Salt in the first and last Chapter of his Codicil.]

XXIV. Wherefore as the same Philosopher affirms, among these things is this Menstruum one of the Secrets of this Art, whose Virtue must be increased by a wise management of the Matter: you must circulate this Menstruum in the Unctuous humidity in a Vessel of Circulation, by rotation continually, an hundred and twenty days, in the hottest Fornace.

CHAP. LXX.

The Remaining Proceſs of the Vegetable Stone.

I. **H**itherto the Proceſs of the Vegetable Stone has been long and Obscure; but that nothing may be doubtful to the prejudice of my professed Love to your Lordship, I say that all these things spoken by

Raymundus are covered with the Mantle of Philosophy. Truly his intention is that there should be made a dissolution with the Spirit of Wine, but that this Spirit of Wine should be joyned with another Menstruum resolvable,

luble, without which Resolution can never be attained.

II. [*Here the two Spirits are joyned together, the Vegetable Menstruum or White Oyl of Tartar, and our Metalline Oyl.*]

III. And that Menstruum Resoluble is generated only of a Metalline kind : for it is a potential or mighty Vapour, being in every Metalline Body, joyning together two extreams, *Sulphur and Argent Vivum*.

IV. And so indeed after this sort, Our water is a Metalline water, which because it does favour of the Nature of either extream, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is Unctuous, Moist, Sulphurous, and Mercurial, agreeing with the Nature of Metals, and wherewith Bodies must be Artificially Dissolved, may be had, we will here shew by clear practice.

VI. *Take the sharpest humidity of Grapes, and in it being Distilled, dissolve the Body, well Calcin'd into a Redness, into a Crystalline clear and Ponderous water, the which Body Calcin'd into Redness, is of the Masters of this Science called Sericon.*

VII. [*Now comes in the Practice of Pupilla, of the dissolution of the Red Lyon, for the Fire of Nature, called also Red Lead, Red Coral. Sericon is of the Nature of Black Pepper, Euphorbium, &c. of a hot biting and fiery Nature, all which things are spoken only by way of Comparison.*]

VIII. Then of this Crystalline water, let there be made a Gum, the which in Taste will be like to Alum. This Gum by Raymundus is called *Vitriol Azoth*, from which let there be drawn with a gentle Fire, first a weak water, with no more Taste or sharpness than simple Well water. [*Fresher water there is none in Taste, yet will it never Consume or Waste,*

Waste, tho' it be used never so often; nor will it be ever less in quantity.]

IX. And when the White Fume shall begin to appear, change your Receiver, and Lute it strongly, that it breath not forth; so shall you have our burning water, Our *Aque Vitæ*, and Resolutive Menstruum, (the which before was Resoluble) a Vapour potential, a mighty Vapour, able to dissolve Bodies, to Putrifie, and to Purifie, to divide the Elements, and also to exalt the Earth into a wonderful Salt, by the force of its attractive Virtue. This is our Fire of Nature.

X. This water has a bitter sharp Taste upon the Tongue, and also a kind of stinking Menstruum: and because it is a water which is very Spirituous and Volatile, therefore within a Month after it is Distilled, it ought to be put upon its *Calx*. When it is Affused upon the *Calx*, it will without any external Fire, boil if the Vessel be closely shut;

and it will not cease to Ferment or work, till it be all dryed up into the *Calx*.

XI. Therefore you must put no greater a quantity of it to the *Calx*, but what may just cover it as it were, and so proceed, [*when the Fornace is dryed up*] to the whole Complement thereof, (as in the Operation of the Compound water,) and as the work requires,

XII. And when the Elixir shall be brought into a Purple Color, then let it be dissolved with the aforesaid Vegetable Menstruum into a thin Oyl, the same Menstruum being first rectified, and let the same by the Circulation of the Spirit of our water be fixed; so will it have Power to transmute or change all Bodies into pure Gold, and to Heal and Cure all Infirmities and Diseases in Man's Body, ten thousand times better than all the Potions and Prescriptions of *Galen* or *Hippocrates*.

XIII. This Elixir is the true

true *Aurum potabile*, and no other; for it is made of Gold Elementated and Circulated by the spirituous wheel of Philosophy; and it is so wrought with the Air, Gas, potency, or spirit of Mercury dissolved by its self, sublimed and rectified, as that the body of Gold by it may not only be curiously and exquisitely Elixirated; but also that it may then afterwards be brought to such a perfection by this our Art, as to be applied profitably to the most desirable work.

XIV. Thus you may see, we have hid nothing concerning this our desired Elixir of the Vegetable

Stone: I shall now proceed to that of the Animal Stone, which is but a work of three days; and in three days will be compleatly ended. My advice to you is, not to gather the Leaves of Words; but the Fruits of Works, the profit of the things sought after.

XV. And know that in this Work, I have not so much affected the Curiosity of Language, or Elegancies of Stile, as the denudating the Essential Verity, and exposing the very Power of Truth to your View, which by reason of my haste I have now concisely done in few words:

CHAP. LXXI.

Of Our Animal Stone.

I **W**E now come to reveal the most noble and High Secret of Secrets, viz. the Mystery of our Animal Stone desired of all Mankind, and the

way and manner of its Elixiration. But this Animal Elixir is neither from Wine, as it is Wine, nor from Eggs, Hair or Blood, as they are such things, but only from the

the Elements: And these Elements we ought to search out, in the Excellency of their exceeding Simplicity and Rectification.

II. The Elements as *Roger Bacon* saith, are the Roots of all things, the Mothers of every thing: yet the Elements of the said things do not enter into the Work of this Our Elixir; but only by the Virtue and Commixtion of those Elements, with the Elements of Spirits, and Bodies of Metals.

III. Yet so indeed as *Roger Bacon* saith, the Elements of those things afore-said do so enter in as to pierce through [*tho' not to dwell there*] and to Accomplish this Our great Elixir.

IV. Notwithstanding among all those things which be Natural, (as all the rest be, which Philosophers have taken,) there is one thing yet, which is found more precious, more excellent, more proper, and more Natural than all the rest, for this our purpose.

V. The which one thing, because it is more excellent than all the rest, the Philosophers have taken for the nearest; because of the singular perfection which God has given to the *Microcosm* or lesser World, in whom are not only the *Idea's* of the Courses and effects of the Planets, Stars, and Asterisms, but also the Complexions, humours, Spirits, and Natural Virtues of the Elements.

VI. And therefore consider the most noble Bird of *Hermes*, which when the *Sun* is in *Aries*, begins to fly; and as it is advised, so let it be brought forth and sought for. Seek out the true *Sulphur* from his *Mine* or *Mingra*, not being corrupted, for the whole perfection lies in the uncorrupt *Sulphur*.

VII. This is our Stone, the which as *Aristotle* saith, in his Secret of Secrets, is generated in the Dunghil, High-ways, and must be divided into four parts: because saith he, each part has
one

one Nature, the which parts must be joyned together again, till they resist or strive no more; when they are joyned unto it, it shall be White; if Fire, Red; as you please.

VIII. But understand, that this Division, must not be a Manual Division, [*but in Power and Effect,*] wherefore, let this one thing which all Men have (its over-flowing Flegmatick property being somewhat Evacuated) be put into *Kemias* or proper Vessels, which Seal up Philosophically; let it putrifie in a moist Fire a long Season, into a black thickness.

IX. Then by the second Degree of Fire, let it be Coagulated into a dryness, after many Bublins, which it will make, wherein shall shine innumerable Colors: and when all that which is fine and subtil, shall Ascend upwards [*or sublime*] in the Vessel most White, like as the Eyes of Fishes, the work is compleat in the first part.

X. This truly is a marve-

lous thing, more to be wondred at, than any Miracle of Nature, for then the self same White, has fully the Nature of White Sulphur, not Burning [*or Silver,*] and is the very Sulphur of Nature and *Argent Vivo.*

XI. Let some quantity of *Luna* be added to it in the manner of an Amalgama; then it brings forth, by Operation, or generation of White into White; and the same thing worketh it into Red, and is made compleat into Red, by a greater Digestion in the Fire.

XII. Then, as the Philosophers advise, let the two Sulphurs, *viz.* the White and the Red be mingled with the Oyl of the White Elixir, that they may work the more strongly; upon which, if the Quintessence of the Vegetable Stone shall be fixed, you shall have the highest Medicine in the World, both to Heal and Cure Humane Bodies, and to transmute the Bodies of Metals into the most pure and fine Gold and Silver.

CHAP.

C H A P. LXXII.

The Reserved Secret Explicated.

AND now we are drawing near to the end of this work, we shall hereunto add and Explicate one Secret, even our reserved Secret, hitherto buried in the *Abyss* of *Anigma's* and deep Silence.

II. We say that the Body of the Volatile Spirit, fixed, by Fire against Nature, ought to be dissolved in the Vegetable Water, that is to say, in our Vaporous Menstruum; not in water of the Cloud, but in water of the Philosophers.

III. In which Dissolution, the Body is made light, for its more pure and subtil part is lifted up [*or sublimed*] from Salt and Combustible Fæces, by Virtue of the water attractive: which is more clear than the water of the *Margarite*, as I have seen.

IV. And of this substance Fermented with the Oyl of *Luna* or *Sol*, is made the great Elixir, for the transmutation of imperfect Bodies.

V. It must oftentimes be dissolved and Coagulated with its Ferment, that it may work the better; and with this said Mercurial substance, thus Elevated [*or sublimed*] we Counterfeit the most pretious *Margarites* or *Pearls*, not inferior to the sight, to the very best that ever Nature produced.

VI. And with these Artificial pretious Stones, we shall finish the discourse of *Our pretious Stones*, [*Mineral, Vegetable, and Animal*] the abscondite Mysteries of which, being by the Wise and upright Sons of Art prudently kept Secret.

VII.

VII. I Pray the most Good and Gracious God, to open and reveal the same, at one time or another, even as it shall please him, to his despised Servants and little ones.

VIII. O most incomprehensible light, most Glorious in Majesty, who with the Charity of thy Heavenly Rays dost Darken our Dimmer Light; O substantial Unity, the Divine three, the joy and Rejoycing of the Heavenly Host, the Glory of Our Redemption.

IX. Thou most Merciful, the Purifier of Souls, and the perpetual subsistence; O most Gracious, through daily Dangers and Perils which thou suffers us to undergo, and through this Vexatious vail of Vanity, bring us to thy heavenly Kingdom.

X. O Power and Wisdom, thou goodness inexplicable, uphold us daily, and be Our Guide and Director, that we may never displease thee all the days of our Lives, but obey thee, as Faithful Professors of thy Holy Name.

XI. Early, even betimes O Lord, bear thou my Prayers, by the Virtue of thy Grace, help forward my desires, and enable me I beseech thee to perform thy Holy Will.

XII. O most excellent Fountain, boundless in Treasures, thou scatterest thy good things without measure amongst the Sons of Men, and thou makest every other Creature to partake of thine especial kindness.

XIII. Thou art worthy O Lord, to behold the Works of thy Hand and to defend what thy Right Hand has planted, that we may not live unprofitably, nor spend the course of our Years in Vanities.

XIV. Grant therefore we beseech thee, that we may live without falshood and deceit, that avoiding the Great danger of a sinful course of Life, we may escape the Snares of Sin.

XV. And as I Renounce the Loves of the things of this Life, and the Concupiscences or Lusts thereof, so accept of me

me thy Servant, as a true and Spontaneous Votary, who wholly depends on thy goodness, with all Confidence, possessing nothing more.

XVI. We submit our selves to thee, for so it is fit; vouchsafe thy Light to discover to us the Immortal Treasures of Life; shew us thy bidden things,

and be merciful and good unto us.

XVII. Among the rest of thy Servants who profess thy Name, I offer my self with all humble Submission; And I beseech thee O Lord, to forgive me, if I open and reveal thy Secrets to thy Faithful Servants. Amen.

C H A P. LXXIII.

Ripley's Philosophical Axioms out of the Theatrum Chymicum.

I. **O**Ur Stone is called the *Microcosm*; One and Three; *Magnesia* and *Sulphur* and *Mercury*, all proportioned by Nature herself. Now understand that that there are three *Mercuries*, which being the Key of the whole Science, *Raymundus* calls his *Menstruums*, without which, nothing is to be done in this Art: but the Essential *Mercury* of the Bodies is the chief material of our Stone.

and a substance, by which the Earth does receive its splendor: what other thing is *Sol* or *Luna*, than a *Terra Munda*, a pure Earth, Red and White? The whole Composition we call Our *Plumbum* or *Lead*, the Quality of whose splendor proceeds from *Sol* and *Luna*.

III. No impure Body, one excepted, which the Philosophers vulgarly call the *Green Lyon*, (which is the Medium which Conjoyns the Tinctures between
Sol

II. Our Stone is a Soul

Sol and *Luna* with perfection) does Enter into our Magistery.

IV. These Menstruums you ought to know, without which no true Calcination, or natural dissolution can possibly be done. But our principal Menstruum may be said indeed to be Invisible or Spiritual; yet by the help of our *Aqua Philosophica secunda*, through a separation of the Elements, in form of clear water, it is brought to light, and made to appear.

V. And by this Menstruum with great Labour is made the Sulphur of Nature, by Circulation in a pure Spirit; and with the same you may dissolve your Body after divers manners: and an Oyl may be extracted therefrom, of a Golden Color, like as from Our Red Lead.

VI. 1. *De Calcinatione.* Calcination is the Purgation of our Stone, restoring it to its own Natural Color, inducing first a necessary

dissolution thereof, but neither with *Corrosives*, nor fire alone, nor A. F. nor with other Burning waters, or the Vapour of *Lead*, is our Stone Calcined; for by such Calcinations, Bodies are destroyed, for that they diminish their humidities.

VII. Whereas in our Calcination the Radical humidity is Augmented or multiplied, for like increases like; he which knows not this knows nothing in this Art. Joyn like with like, and kind with kind, as you ought; every seed answers and rejoices in seed of its own kind; and every Spirit is fixed with a *Calc* of its own kind for Nature.

VIII. The Philosophers make an *Unctuous Calc*, both White and Red, of three Degrees, before it can be perfected, that shall melt as Wax, till which it is of no use. If your water shall be in a right or just proportion with your Earth, and in a fit Heat, your Matter will Germinate, the White together with the Red, which

which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention; this is the most certain and best proportion: and by how much the lesser part is the more spiritual, by so much the more easily will the dissolution be performed: drown not the Earth with too much water, lest you destroy the whole Work.

X. 2. *De Dissolutione.* Seek not that in a thing which is not in it, as in Eggs, Blood, Wine, Vitriol, and the other middle Minerals; there is no profit to be had in things not Metallick: In Metals, from Metals, and by or through Metals, Metals are made perfect.

XI. First make a Rotation of all the Elements; and before all things, convert the Earth into water by dissolution: Then Dissolve that Water into Air, and then make that Air into Fire: this done, reduce it again into Earth, for otherwise you labour in vain.

XII. Here is nothing besides the Sister and the Brother; that is, the Agent and the Patient, Sulphur and Mercury, which are generated Co-essential substances. The dissolution of one part of the Corporeal Substance, causeth a Congelation of another part of the spiritual.

XIII. Every Metal was once a Mineral Water, wherefore they may all be dissolved into Water again; in which Water are the four repugnant Qualities with diversity. In one Glas all things ought to be done, made in the form of an Egg, and well closed.

XIV. Let not your Glas be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution: When the Body is altered from its first form, it immediately puts on a new form.

XV. 3. *De Dispositione.* Beware that you open not your Glas, nor ever move it,
Y y

it, from the beginning [of the work to the end thereof; for then you will never bring your work to perfection. Dry the Earth till it becomes thirsty in Calcination, otherwise you Act in vain: Divide the matter into two parts, that you may separate the subtil from the gross, or thin from the thick, till the Earth remains in the bottom of a Livid Color.

XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distil the Water, with which you would Vivifie the Stone, till it be pure & thin as water, shining with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water *Hermes* moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

XVII. First divide that, which Nature first tyed together, converting the Essential Mercury into Air, or a Vapour, without which

natural and subtil separation, no future Generation can be compleated.

XVIII. Your Water ought to be seven times sublimed, otherwise there can never be any natural Dissolution made; nor shall you see any Putrefaction like Liquid Pitch; nor will the Colors appear, because of the defect of the Fire Operating in your Glass.

XIX. 4. *De Ignibus*. There are four kinds of Fires which you ought to know; the Natural, the Innatural, that contrary to Nature, and the Elemental, which burns Wood: These are the fires we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionally so called, and it is the Fire of Ashes, of Sand, and Baths for putrefying: and without this no Putrefaction can be done.

XXI. The Fire against Nature, is that which tears Bodies

Bodies to pieces or Atoms ; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, in your Glass, which will burn the Bodies much more powerfully than the vulgar Elemental fire can do.

XXII. 5. De Conjunctione. Conjunction is the joyning together of things separated, and of differing Qualities ; or the Adequation or bringing to an equality of principles : he which knows not how to separate the Elements, and to divide them, and then to conjoyn them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, for it is the Soul which causes the perpetual Conjunction : the Male, which is our Sol, requires three parts ; and the Female which is his Sister, nine parts ; then like rejoices with like for ever.

XXIV. Certainly Dissolution and Conjunction, are

two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. De Putrefactione. The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horfeding, viz. in a moist heat for ninety days Natural : but the Putrefaction is not completely Absolved, and brought to whiteness, like the Eyes of Fishes, in less than 150 days ; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect ; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is

nothing that you need fear: for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty [or Forty] days, you have Gas, or Adrop, which is our Uxifer or Cinnabar, and our Red Lead.

XXVIII. Take heed to defend your Glafs from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vittrification. Beware how you bind up your matter; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. *De Coagulatione.* Coagulation or Congelation is the induration or hardning of things, in *Calore Candido*, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air, melt or soften not in the Water; for if so,

Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat, continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The substance or Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

XXXII. Understand also that our fiery Water thus acuated is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congelation; when you have made seven Imbibitions, then by a Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Congealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire, made White, then reduce to Redness.

XXXIV. 8. *De Cibatione.* Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administered moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should

exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. *De Sublimatione.* Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the the Spirit may be made Corporeal and fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be

diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. *De Fermentatione.* Fermentations are made after divers manners, by which our Medicine is perpetuated. Some dissolve *Sol* and *Luna* into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to *Atoms*, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation, and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because

it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation of the separated things. And as the Magnet draws *Iron* to it self, so our Earth by Nature draws down its Soul to it self, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseases. Make therefore this Oyl of *Sol* and *Luna*, which is a Ferment most fragrant in smell.

XLII.

XLII. 11. De Exaltatione. Exaltation differs a little from Sublimation, if you understand aright the words of the Philosophers. If therefore you would Exalt your Bodies, sublime them first with *Spiritus Vitæ*; then let the Earth be subtiliated by a Natural rectification of all the Elements; so shall it be more precious than Gold, because of the Quintessence or Powers which they contain.

XLIII. When the Cold does overcome the Heat, then the Air is converted into water, & so two contraries are made by the way, till they kindly conjoyn and rest together: after this manner you must work them, that they may be Circulated, that they (one with another) may speedily be Exalted together. In one Glass well Sealed, all this Operation is to be done, and not with hands.

XLIV. Convert the Water into Earth, which will quickly be the Nest of the other Elements; for the Earth is in the Fire, which rests in the Air. Begin this Circulation in the West, then continue it till past the Meridian, so will they be exalted.

XLV. 12. De Multiplicatione. Multiplication is the thing which makes the augmentation of the Medicine, in Color, Smell, Vertue, and Quantity; for it is a Fire, which being Excited, never dies, but always dwells with you, one spark of which is able to make more Fire by the Vertue of Multiplication.

XLVI. He is rich which has but one Particle or Grain of this our Elixir, because that Grain is possible to be augmented (by one way) to Infinity: if you dissolve this our dry Pouders, and make a frequent Coagulation thereof, you will augment it, and so you may Multiply

it, till it increases in your Glass, into the form of a Tree, and which *Hermes* calls a Tree, most Beautiful in Aspect. Of which one Grain may be Multiplied to an hundred, if you know how wisely to make your Projection.

XLVII. Our Elixir, the more fine and subtle it is made, so much the more complearly it tinges, and disperses its Tincture. Let your Fire be kept equally close, Evening and Morning; so much the longer you keep the Fire, so much the more profitable it will be; and Multiply more and more in your Glass, nourishing your Mercury in its enclosure, whereby you will have a greater Treasure than you could desire.

XLVIII. 13. De Projectione. If your Tincture be true and not Variable, you may prove it in a small quantity thereof, either in Metal or Mercury: It cleaves thereto as Pitch, and so Tinges in Projection, that it is able to endure the strongest Fire: But many through Ignorance destroy their work, by making Projection upon an impure Metal.

XLIX. See that you Project your Medicine upon your Ferment, so will that Ferment be Brittle as Glass: Project that Brittle Medicine upon pure Bodies, so have you Silver of Gold, enduring the severest Test.

L. Give not liberty to the Reins lest you sin, but Religiously Fear and serve the Lord your God; think your self alway before the Tribunal of the most high, the great Judge and Rewarder of Mankind, who will return to every Man according to his works.

LI. 14. Recapitulatio. Take heed
dilig.

diligently to the Latitude of our Stone, and begin in the Occident, where the *Sun* sets, where the *Red Man and White Wife* are made one, conjoynd and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water, are joyned in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12. and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calcination be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Lustre and Beauty, all other things in the World, and all this before the perfect Whiteness.

LIV. And after the perfect Whiteness, you will have a Yellow, the false Citrion Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multiplied. But this you must not in the least be Ignorant of, that the *RED MAN* does not Tinge, nor yet his *WHITE WIFE*, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their Profundities or In-fides, destroy the first quality of all your

Materials, and the more excellent second qualities, which in these you must separate; and in one Glass, and by one Government and Order, convert the four Natures into one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of *Sol*, and another of *Luna*, do thus:

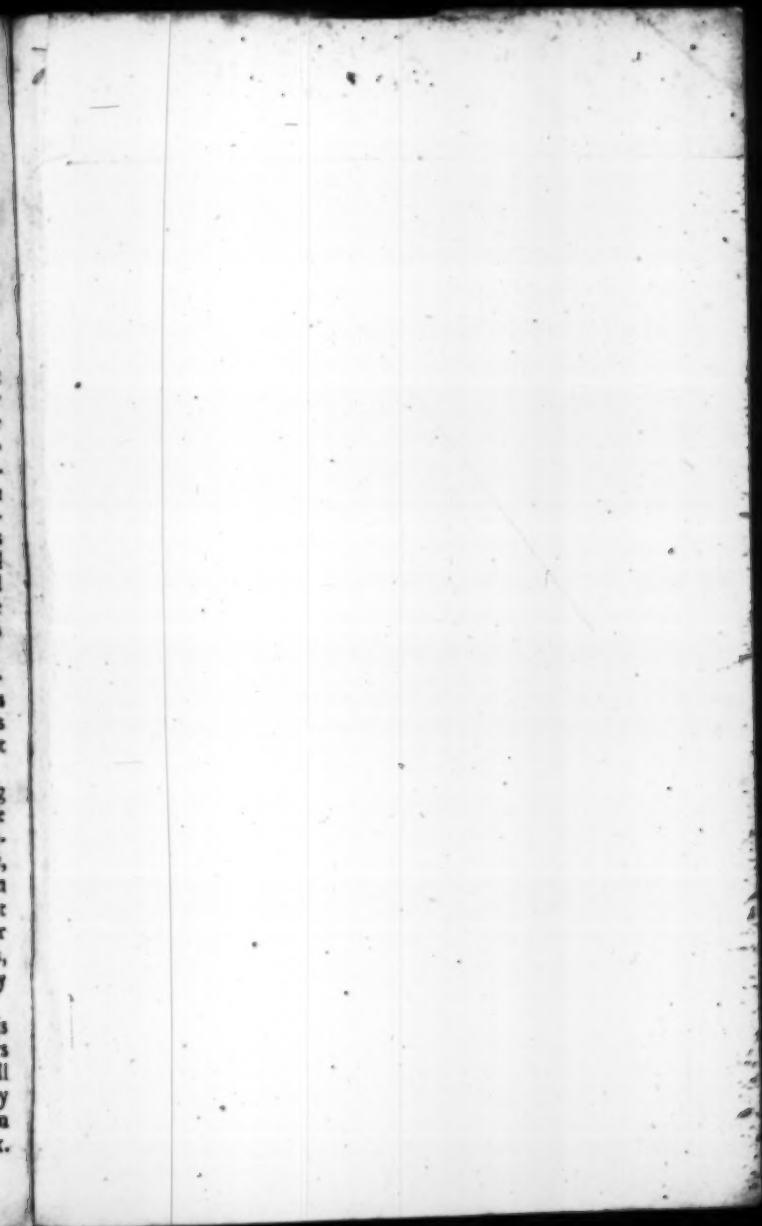
LVII. With Mercury multiply presently the Medicine into a great quantity, if you have at first only so small a quantity as a Spoonful: then may you multiply them together into a White and Red Medicine, which by Circulation you must convert into a perfect Oyl according to our directions; and this Multiplication from your first small quantity may be continued, should you live a thousand Years. These Oyls will fix Crude Mercury into perfect *Sol* and *Luna*.

LVIII. This pure and fixed Oleaginous substance, *Raymundus* calls his *Basilisk*, whose Explication is so easie to be understood, that it needs no more Words.

LIX. For our Metals are nothing else, than our two *Minera*, viz. those of *Sol* and *Luna*, as *Raymundus* wisely Notes; The Splendor of *Luna*, and the Light of shining *Sol*. In these two *Minera*, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes, which by the help of Art, you may easily bring to light.

LX. This hidden Stone, this one thing, purifie it, wash it in its own Liquor, Water or Blood, till it grows White; then prudently Ferment it, so have you the *Summa* and Perfection of the whole Work.

F I N I S.



determined Matter, few Authors have yet taught, The Volatile must be first fixed, and the Wild Tamed, before you can Operate rightly, else you will never be able to hold the Matter, to Operate upon it; the Dragon must be then Mastered and overcome; being once Slain, you must endeavour to give it again a new Life, by raising it up into a new form, and restoring to it a new Volatility, to wit, the Life of *Sol* and *Luna*; which by a Conjunction, and Legitimate Digestion, with and in the Mercury of the Philosophers, gives to the new generation, a new Body, yet such a one as is Spiritual, Subtil, full of Life and Power, and able to penetrate into the most inward recesses of the most solid and compact Bodies, enriching even Vulgar *Sol* himself, with a thousand fold a greater Treasure than he contained before.

III. *Hermes.* And this know, that except you know how to Mortifie and induce Generation, to Vivifie the Spi-

rit, to Cleanse, and introduce Light, how things fight and contend one with another, are made Colorless and freed from their defecations, or Spots and Foulnesses, like as from Blackness and Darkeness, you know nothing, nor can you perform any thing.

Salmon. This Mortification, is intended of the first Life and form, without which you can do nothing, in order to Generation. You must make Alive by Killing, and Cleanse by first defiling or bringing to Putrefaction, and bring forth Light by first introducing Darkeness. The two contrary Principles must first fight and contend one with another, and a Fatal War must be begun and carried on to the Destruction of the first form and Life, before the second form and Life can appear; and the Matter must be first made Colorless, that it may be able to receive the true Color and Tincture. In Order to this, the Philosophical Calcination is the beginning of the Work, then Dissolution, that

that the sublimed Matter may receive its determination. To mortifie is to Dissolve any thing into the principles of which it is Compounded: Therefore saith *Senior*, there is no Generation without Corruption; and in this Putrefaction is the beginning of our Secret, which none but the initiated Sons of Doctrine and Philosophy do rightly understand. There must be a most close Conjunction or Matrimony, between the Superiors and the Inferiors, between the Spirit and the Body, which is made by Ascention and Descention, through the Power of the Invisible Life.

IV. *Hermes.* But this you may know, that this great Arcanum is a Matter of so great Worth, that even Kings themselves shall Venerate it; the which Secrets, it becometh us to keep close, and to bide them from every profane and worthless Person.

Salmon. That is, there is such a Vital Power, Strength, Efficacy and Virtue in this

our Philosophick Tincture, that it is able to transmute all the Mercury in the World into fine Gold; and not noly all simple Quick-Silver, but also the Mercury of all other Bodies as of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna*; which Power it exerts not only in those Inferiour Bodies, but is also able to transmute the whole Body of Gold into pure Tincture, and to exalt it to a thousand Degrees above what Nature has determined it to be.

V. *Hermes.* Understand also that our Stone is Conjoyned with, and Composed of many things, of Various Colours, and of Four Elements, which it becometh us to Divide and Cut in Pieces, and to Disjoyn them; and partly to Mortifie the Nature in the same, which is in it.

Salmon. The Various things are Salt, Sulphur, and Mercury; the Body, Soul and Spirit; which Spirit is that which joyns the Soul and Body together. In Mercury it self there is a Salt, Sulphur and Spirit:

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The Salt of that Mercury is the Philosophick Earth, which is to be Dryed or Drained, Ploughed up, Manured and Cultivated; and the Sulphur thereof is the Internal Tincture, which Transmutes; but it is the Spirit or living Principle which gives the Permanency or Fixity, and without which all Bodies whatsoever would fall to Dust and Ashes; that is it which ties the Particles and Atoms of every thing together. In Sulphur, there is a Volatile Body, but a Fixing Spirit, and a Rubine Soul which tinges: This Body in the Putrefaction is cast away, and only the Spirit and Soul, which are without Parts, or Proportion, without length, breadth, or thickness, without substance or corporeity are retained, and Conjoyned to the Mercury of the Philosophers by the Medium of Salt, in which Salt lies the depth of the whole Secret. This Salt is Vegetable, Mineral and Animal, from whence the Philosophers were wont to say, that their Stone was Threefold,

according to that Ternary of Generations. In this Salt there is a Corporeity joyned with a Soul and a Spirit, that is with a Sulphur and Mercury spiritual, which are the Chains which tie all the Particles of the Body together. All these must be Cut in Pieces, separated and divided, in the beginning of the Work, which is done by joyning of the three together; this is a Mystery which only the true Philosophers and Sons of Doctrine can understand. You must joyn Body to Body, Soul to Soul, and Spirit to Spirit, by which means you will make the separation; because the Soul will joyn with Soul, yet the Soul of the one will not joyn with the Body of the other, but separate.

VI. Hermes. *And also to keep safe the Water and the Fire dwelling therein, which does contain its own Water, drawn from the Four Elements and their Waters; This is not Water in its form, but Fire, containing in a strong and pure Vessel, the Ascending Waters,*
left

lest the Spirits should flie away from the Bodies, for by this means are they made Tinging, and Permanent, or Fixed.

Salmon. That is the Mercury and the Sulphur dwelling in the Salt; or the Spirit and the Soul dwelling in the Body, which is our Stone. *The Fire* (saith he) *contains its own Water drawn from the Four Elements:* That is, the Sulphur contains the Mercury drawn from its Original Fountains. *This is not Water in Form but Fire.* Nor is it Quick-Silver in form, but Sulphur; nor Spirit in form but Oyl, or Tincture, containing the Clouds, and Ascending Waters, which are of a dry consistency or Body, sticking to the sides of the Glasis, lest they should flie away in sublimation from the Bodies; by this means, being often iterated, at least three times, (but if it be six or seven times, it is yet better,) the Spirit enters into, and peirces and penetrates the Body, in Order to its Fixation: which at length is perfected which the highest Fixation and Tincture

by the Fixing Oyl or Sulphur.

VII. Hermes. *O Blessed Water in the form of Sea, which Element thou dissolvest! Now it beboves us, with this watery Soul, to possess a Sulphurous Form, and to mix or joyn the same with our Vinegar.*

Salmon. Great is the Virtue and Power which dwells in the *Aqua Philosophica*, from whence it is called Blessed. For as common Water, washes away the Filth from things, and cleanses them outwardly; so this our Elementated Water, not only Dissolves Bodies, but also Washes away and Cleanses them inwardly from all manner of Defilements and Impurities; and being joyned with the Philosophick Vinegar, brings forth from them their incombustible Sulphur, which by projection, tinges and transmutes all imperfect Metals into most pure fine Gold and Silver. This Water is the Key of the Art, by which the Bodies are

oftentimes to be opened, that is, they are to be Dissolved, and by the same to be again Coagulated, to be made more noble, pure, and perfect: So that no Foot-steps of Death, Blackness, Corruption, or Imperfection may any more remain in them. The preparation of this Water is known but to a few, nor do many attain to it, because the Well is Deep out of which it is drawn, nor do the Vulgar Chymists understand it. But whatever you do, you can do no great Matter without the help of Nature: and tho' *Aqua Fortis* and *Aqua Regis* and such-like, are usefull in their places, to dissolve and Tear Bodies into Atoms, yet are they Alien, and far from the true *Aqua Philosophica*, which has the Power to enter into the insides of Metals, whereas they, only divide them into many Superficies. And therefore say the Philosophers, the preparation of this Water is not to be Learned of Masters, but it must be taught by the Dictates of Nature her self.

VIII. Hermes. *For when by the Power of the Water, the Compositum also is Dissolved, you have the Key of the Restoration; then Death and Blackness flie away, and Wisdom proceeds on to the Finishing of the Work.*

Salmon. This Water does not Tear or Gnaw Bodies into Pieces and Bits, but it Radically Dissolves them, and reduces them into their *Prima Materia*, as they were in their Original Generation. Of this Nature are those Fountains & Springs in Hungary, which have a Faculty of Transmuting what Iron soever is cast into them into good Coper; and those other Fountains, into which if any Wood be cast, so as it remains but some certain time, by the Lapidescient Virtue of the Water, it is transmuted through its whole substance into Stone; which Memorable and well known Powers and Operations of Nature in these particular things, are in part a demonstration, or at least an Argument to persuade

suade one to the belief of other Operations and Transmutations in the Metalline Kingdom. *Ignis & Azoth* say the Philosophers are enough for the whole Work: Learn therefore from Nature, the preparation of this *Azoth*, or Water of the Philosophers: which Water being prepared, does with a simple Operation, through the help of Nature, gently boyl- ing in a soft Fire, bring the work to a conclusion, and

perfect the same. This Operation indeed, or simple Coction, is that which opens the Door into the Chambers of Life, making Putrefaction and Death, and blackness, and darkness to vanish and flie away. This Water and this Fire, tho' simple, and simple in their Operation, yet are they hid; and known but to a few, for that they lead into the most recluse and abscondite recesses of Nature.

CHAP. VII.

The Operations of Nature in the Aqua Philosophica, as in a Seed.

HERMES. Now know my Son, that the Philosophers chain up [the Matter] with a strong chain, or band, when they make it to contend with the fire: because the Spirits in the washed Bodies, desire to dwell therein, and to rejoyce there. In these habitations, they vivifie themselves, and dwell therein, and

the Bodies hold, or contain them, nor from them can they ever be separated.

Salmon. The Bodies before they can be perfectly united with the Spirit, and joyned one to another in a strong Confederation, must first be purified and washed with *azoth* and *Ignis*: for

the washing is that which puts an end to the blackness; and the purification is made and continued till the White Elixir is made perfectly white, and till the red is made perfectly red; being thus cleansed and purified, the Spirit out of a natural propension is drawn to the Bodies; in which being ardently inflamed, it immediately commixes with them, and they are conjoyned, with an indissoluble conjunction, under the Chains of which they remain inseparable for ever. Now this conjunction is not made by chance, but from the meer affinity which is between the Bodies and Spirit, for they both proceed from one fountain and principle, though of the two, the spirit, by reason it vivifies, and holds the Particles of the Bodies together, is much the more noble, the more excellent, and most powerful Agent.

II. Hermes. *Then the dead Elements are revived, and the Compositum, or compounded Bodies are tinged and*

altered, and by wonderful operations, they are made permanent, or fixed, as the Philosopher saith.

Salmon. The Domicils of themselves remain dead, but the Inhabitants in them are alive. Now the Bodies of the Metals, are the Domicils of their Spirits; which when they are received by the Bodies, their terrestrial substance is by little and little made thin, extended, and Purified, and by their Vivifying Power the Life and Fire, hitherto lying Dormant, is excited and stirred up. For the Life which dwells in the Metals, is laid as it were asleep, nor can it exert its Power, or shew it self, unless the Bodies be first Dissolved, Exalted, and turned into Spirit, (for that the Spirit does only Vivifie;) being brought to this Degree of purity and spirituality, and at length to perfection, by their abundant Virtue, they communicate their tinging property to the other, imperfect Bodies, and Transmute them into a fixed and permanent Substance.

Substance. This is the property of our Medicine, into which the Bodies are reduced; that at first, one part thereof will tinge ten parts of an imperfect body; then an hundred, after a thousand, then ten thousand, and so infinitely on. By which the Efficacy of the Creators Word is most apparently Evident, *Crescite & Multiplacimini*, encrease and multiply. And by how much the oftner the Medicine is dissolved, by so much the more it encreases in Virtue and Power, which otherwise without any more solutions, would remain in its simple or single State of perfection; Here is a Celestial and Divine Fountain set Open, which no Man is able to draw dry, nor can it be wholly exhausted, should the World endure to Eternal Generations.

III. Hermes. O Beautiful and Permanent, or Fixed Water, the Formator of the Royal Elements, who having obtained (with thy Brethren joyned with a moderate Government) the Tincture, hast found a place of rest.

Salmon. He does not call the Matter of the Stone simply Water, but a fixed Watery form, which who-so is ignorant of, knows nothing of the principles of this Science. This Fountain (saith Bernard Trevisan) is a wonderful Fountain of Virtue, above all other Fountains in the whole World; it is as clear as Silver, and of a Celestial Color. It is the Formator of the Royal Elements; that is (as Bernard explicates it) it draws to its self the King, who after 120 days, it brings forth splendid, shining, and Crowned with a Royal Diadem, who afterwards Adorns his Brethren, they being first Purified in the same Fountain, and freed from all their Internal Leprosie and Impurities: By this he means, Concord and Peace is produced, and a Stable Place of Rest, by which is prefigured, Tincture and Fixation.

IV. Hermes. Our Stone is a most pretious thing, yet cast forth upon the Dungbil. It is

most dear and Valuable, yet Vile and the most Vile; [i. e. found among the most Vile things.] Because it beſoves us to kill two *Argent Vive's* together, and yet to Value Prize, and Esteem them; viz. the *Argent Vive* of *Auripigment*, and the *Oriental Argent Vive* of *Magnesia*.

Salmon. It is the most pretious, because it is the Fountain of all Treasures, but cast forth upon a Dunghil, because it is found in the Putrefaction of the Matters, which is filthy and stinks like a Dunghil; and so tho' it be most dear being perfected, yet it is most Vile, as being found amongst the most Vile things, in the midst of Corruption and defilements. Our Stone is Composed of a double *Argent Vive*: The first of which *Argent Vive's* is Vile and Abject, and found in all places, in the Dunghil, in the High way, in Plains, in Mountains and in Vallies, and without which Man, is not able to live one Moment of an hour; for it enlivens all things, both Animals and

Vegetables, even Herbs, Plants, and Trees stand in need thereof; it preserves all things from Corruption, and every Mineral without exception. But would you know what it is; it is not Gold nor Silver, nor Gems, nor pretious Stones, these are things of great Price, and therefore not to be enumerated among those things, which are Vile and Mean. What is it then? It is *Salt*, but not the Vulgar Salt, with which Food is Dreſt, altho' that has one of the Qualities of this our Stone, viz. that of Dissolving; but it is *Sal Para*, Salt of the Rock, of the Rock I say, by which running Mercury is transmuted into the best and most perfect of Metals, and the Flint into the most hard Adamant; but few will believe this, but such whom Experience and true Philosophy has taught, how it is found in all things, and by what Artifice it may be extracted out of them. This is that which without doubt our Author as under a Veil, calls *Auripigment*. And this is enough

enough to be said concerning this Argent Vive, that it is Vile and most Vile. But the other which he calls Oriental Argent Vive of *Magnesia*, is most Valuable and Pretious; this is not spoke of Vulgar *Argent Vive*, nor of the Vulgar *Magnesia*. But by this Argent Vive, he means the humidity of the Mixture, which is the Radical Humidity of our Stone. By *Magnesia*, he understands the Total Mixion, or *Compositum*, from which this Humidity is extracted, and which Moisture is called our Argent Vive; which Humidity does indeed run in the Fire and in the same does dissolve the whole *Compositum*, and also congeal it, makes it grow Black, makes it grow White, and also makes it grow Red, and in the end compleatly perfects it; and it is that which does all in all, being a most pretious Treasure to such as know it, and possess it. This *Magnesia* is the Power and Virtue of our Stone, which like an Universal Magnet draws all things to their Center, whether in the su-

perior or inferior Worlds. And the greater part of this Secret Arcanum lies rather in this pretious *Magnesia*, than in the former Vile Argent Vive: of which, tho the Philosophers have variously hid it under Clouds and Veils, we have here said enough.

V. Hermes. O Nature, the greatest, the Creator of Natures, which makest, containest, and separatest Natures in a middle principle! Our Stone comes with Light, and with Light it is Generated, and then it Generates or brings forth the Black Clouds or Darknes which is the Mother of all things.

Salmon. Universal Nature is but one thing, which is the very principle of Motion and Rest, and which, as *Hermes* saith, is the Creator of Nature, or the producer of all things. But God Almighty is the Supreme Work-Master, and great Architect of the whole World, who created and brought forth this Universal Nature, that according to his

his Determination it might bring forth all other things in a middle principle, which is that of Generation, by a proper and specifick Power. So if Grain be cast into the Ground, God Almighty by his Instrument, Nature, causes it to Spring, and Grow; but this Eduktion is in the middle principle, viz. the inward and latent Life, and energetick Spirit which specifies it to its own right & particular form, bringing forth from Wheat, Wheat, and not Barly, Rye, Oats or Pease, &c. so if the Seed of Gold which is Light, be Sown in a proper and fit Earth, Meliorated and made fit for the purpose, Nature by Virtue of the energetick Spirit or Light, lodged in the Seed of Gold, specifies that production, and makes it bring forth Gold again, 10. 100. or a 1000. fold, according to the goodness of the Earth in which it is Sown: But before it is brought to perfection, the Light must be Eclipsed, the Seed must Die, Corruption must prevail, and Darknes must Over-spread the Face

of the Earth: By which say some Philosophers, nothing else is understood but the *Magnesia of Saturn*, now *Saturn* by the Greeks is called *Chronos*, that is *Time*, in which all things are produced, and the *Magnesia* it self, which is the Mother and the Generatrix of our whole Work.

VI. *Hermes*. But when we Conjoyn the Crowned King to our Red Daughter, and in a Gentle Fire, not yet too great or hurtful, she does Conceive, and will bring forth a faithful and excellent Son; which she does feed with a little Heat, and nourishes the permanent or fixed Matter, making it to abide even the greatest Fire.

Salmon. The Queen or the Red Daughter of the Philosophers is *Luna*, to wit, the Metalick or Philosophick *Luna*, which now puts on the Masculine Nature, by being Conjoyned to our *Sol*, our Crowned King, and she brings forth a Son, which the Philosophers call *their Mercury*. This is wonderful, that the Parents

Parents who before were the *Nurses and Feeders*, are now by the same *Nursed and Fed*, but it is so in this Our Work. It is nourished with a gentle Heat, (not in the Vulgar way of Decocting) answerable to that of the Heavenly Fire or Sun. And it is fed 10 or 12 times with its proper Food and Drink, which is the Mercurial Bread and Water, by which it grows, increases, and is brought to perfection, resplendent in Glory like the most sparkling Fire. This Son ought indeed to be fed to Satiety, even so many times till it neither Hungers nor Thirsts any more, then is it Tinged and Fixed for ever.

VII. Hermes. *But when you send forth the Fire upon the Leaves or enfoldings of the Sulphur, the Boundary of Hearts does enter in above it, is washed in the same, and his Putrefied and stinking Matter is extracted; then he is altered or changed, and his Tincture by the help of the Fire remains Red as Flesh.*

Salmon. Every thing which lives, lives by Virtue of its inward Fire or Heat; and Sulphur contains within it a hidden Fire, which by the External Fire is excited and stirred up; Life made manifest begins to live, and that which before was hid in the Sulphur, now exists and is made manifest; it is the business of the Fire, not only to Vivifie, but also to Depurate, and Segregate the things which are Heterogene, till (being separated) there appears at length in the Fœces a most pure and Rubicund Tincture of the Color of Flesh newly Killed and Bloody: This is the Blood of the Green Lyon, which the Philosophers speak of; and it is said to be Green, not for any external Green Color, but from its Viridity or strength of Life. The Tincture is like Bloody Flesh new Killed, or Blood yet flowing and moist, which then is said to have attained the Degree of perfection. And as Flesh is nothing but
Blood

Blood Coagulated, abounding with a full vigorous and perfect Spirit; so also Our Tincture is nothing but the Coagulated Blood (which Blood is the boundary or satisfaction of Hearts) even the Blood of the Green or Virefcent *Lyon*, vastly repleat with a Fountain of Vital Spirits.

VIII. *Hermes.* But Our Son the begotten King, doth take his Tincture from the Fire; And Death, and the Sea, and Darkness fly away from him.

Salmon. Now if you know what this Tincture is, Our *Hermes* here tells you very plainly, that it is made and remains Red by the help of the Fire; and again, Our Son the begotten King *Sumit Tincturam ex igne*, doth take his Tincture from the fire, from whence plainly it is taken; the fire is that strong Fortitude, or invincible strength, which brings forth this Tincture, or true Viridity of the *Lyon*. Whatsoever tincture flies away from the Fire, is Immature and Imperfect; nothing can be

right and perfect but what can endure the strongest Tryal of that Element; and therefore by consequence the Tincture is to be so long nourished by the Fire, till it comes to the height of Perfection. And thus our Stone, which before, viz. in its beginning, lay in Death, and was drowned in the Sea or Waters, and surrounded with Darkness, which was the Corruption of the Matter, is by the Power of the Fire, with a gentle Coction, assimilated to the Nature of the Fire, and at length wholly turned into Fire, where it dwells as in its proper Matrix or Element, and in the same only rejoyces and is delighted, till by length of time it is converted into a Quintessence the true Philosophick Tincture, and so Triumphs over Death, the Sea, and Darkness as having really Conquered them, becoming a Medicine for the Bodies both of Metals and Humane kind.

IX. *Hermes.* The Dragon flies from the Beams of the Sun.

Sun, who observes the Holes or passages, where they enter in; and our Dead Son Lives. The King comes from the Fire, and rejoices with his Wife, laying Open the hidden things; and Obscured Virgins Milk.

Salmon. The Dragon here signifies the Earth, which is Black, blacker than Black: Now Serpents and Dragons delight rather in places under Ground, Holes of Rocks, and obscure Dens, than abroad in the Open Air and Light of the Sun, and therefore they avoid the shining Sun, viz. the Spirit of the Fire. This Dragon must be inclosed in a Vessel, little and round, well defended and Luted, and close stopped up, and then exposed to the Heat of the Sun for one Philosophick Month, or space of 40 days, in which time it is destroyed, the parts being wholly Dissolved, by the deadly stink of which the King's Son happens also to be Killed: Both being therefore slain and put into another clean Glass, are put in the Heat of the Sun for o-

ther 40 days, or other the like Heat, and in that space of time, the Dead Son by little and little is revived and restored to life; but the Dragon by the same heat, being vehemently over-born is wholly Consumed and Reduced to nothing. Now the King seeing the Heat of the Sun to be too weak to Work a Total deliverance from the Poyson of the Dragon, prepares a Bath for himself and his Son to wash in; in the mean time the Virgins Milk is brought to its Whiteness, with which the Son is Copiously Fed, and the hidden Tincture is brought to light, and advanced to the height of its Glory.

X. Hermes. Now the Son Vivified, or made to Live, is made a Warrior of the Fire, and superexcellent in his Tinctures; for the Son has got the Blessing, having also the Root of the matter in him.

Salmon. The Father can never Desert the Son, for the Son is of him and from him, participating of his Life

Life and substance : and is like unto him in all things ; and by this new Generation is made patient and strong, able to endure the most vehement and lasting fire, without the least Diminution or hurt, to its substance. *The Son has got the Blessing, that is, the Tincture and Fixity of parts. And the Root of the Matter is in him, that is, the Prima Materia, the Aurifick Seed, out of which the Golden Tree of the Philosophers is said to Spring and Grow, bringing forth much Fruit.*

XI. *Hermes. Come ye Sons of Wisdom, and rejoyce ; be ye glad and exceeding joyful together ; for Death has received its Consummation, and the Son does Reign, he is invested with his Red Garment, and the Scarlet Color is put on.*

Salmon. Having Con-

quered and overcome this horrible Monster ; this terrible Dragon, this Poysonous Serpent, this Malign and profligating Spirit, this Putrefaction, Corruption, and Darknes, this almost invincible Death, and brought forth a new Offspring to Life, Glory, and Perpetuity ; full of Spirit and Power, of Sulphur and Tincture, even the highest Redness, enjoying a most fixt substance, always encreasing *ad infinitum*, which is the Reign and Dominion of this new Birth, Clothed with his Red Garment of Scarlet Color ; I say, having done all this, *Hermes* advises us to rejoyce and be glad, yea exceeding joyful ; for this is the final end of Care, and Trouble and Sorrow ; making Rich with a Treasure that can never be Consumed, Wasted, or brought to an end.

C H A P. VIII.

The Philosophick Riddle laid down after a new Manner.

I. **H**ERMES. *Now understand that this Stone cries out, nourish and perfect me, and I will reward you; give to me mine, that which is my own, and I will bountifully recompence you.*

Salmon. It ought to be nourished and brought to perfection with proper Food of its own Nature, that is with *Fire and Azotb*; with Spirit, and the Virgins Milk: The true *Aqua Philosophica*, which gives it substance, Tincture and Fixity. This is its own, and is like Leven made out of the same Paste, which for ever afterwards levens the whole Lump; if you do this, you will reap the Recompence of reward, the Fruits of your Labour, Riches, and Honour, and Glory, and every good thing.

II. *Hermes.* *My Sol, and my Beams are most inward, and secretly in me: my own Luna also, is my Light, exceeding every Light; and my good things are better than all other good things.*

Salmon. That is, our Mercury contains inwardly within its own Bowels the Aurifick Seed, but it is most inward, even Central, so that it seems to be hid from the Vulgar Eye; this substance must be turned the inside outward, which can be done no ways but by Putrefaction, that the solar Sulphur may be made to appear. It contains also in its self *Luna*, which is unripe, untinged Gold; yet it is said to be the Light, as being the Seed from which the Philosophick Tree, the good things of our Stone do proceed; the *Aurora*, the Morning

Morning of the Glorious Day.

III. Hermes. *I give largely and plentifully: I reward the understanding with Joy and Gladness, with Delight, with Riches and Honour and Glory: And they that seek after me, I give them opportunities to Know and Understand, and to possess Divine things.*

Salmon. This is a *Prosopopæia*, shewing the liberality of the Donor, the Infinite and immense Treasures (as it may in a sense be said) with which all the worthy Searchers after this wonderful Mystery are Blessed: the Rewards are Honour, and Glory, and Treasure, infinitely exceeding that of Kings: The possessors of which slight, and undervalue all temporal things, in comparison thereof, and despise their uncertain, and fading satisfactions for that this can never be lost, nor spent, never be Exhausted, or consumed, but remains as a fountain always running, an Eternal Spring for ever.

III. Hermes. *Now know that which the Philosophers have hidden and obscured is written with seven Letters. Alpha and Yda, follow the two: And Sol in like manner follows the Book [of Nature] notwithstanding, if you are willing, or desire that he should have the Dominion you must watch the motions of Art, to joyn the Son to the Daughter of the Water, which is Jupiter: This is a hidden Secret.*

Salmon. Under the notion of seven Letters (signifying the seven Planets, and the seven Metals answering to them) *Hermes* has hid the Secret; and in the following words, as in an *Enigma*, has lockt up the Great Mystery, so that it is hard for any one positively to give a true interpretation. Tho' by *Alpha* and *Yda*, is probable he means the Spirit and the Soul, which follow the two, *Mercury* and *Sulphur*, which is the Conjunction of *Sol* and *Luna*, a *Mercury* and a *Sulphur* fixed and Incombustible. And by *Sol* following the Book [of

[of Nature] is meant the natural Course of Generation, which is the same thing in Metals as in all other things. By the *Daughter of the Water* or *Jupiter* is meant *Mercury*, and by the *Son*, a Sulphur fixt and incombustible, such as are *Sol*, and *Luna*: in the Conjunction of which *Mercury* and *Sulphur* lies the whole Secret. These two when conjoyned are but one thing: but there are two several kinds of fixed Sulphurs, the one and the more excellent is *Solar* and *Red*; the other *Inferior* to it, is *Lunar*, and *White*, out of which are made the different Ferments for the Elixirs *White* and *Red*.

V. Hermes. Auditor understand, let us then use our Reason: Consider what I have written with the most accurate Investigation, and in the Contemplative part have demonstrated to you. The whole matter I know to be but only one thing.

Salmon. He which easily believes, may easily be de-

ceived, and therefore he advises us to use our Reason; not to take things according to the Naked sound of the Letter, but to consider the weight of the Matter, the Power of the words, and the attendant circumstances to the same; what he has here most subtilly investigated, you ought to consider with a profound contemplation: However, the Root of the matter he positively and plainly tells you is but one thing, which is the *Aqua Philosophica*.

VI. Hermes. But who is it that understands the sincere investigation, and inquires into the Reason of this Matter? It is not made from Man, nor from any thing like, or akin to him, nor from the Ox or Bullock. If any living Creature conjoyns with one of another Species, the thing is Neutral indeed which is brought forth.

Salmon. Our Hermes has given us the sincere investigation of Matter, the true and right reason of the Operation, consentaneous to the

Laws of Nature, but in some things he has left us in the Dark, at least to the use and exercise of our Reason and Judgment. And tho' he does not expressly say what the matter is taken from, yet he plainly tells you what it is not taken from; you cannot gather Grapes of Thorns, nor Figs of Thistles, is a Dictate from the Oracle of Truth; and so *Hermes* tells you, a Metalline Body and Substance cannot be taken from an Animal being: But Man brings forth Man, and Beast, Beasts; the Ordination of God in the Creation of things remains inviolable; and if different *Species* of the same *Genus* mix together, a contamination of both the *Species* follows; this is plain to the senses: the same thing happens also in Metals.

VII. *Hermes*. Now *Venus* saith, I beget the Light, nor is the Darkness of my Nature; and unless my Metal be dried, all Bodies would cleave unto me; because I should make them Liquid. Also I

Blot out, or Wipe away their Rust and Filthiness, and I extract their substance: Nothing therefore is better than me and my Brother, being Conjoyned.

Salmon. This is spoken Allegorically, because *Venus* as the Morning Star is the Harbinger or Forerunner of the Sun Rising. Where is Light there is Life, the Light being the Vehicle of the Life: There is nothing in *Rerum Natura*, which is not brought forth by the help of this Light, viz. by a Natural Generation: Metals are thus produced in their Mines: But this Light is not found in Metallick Bodies, because of their too great dryness and Terrestreity; and therefore because of the moistness of *Venus*, they would gladly stick to her. This moist Metal *Venus*, which is neither Copper nor Brass, is endued with Lucidity and Splendor, and with a Fiery Virtue and Power, by which it melts Bodies, as if it was with a Fire of Coals; but it melts or liquifies them not simply, but by melting them,

them, washes away their Rust and Corruptible matter; that is, extracts and brings forth to light their Purity and incorruptible substance, even their inward and hidden Tincture. What is done then? Truly if *Venus* and her Brother copulate together, and at length, by the Craft of *Vulcan*, are taken and held bound together (by some invisible Power or Spirit) in Chains; she will be impregnated, and after a Revolution of ten

Months, bring forth a Son more Noble and Excellent than the Parents. This is the pretious Stone, a Pearl of great price, the invaluable Treasure, which even the Kings and Princes of the Earth, and the Great Ones of this World seek after; but it is hid from their Eyes, being only the proper Inheritance of the abject and humble in Spirit, who are the true Sons of Wisdom.

CHAP. IX.

The last Act, or Conclusion of the Theory of the Philosophick Tincture.

I. HERMES. *But the King, and Lord, or Dominator, to the Witnesses his Brethren saith, I am Crowned, and Adorned with a Royal Diadem, I am cloathed with the Royal Garment, and I bring joy and gladness of Heart.*

Salmon. By the King is meant Gold; and by his

Brethren, the other inferior Metals, which all possess the Kingdom in common, the supream power of which resides in *Sol* alone, for that he sustains himself in the fire without hurt, even to the longest period of time. By the *Royal Diadem* he means Fixity; and by the *Royal Garment Tincture*, even the red Tincture of the

Stone, which as *Ferment* or *Leven*, Leavens all the inferior Metals, and transmutes them into its own Nature and Property, and this by the help of our Mercury.

II. *Hermes.* And being overcome by Force, I made my substance to lay hold of, and to rest within the Arms and Brest, [i.e. the Body or Womb] of my Mother, and to lay bold and fasten upon her Substance: making that which is Visible to be Invisible, and the bidden Matter to appear: for every thing which the Philosophers have Vailed or Obscured, is Generated by Us.

Salmon. That which is thus overcome by Force is *Sol*; that is, it is dissolved and its Body Opened, and made to joyn and Unite with Mercury, which is the Womb in which the solar Seed is Sown, which is the Mother thereof: in which Womb being digested and Ripened, it lays hold of the substance of Mercury, fastens upon it, and converts it into its own Nature: Thus *Sol* which before was Visible, its

substance being attenuated, is made invisible, and a Spirit; and that which was before hidden and invisible, is made to appear, which is the Internal Soul and Spirit; that is, Tincture and Fixity, which by Virtue of the Ferment is put upon Mercury, whereby the Vailed or Obscured Matter is Generated, which is the substance of our Stone, whereby a Door is Opened into the Chambers of infinite Treasures.

III. *Hermes.* Understand these words, keep them, Meditate upon them, and enquire after nothing else: Man in the beginning is Generated of Nature, whose Bowels or inwards are Fleishy; and not from any thing else. Upon these words Meditate; and reject what is superfluous [to the Work.]

Salmon. With what Vehemency and Earnestness does *Hermes* here speak, as tho' the whole Mystery lay in these words: And truly not in Vain does he bid understand them, keep them, meditate

meditate upon them, and to enquire after nothing else: You cannot gather Grapes of Thorns, nor Figs of Thistles: As a Man Begets or Generates a Man, and a Beast a Beast, and as every Hearb, and Plant, and Tree are produced from their proper Seed; so in the Metalline Kingdom, Metals are only produced from Metalline Seeds or Roots, cast into a proper Womb, which is the Philosophick Mercury, the Earth whence they draw their Nourishment, and by which they Grow, Encrease, and proceed on to Perfection. All other things whatsoever are Vain and Fruitless.

IV. Hermes. *From thence saith the Philosopher Botri is made; from the Yellow or Citrine, which is extracted out of the Red Root, and from nothing else; which if it shall be Citrine, thou hast sought it at the Mouth of Wisdom, it was not obtained by thy Care or Industry: You need not study to exalt or change it from the Redness: See I have not Limited you, or Circumscribed you*

under Darkeness; I have made almost all things plain to you.

Salmon. By *Botri* he means the two Stones, the *White*; and the *Yellow* or *Red*, which are extracted out of the *White* and the *Red* Roots, viz. out of the *Sulphur* of Nature. That which *Whitens*, the same also makes *Red*; and the same that *Kills*, the same also makes *Alive*: (*Qui mecum moritur, mecum oritur.*) But this is true, only of the great Work it self; and not of any Branch thereof; in particular Works and Operations, you must have particular Ferments, which must be taken from *Luna* for the *White*, and from *Sol* for the *Red*, as the *Arabian Geber* has at large and plainly taught us. Nature does only and alone conjoyn and separate, and all its Operations are subtil and spiritual; but if you will be Wise above Nature, you shall certainly Err and suffer an irreparable loss: And having once brought it to the fixed Redness; there is nothing beyond that, in

that is the Ultimate perfection, where you must take up your rest.

V. Hermes. *Burn the Body of Laton or Brass with a very great Fire, and it will give you Gratis what you desire; it will Stain, Dye, and Tinge, as much as you can wish it, and that with Glory and Excellency. And see that you make that which is Fugitive and Volatile, or flying away, that it may not fly, by the means of that which flies not.*

Salmon. By the Body of Laton or Brass, and by that which is Fugitive, he means the Philosophick and Volatile Mercury, which by a Sulphur fixed and incombustible (such as is taken from Luna and Sol) is to be fixed in the Fire, so as it may rest and remain therein tho' most Vehement, and Fusory, or in the strongest reverberation, without the least Diminution, Detriment, or Corruption. But the Mercury is fixed by the Spirit of the Sulphur, not by its Corporeity; the Corporeal Particles only give form,

and convey the Spirit to the Mercury, which could not be brought to it, in or by any other Vehicle. By the Fire, all the Heterogene or impure parts of the Mercury are destroyed, the pure left behind, and held fast by the Power of the fixing Spirit, which otherwise without the assistance and help of that Spirit would have vanished also: This Volatile substance it seizes upon, changes or transmutates, and fixes, that it brings over into its own property. Thus tho' a Spirit contains in it the highest fixity, and its Body being Opened, is the Sulphur, or Seed which must be sown in the Philosophick Earth or Mercury, (as we have often said) that it may there Die, and resume a new Body, a thousand fold more in quantity than its own, which by the enforming Power of the Energetick Spirit will be made to live, spring up and grow, to be a Tree, of the first Magnitude, bearing Golden Apples, whose Seed will be and remain in its self forever,

ever, and bring forth a new to infinity of Generations : Its perpetual new Substance or Body being made out of the Substance of the Mercurial Earth, by the Power of the transmuting or Vegetating Spirit and Soul.

VI. Hermes. *And that which rests or remains upon a strong Fire [is fixed,] and is also a strong Fire it self: And that which in the heat of a strong or boyling Fire is corrupted; or destroyed, or made to fly, is Cambar.*

Salmon. By Cambar also he means the self same thing, to wit, our Volatile Mercury, in its Corruptible State; or rather the Corrubtible and impure part thereof, which must be corrupted, or destroyed, and made to fly away, that that which is pure and will not fly, may appear and remain; but the purifying Fire must be known, in which the great Secret of the Operation lies; and without which nothing can be done, which Fire, as we have formerly said, is two fold, viz. Internal and

External, the latter being used only to excite the former.

VII. Hermes. *And know ye that Our Æs, Brass or Laton, is Gold, which is the Art of the premanent or fixed Water; and the Coloration of its Tincture and Blackness, is then turned or changed into Redness.*

Salmon. That is, Our Gold or Stone, or Tincture is the product of the permanent or fixed Water, by which he means the Philosophick Mercury impregnated with the Spirit of the fixed and incombustible Sulphur. And by this you may perceive he puts a difference between the Æs, Brass or Laton, which is made by this permanent Water, and the *Corpus aris*, or Body of common Brass. Now the *Aqua permanens* is that which contains in it self the Tinctures of all Colors, Black only excepted, which is taken away from it, for that it is a sign of imperfection and impurity: By this Water alone Mercury is turned or chang-

ed into the true Red, that is, into the Tincture of *Sol*. But to take away its Corruption, and to reduce it into the incorruptible and fixt Nature of *Sol*, that must be done by *Sol* alone, and not by any corruptible and Forreign Matter or Substance, for that *Sol* contains in himself the Seeds of fixity and Tincture, which no other Body in the World does besides. But to make *Sol* do, or perform these things, its Body must be opened, prepared, and made fit for this purpose, by Virtue of the *Aqua permanens*, or *Aqua Philosophica*.

VIII. Hermes. *I confess that through the help of God, I have spoken nothing but the Truth: That which is destroyed must be restored and renewed, and from thence Corruption is seen in the Matter to be Renovated, and from thence the Renovation appears: And on both or either side, it is the sign of Art.*

Salmon. He has hitherto been teaching you the first part of the Work, which is

the Destruction of the first Birth and Life; concerning which he assures us, he has spoken nothing but the Truth: Our *Mercury* must be undone and unmade, that is, corrupted and destroyed, and brought through Putrefaction into a pure and Limpid Water, that it may be able to peirce the Metal-line Bodies; from which State, by Conjunction with a pure, fixt, and incombustible Sulphur, and by Virtue of a subtle, living and fixing Spirit, invisible, without length, breadth, or thickness, (which Spirit is the Philosophick Fire,) it is to be renewed and regenerated; the Water is to be dried up, the spiritual is to be made corporeal; the thin to be made thick, the Volatile to be made fixt; and the changeable Colors reduced to a Unity and Permanency, either White or Red, according to the Order and Root of the Operation; one and the same Mercury does corrupt and destroy the Bodies, and again exalt, perfect, and fix them; The Matter of Our

Our Stone is but one, and therefore nothing can be more Alien from the Art, than to fetch it from many things; Nature is not mended or made better, but by a Nature of its own kind; as Vinegar makes Vinegar; so Our Art begins with Mercury, and with the same Mercury it is Finished. It is a kind of *Proteus*, which, creeping upon the Earth, assumes the Nature of a Serpent; but being Immersed in Water, it represents a Fish; presently taking to it self Wings, it ascends aloft, and flies like a Bird; yet notwithstanding it is but

one and the same Mercury; with this the Artist does Work, and with it he transacts all the necessary Operations of our Stone, being fit and proper for them all, *viz.* for Putrefying, Distilling, Coagulating, Mortifying, Vivifying, Subliming, and Tinging, without which seven Operations you labour wholly in vain. Till you have Putrefied the Matter, you have not made one step in the true way; but that being done, you have accomplished the first sign of the Art, as *Hermes* testifies.

C H A P. X.

The Practical part of the Philosophick Work.

I. **H**ERMES. *My Son, that which is born of the Crow is the beginning of this Art.*

Salmon. The Crow is the Blackness and Darkeness of the Matter being Corrupted: Now nothing was ever

Generated or brought to light, which had not its beginning from blackness and darknels, *ex nullo Orphei*, i.e. from principles Invisible; for so it is said concerning the Creation of the great World. *In the beginning when God Created the Heavens*

vens and the Earth, the Earth was empty and void, and darkness was upon the Face of the Deep; and God said, let there be Light and it was so: From whence we may gather, that Light was Prior to Matter. And so it is in this our Philosophick Work; and altho' it is commonly thought that the darkness or Dark principle is taken for the true Seed of things, yet it is no such thing, but only certain Rudiments, or rather the Domicil wherein the true Seeds of things dwell: Nor is the Spirit by it self the Seed of things, nor yet the Corporeal Particles by themselves; but a certain portion of Spirit joyned with a fit proportion of Idoneous Matter conjoyned with an Eternal Soul; which in the beginning of our Work is to be Putrefied, and made blackness and darkness, that the whole Corporeal form may be made spiritual; and the Seed which before was Corporeal and Visible, or a Spirit joyned with a Soul and a Body, may become wholly spiritual: From this

third, Immixt, Incorporeal, and Invisible Seed, as from the Crow, in the blackness and darkness of the Night, is our Stone, the true Seed brought forth, which, saith *Our Hermes*, is the beginning of this Art.

II. *Hermes. See here, how I have obscured the matter spoken of to you, by a kind of Circumlocution; and I have deprived you of seeing the light: [by giving you too much light:] And 1. This dissolved, 2. This joyned, 3. This nearest and longest, I have named to you.*

Salmon. He tells us he has not nakedly demonstrated the whole thing to us, but he has Indigitated the Matter with what sincerity he could, *Circumscribendo*, by a certain going about or Circumlocution, which the Sons of Art by thinking and Meditating upon, may at length happily find out. The Philosophers say, there are three several Birds, which from the Name of *Hermes*, they call *Aves Hermetica* which fly by Night without Wiggs.

Wings. The first is *Corvus*, the Crow or Raven, which from its blackness is said to be the beginning of the Art; and is of the Nature of the Element of the Earth. Another is *the Swan*, and is so called from the Whiteness in the middle, and answers to the Element of the Water, in which the *Swan* is Conversant. The third is *the Eagle*, which is the *Oleum seu Sulphur Philosophorum*, and answers to the Air, for that it flies longest in the Air, and nearest to the Sun. But that you may not be deceived by Names, these Birds, answer to so many Spirits, or rather to one only Spirit under that threefold appearance, or manifestation.

III. Hermes. *Roast them therefore, then boyl them in that which proceeds from the Horse Belly, for 7, 14, or 21 days; that it may eat its own Wings, and kill or destroy it self. This done, let it be put in Perta Panni, and in the fire of a Fornace, which diligently lute and take care of, that none of the Spirit may go*

forth: And observe, that the times of the Earth are in the Water; which let be as long as you put the same upon it.

Salmon. Hitherto he has for the most part, delivered the Art Theorically, now he comes to the Practical part, ordering the matter (before demonstrated in divers manners) to be roasted, and to boil it in Horse-dung, for a certain number of days. There is a time of digestion, which is the prime, or first Assation, or Decoction, with a fire weak and soft, like that of horse-dung, which is sufficient for the first degree of Digestion: This being done, the *Dragon* will eat his own Wings, and kill or destroy himself, that is, the matter will begin in the *Terra Philosophica*, to be dissolved and corrupted. Then after the time of the solution is absolved or compleated, the heat of the fire is by little and little to be augmented, and the matter to be decocted in a Philosophick Fornace or *A-banor*, with a continual fire. But the Vessel

fel which must hold the matter, must be exactly sealed, lest the Mineral Spirits, (which have a most vehement and penetrating fire) should transpire, or go forth, and leave the dead Body: This may be done with *Lutum Sapientiae*, which you may prepare after this manner. Take *Glue* dried into powder, one ounce, *Barly flower* two ounces, *green Wood Ashes*, *Salt*, *Calx Vire*, *Sand*, *Crocus martis*, or *Caput mort.* of *Vitriol*, ana one ounce, all being in fine powder, let them be mixed with juice of *Comfrey*, and *Whites of Eggs*, to the just consistency of *Lute*: with this the Mouths and junctures of the Vessels must be stopt and closed, so that the least Spirit or Vapour may not go forth.

IV. *Hermes*. The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp *Vinegar*, or *Childrens Urine*, till it be obscured or hid: this done; it does live in putrefaction.

Salmon. Our Stone con-

tains secretly or hiddenly in its self all the Colors of the World, which are not manifested, unless it be first melted or dissolved. As often therefore as it is melted in the fire, so often a new color arises from it, till all the colours are vanished, and the whole matter is reduced to ashes: And in these Philosophick Ashes is the *Phoenix* hidden, and out of them will it arise with glory and splendour; at first weak like a Worm, which in success of time will become a Bird, even the most glorious *Phoenix*. By the *Brain thereof*, he means the Spirit: But here he calls the Ashes the Brain, Metaphorically; for as the Brain is the Seat of the most pure and subtil Animal Spirit, in an Animal; so these Ashes are the place of the most subtil Mineral, or Metallick Spirit; and the matter in which the said Spirit is hidden, even the most noble, and most pretious Spirit of this whole greater World. By the most sharp *Vinegar*, or *Childrens Urine*, he means the Acidity, or Spiritual juices

juices of the Metals, or Metallick bodies: And *by grinding the Ashes therewith*, he means dissolving them therein, which is the Philosophick way of speaking: And this dissolution must be so long, till it putrefies, and the first color of the operation appears, which is *blackness*; which color must twice appear: The Stone must become Black twice, twice White, and twice Red; the cause of which is but one only, for that the putrefaction is twice repeated; and therefore it is said the second time to live in Putrefaction; that is, being once corrupted and putrefied; the second time it does putrefie. *By the Brain* (as I have said) is understood the Spirit, or the most subtil Mineral substance dissolved in the *Radicated Vinegar* of the Philosophers; if you know not the preparation or rectification of this *Radicated Vinegar*, you know nothing of the true Philosophick *Mensivrium*, or dissolvent; there is no other *Aqua Vitæ Metallica*, *Aqua Vitæ Mercurialis*, *Aqua Lapidis*,

but this *Acetum Radicatum*, for that it contains in it self all things necessary for this Work.

V. Hermes. *The Dark Clouds will be in it, before it is Kill'd; let them be converted into its own Body; and this to be reiterated as I have described: Again let it be Killed as aforesaid, and then it does Live.*

Salmon. That is to say, while the Matter is in Dissolution and Putrefaction, in Killing but not Killed, the Clouds like a Tempest, will arise, which is an effervescence caused from the contest of the contending principles, as is evident in all sorts of Fermentations: These Clouds must revert again, and be converted into their own Body; and this Work must be so often reiterated till no more Clouds arise, viz. till the Dragon is wholly Slain. This done he must be restored to Life again, and made to live, and then killed again, as aforesaid, and then it does live, (as we have demonstrated in

in the Explication of the former Paragraph,) *even in Putrefaction*, from which it must at length (by the order and course of the Operations) be freed and brought to its Ultimate Perfection.

VI. Hermes. *In the Life and Death thereof the Spirits Work: For as it is Killed by taking away of the Spirit; so that being restored, it is again made Alive, and rejoices therein.*

Salmon. The Spirit is used both in the Killing of it, and in the making of it Alive again: but this is by some doubtfully understood, whether it be meant of the innate or indwelling Spirit only, or of that Spirit joyned with another Metallick Spirit, because he uses Spirits in the Plural number: However this is certain, that as Death is induced by taking away the Spirit; so Life is retrieved, by restoring it again.

VII. Hermes. *But coming to this, that which ye seek by affirmation, ye shall see: I de-*

clare also to you the signs of joy and rejoycing, even that thing which does fix its Body.

Salmon. That is, he declares the cause of life and death, to be in the Spirits, to wit in the natural Spirits, whether Animal, Vegetable, or Mineral. He who knows how to revive dead Minerals, and to purify them, knows how to exert their powers, and is in the Highway to the greatest of Secrets. 'Tis this Spirit, joyned with its Philosophick Earth, which has power to fix both perfect and imperfect bodies, and to tinge them into the highest perfection of Silver and Gold, which he calls the signs of joy and rejoycing.

VIII. Hermes. *Now these things our Ancestors gave us only in Figures and Types, how they attained to the knowledge of this Secret; but behold, they are dead: I have now opened the Riddle, I have demonstrated the proposition so much desired, so much aimed at: I have opened the Book [of Secrets] to the Skilful and Learned:*

yet I have also a little concealed the hidden Mystery.

Salmon. He declares, that the ancient Philosophers delivered the Matter, and Process of the Philosophick Tincture in Enigma's, and Types & Shadows only; they left no footsteps of the true thing behind them, but what every one might think of at pleasure; therefore from them our *Hermes* could receive nothing; and he professes, *Ch. 1. Sect. 1.* *That he obtained the knowledge of this Art, by the inspiration of the Living God only; God it was who did reveal and open the Secret to him.* This Secret he has opened in this Work, and made so plain, that the skilful and learned may understand it: 'Tis true, he has not unfolded every particular; but yet he has made things so plain, that he who can read him with a Philosophick mind, may at length haply find out the truth: notwithstanding what he has revealed, he declares, he has a little concealed the hidden Mystery.

IX. Hermes. I have kept the things (which ought to be put a part) within their own bounds: I conjoyned the various and divers figures and forms [of its appearance in the operation] and I have confederated or joyned together [with them] the Spirit. Receive you this as the gift of God.

Salmon. The meaning of which is, that he has first separated what ought to be separated, viz. the pure from the impure, and the Spirit from the Body, which is the first work in order to putrefaction, corruption, and death. Then secondly, he has joyned again what ought to be conjoyned, to wit, the various and divers figures and forms, the Soul with the Body, that it may again be enformed with Tincture and Substance. Thirdly, he has confederated, or joyned together with them, the Spirit, which ties the Particles of the Body and Tincture so firmly together, that they can never be separated, and unites them

them in a perpetual conjunction with a fixity, which will endure for ever.

CHAP. XI.

The Practical part farther Explicated.

I. HERMES. *It be-
hoves you therefore to
give thanks to God, who has
largely given [of his bounty]
to all the Wise; who delivers
us out of the Snares and
Clutches of Misery and Pover-
ty.*

Salmon. For this inestimable Gift of God, it is but gratitude to return him the Tributes of Humility and Thanksgiving; to abase our selves before his Divine Majesty, with all humbleness and submission; who thus raises you out of the Dust to sit among Princes, making you to despise the Glories of Crowns and Scepters as insignificant Baubles, and to rest with infinite content in the meanness of a despicable Cottage, for that you carry within your Brests the true Treasure,

more valuable than all the whole World besides.

II. Hermes. *I am proved
and tried with the fulness of
his Riches and Goodness;
with his probable miracles; and
I humbly pray God, that whilst
I live, I may pass the whole
Course of my life, so as I may
attain him.*

Salmon. When a Man becomes Master of this Arcanum, he is then tried and proved indeed, how in the midst of such a fulness of Riches and Happiness he can humble himself, and sink in to the deep Abyss of nothingness, abstracting himself from all the goodly things of this life: In this humble state God is only to be met with, (for the proud he beholds afar off) and in this abjection

and self-denial, in this mortification of the first life and birth, a second is to be found, a being brought forth in the love of God, the birth of the new Man formed after the Image of the second Adam, a new Spirit, a new Life joynd and United to the Life of God, which can never Perish or Decay, a Fountain of Eternal Delights, an inexhaustible Treasure, infinitely exceeding that which we have all this while thus earnestly been seeking after, and pursuing.

III. Hermes. *Take then from thence the Fats or Sulphurous Matter, which we take from Suets, Grease, Hair, Verdigrease, Tragacanth, and Bones, which things are written in the Books of the Ancients.*

Salmon. By the Fats or Sulphurous Matter understand, the Sulphurs of all kinds educed by the Alchymick Art, out of Natural things, of which Sulphurs, one only is fixed, and incombustible, and it is a thing which is both in the

Earth and in the Heavens; it is in Act, Animal, Vegetable, and Mineral, found every where, known but by a few, and expressed by its proper Name by no Body, shadowed forth under Various Figures and Ænigmaes. This fixed Sulphur, the Philosophers understand to be nothing else, but the true Balsam of Nature, with which the Dead Bodies of the Metals are imbibed, and as it were thoroughly moistened, to preserve them perpetually from Corruption.

The more any thing abounds with this Balsam, the longer it lives, and is preserved from perishing: From things therefore abounding with a Balsam of this kind, is this Our Universal Medicine drawn; which (as well as for Metals) is made most effectual to conserve Humane Bodies in a State of Health, and to root out all sorts of Diseases, whether accidental after the Birth, or Hereditary by Propagation, restoring the Sick to their pristine Health and Integrity. This Sulphur is not taken from Suets, Grease,

R

Hair;

Hair, Verdigrease, Tragacanth, Bones, &c. But under these and other the like Names, our *Hermes* by a Philosophick Liberty, has veiled the Verity from impious and unworthy Men.

IV. *Hermes.* But the Fats which contain the Tinctures, which coagulate the Fugitive, and set forth, or adorn the Sulphurs, it behoves us to explicate their disposition [more fully hereafter.]

Salmon. Here, in more words, *Hermes* explicates the Condition, or Qualities, and Properties, of the true Balsam of Nature, or Philosophick Sulphur. 1. He says it contains the Tinctures. 2. It Coagulates Fugitive Substances. 3. It exalts the Power of the Sulphurs, by fixing the Volatile, and making Bright and Shining the things which were Dark and obscure. The Volatiles of this kind, are nothing else but all the inferior and imperfect Metals, which by this Balsam or Sulphur, are transmuted into the best and finest Silver and Gold. Now

this hidden Sulphur dwells in the Bodies, just as Fire in a Coal, or Natural Heat in a Humane Body, or the Vegetative Life in the Spring time, in Herbs, Plants, and Trees, which in Process of time, makes them bring forth Buds, Leaves, Flowers, and at length perfect Ripe Fruits and Seeds. Or like Heat in the inward parts of the Earth, and Bowels of the Mountains, where the most simple Bodies of things, or Elements are first mixed, and produce Metals, Minerals, Stones, &c. according to their several varieties and kinds: So this our Sulphur of Nature contains in it self the true Tinctures, which by the revolution of time it explicates; making ripe the unripe, purifying the impure, fixing the Volatile and ennobling the Ignoble and Vile.

V. *Hermes.* And to Unveil the figure or form, from all other Fats or Sulphurs, (which is the Hidden and Buried Fat or Sulphur) which is seen in no disposition, but dwells

dwells in its own Body, as fire or heat in Trees and Stones, which by the most subtle Art and Ingenuity it beboves us to extract without Burning.

Salmon. 4. It unveils the Figure or Form, distinguishing it self from all other Fats, Balsams, or Sulphurs; He calls it Hidden and Buried, because it is not Vulgarly known, but only to such as are Adepts: And Buried, because it lies Centrally in the Bodies of Sol, Luna, and Mercury, as a thing Buried in the bowels of the Earth: It is seen in no disposition, but dwells in its own Body, that is, it is not perceptible in any of the imperfect Metals, because they have not Bodies able to hold it, till by it they are made pure and fixt, where they may become as its own Body is, and so takes up its habitation and dwells in them, as Heat does in Trees in the Spring time, when the External Heat of Sol, stirring up their internal or Mercurial Heat latent within them, makes them bud, and bring forth Leaves, Flowers, Fruits, and Seeds,

and that to perfection. This Sulphur (saith Hermes) it beboves us to extract without Burning; for in the Mercury it is yet Volatile, and therefore by subliming of it more and more, it must be exalted, till at length it is fixt, but with great care and industry, lest you err in the Degrees of the Fire; which if it be too great, it burns, or breaks our Body or Vessel, (which in this place we call the Matter it self, and is the Domicil,) in which this Celestial and Astral Spirit and Sulphur dwells, and so makes it Vanish and Fly away. Now it is said to be Volatile, only in respect to the Body which holds it: in Sol and Luna, it is absolutely fixt; but in Mercury this same Sulphur seems to be Volatile; not that it is Volatile in its own Nature, but is only contained in a Volatile Body, which is Immature and Weak, and cannot hold it: This Body therefore must be maturated and strengthened and made fixt, by Virtue of this inherent Sulphur, being digested and Decoct-

in it, with an *Idoneus* or fit Heat for a certain Revolution of time.

VI. Hermes. *And know that the Heaven is to be joyned in a mean with the Earth: But the Figure is to be in a middle Nature, between the Heaven and the Earth, which thing is Our Water.*

Salmon. Here he speaks of the Three parts of the Stone. 1. Heaven, which is our prepared Gold. 2. The mean or *Medium* of Conjunction, which is our *Aqua Philosophica*. 3. The Earth or *Fæces*, which is Gold it self: Now wonder not that Gold is here converted into *Fæces*, and is esteemed more vile, than the Heaven and the Water: But this is not spoken of Vulgar Gold, but of that which is Philosophick; which while it lies in Putrefaction, seems to be a vile thing; now that it contains in it self all Bodies, both perfect and imperfect, precious and vile, Gold and Lead, *i. e.* *Plumbum Philosophicum*, *Aurum Lepro-*

sum & Imperfectum & Plumbum Fixum & Perfectum; but this is said to be in a mean; that is, tho' it may have the Color and Weight of Gold, and other properties, yet it may be made much more Spiritual, and Excellent, and Efficacious, almost infinitely, exceeding the Virtues and Excellencies of the Vulgar or Common Gold; and this by the help of a middle Nature, (which is not so Volatile as Mercury, nor so Dead as common Gold,) which middle principle is *Our Water*.

VII. Hermes. *Now in the first place of all, is the Water, which goes forth from this Our Stone: The second is Gold: But the third is Gold in a mean, which is more noble than the Water and the Fæces.*

Salmon. The three parts of the Stone are here more plainly exprest. 1. The Water, which is our Mercury. 2. Gold, which is Sulphur. 3. The mean, or almost Gold, which is Our Salt, or Philosophick Earth, and

and is more worthy than either the Water or the *Fæces*, by which Vulgar Gold may by projection be tinged, and made more than perfect. This is that pretious Stone, in comparison of which, Gold it self, the most pure Gold, is esteemed but as a little Sand, and Silver as Clay in respect thereof. This *Gold in a mean*, is Gold, in a middle principle, that is, Essential Gold in the Root of the Aurifick Agent, which is in the possibility of augmentation or encrease, even as a very little Plant which becomes a great and mighty Tree; now this third principle which he calls *Gold in a mean*, is the very Soul it self, which makes this our Philosophick Plant to grow giving it form and Beauty, and making it become a Golden Tree of a vast and almost infinite magnitude.

VIII. Hermes. *And in these three are the Vapors, the Blackness, and the Death.*

Salmon. That is in one only Subject composed of

three, Spirit, Soul, and Body, these three Vapor, Blackness, and Death are latent, which three are also one. The *Caput mortuum* must be dissolved; for except the Body be dissolved, there can be no Coagulation of the Spirits: for the Solution of the impure and vaporous Body, induces and brings forth more pure and Noble Spirits, indued with a mighty Strength and Power. And by means of this Solution, a more perfect mixtion is made as of Water with Water, which cannot be separated; not like that of Sand with Sand, whose Superficies only touch one another, which is indeed no true mixtion. And thus by making a dissolution of the Metalline Principle, that which is not Metalline, nor will dissolve, nor mix with the dissolved Matter, (as the Vapor, the Blackness, and the Death or Putrefaction,) comes to be separated and removed, whereby the Dead comes to live, and that which was in Captivity and Chains comes to be made free, deliver.

livered, and set at Liberty.

IX. *Hermes.* It beboves us therefore to chase or drive away, and expel the Super-existent Fume or Vapor, from the Water; the Blackness from the Fat; And the Death from the Fœces, and this by Dissolution: By which means we attain to the knowledge of the greatest Philosophy, and the sublime Secret of all Secrets.

Salmon. In these three, that is, in the One, Composed of the three, lie these other three, the Fume, the Blackness, and the Death, that is, the want of Ponderosity, of Tincture, and of Fixity, both which threes in their own principles, are

also but *one thing*, to wit, the *Caput mortuum*, which is depurated and revived by Dissolution only. And except the Body is Dissolved, there can be no Coagulation of the Spirits, as we have said before. And therefore if you would remove the Fumes, you must dissolve the Fumous, or imperfect Body, that it may mix with the Ponderating Spirit. The Fat or Sulphur is cleared from the blackness by manifold Sublimations, bringing forth the pure Philosophick White and Red Flowers, which are the Tincture. And the Death is expelled by the Mercurial or Metallick Spirit, which gives the Eternal fixity.

CHAP. XII.

The Praxis exemplified from the Nature of Leven and Paste.

I. **H**ERMES. Now there are seven Bodies, of which, the first is Gold, the most perfect, the King and the head of them: which the Water cannot alter, nor the Earth Corrupt, nor Fire Devastate; because its Complexion is Temperate, or in a mean; and its Nature direct, in respect of Heat,

Heat, Cold, Moisture, or Dryness; nor is any thing that is in it Superfluous.

Salmon. The seven Bodies are the seven Metals, the first of which is Gold, and the most perfect of them: Now tho' it be all that can be, or is requisite to be in a Body truly perfect; yet something more than perfect is designed by our Tincture: For *Sol* of himself cannot tinge nor meliorate any other Body, nor bring it to his own perfection, therefore he is to be made more than perfect by Virtue of this Philosophick Tincture, which opening his Body, shall exalt it a thousand fold beyond the degree of its perfection, making him able to transmute other Bodies into his own form, fixity, and likeness: The other six Bodies are Silver, Tin, Copper, Iron, Lead, and Quick Silver, which last is also among the number of Spirits. Now there is a difference between the Common and Vulgar Gold, and our Gold, say the Philosophers: Ours is

the *Æs*, or *Electrum Minerale*, whose Composition, comprehends in it self all the Metals, according to this saying, *Omne Aurum est Æs, sed non omne Æs est Aurum.* This *Æs* or *Aurum* is rightly compared to *Sol*, who by the Testimony of *Hermes* next after God, governs the World, and Illuminates all things, both Animate and Inanimate, of whom well Sung *Paltingenius*,

— O *Sol*, qui tempora
mutas,
Et cum temporibus, quicquid
generatur in Orbe.

And as the Stars and all the other Planets receive their Light and Virtues from the Sun. so also do all the other six Metals and Minerals receive theirs from Our Gold, almost in like manner by the Emission of its Rays or Beams, which is indeed its tinging Sulphur, and multiplying and fixing Spirit. All that is perfect in Our *Sol* is its Viridity, which eternally generates the multiplying Tincture, or Ferment of Our Stone.

This is the *Elixir* saith the *Rosary*, the compleat Medicine, the most depurated and digested Substance, more than perfect, and perfecting all other bodies whether perfect or imperfect, making those that are perfect, much more than perfect. This is the true Philosophick Gold (i. e. Gold in a mean, or Gold after a manner) more worthy, more Noble, and more Precious than Vulgar Silver or Gold, or any Gem, or Precious Stone. Many have sought this *Aeris Viriditatem* in Vitriol; and Copper or Vulgar Brasse, but they erred and were deceived, following the literal Discourse of the Philosophers, and not their Sense: For they ought not to have contemplated the Metals as they are Bodies, but as they are reduced into a most Subtil. Spirituous, and Celestial Substance.

II. Hermes. Therefore the Philosophers bear up, and magnifie themselves in it, saying, that such Gold in Bodies is like the Sun among the Stars,

most Light and Splendid. And as by the Power of God, every Vegetable, and all the Fruits of the Earth are perfected; so by the same Power, the Gold, and [the Seed thereof] which contains all these seven Bodies, makes them to spring to beripened, and brought to perfection, and without which this Work can in no wise be performed.

Salmon. As Sol is among the Stars and other Planets, and Vulgar Gold among the other Vulgar Metals and Minerals; so also is our Gold (which is the true Philosophick Tincture) among the other Metals or Bodies reduced to a Spirituality and pure Tincture: And as Sol in the Heavens is the Medium that perfects all Sublunary or Inferior things by his Beams, Light, and Heat: So also Our Sol, (the true Seed of Gold, and the Seminal Power of the Aurifick Principle) is also the Medium which makes all the other seven Bodies not only perfect, but more than perfect; that they thereby may perfect other quantities of their own kind, yet lying in imperfection,

viz. wanting *Purity, Tincture and Fixation*: All which is done by *Virtue* of its subtile Spirit, Tincture, and Fire. Therefore say the Philosophers, Our Gold is not Corporeal, but a depurated substance in the highest degree, and brought to an Altral, or Heavenly Nature: This is the *Ixir, Elixir*, or *Fermentum*, the true *Tincture and Spirit*, tinging and fixing all other Bodies, and without which they cannot be perfected.

III. *Hermes.* And like as *Paste or Dough* is impossible to be Fermented, or Leavened without Leven; so is it in this case, without the proper Ferment, you can do nothing: When you sublime the Bodies, and Purifie them separating the subtilities and uncleanness from them, or from the *Fæces*, you must conjoyn and mix them together, and put in the Ferment, making up the Earth with the Water.

Salmon. Our *Hermes*, a little before has made mention of *Ferment*, which he has in plain, open and ma-

nifest Words, declared to be *Gold*: He now comes to demonstrate the necessity of *Fermentation*, setting some of its Operations in Order. The other Imperfect Bodies are the Meal or Dough, and unless they be Fermented with their proper Leven, which is *Gold*, they cannot be brought into the property of the Leven or *Gold*: but this *Gold* must be made spiritual and living, and the Bodies must be Dissolved, Sublimed, and Putrefied, before they can be mixed with the Ferment; this being done, *viz.* being made clean, subtil, and spiritual, the *Ferment* or prepared *Gold* is to be mixed therewith, making up the Earth with the Water, that is the Body with the Spirit. Now to bring the Bodies into this State, to be fit to be joyned with the Ferment, you must sublime them, purifie them, make a separation of the *Fæces*, then conjoyn and mix; all which are necessary in Order to this Fermentation. The *Ferment* to the prepared Body, is as the Soul to the Body, or as Leven to Paste, with-

without which the Mass could not be leavened.

IV. *Hermes.* And you must Decoct and Digest till Ixir, the Ferment, makes the alteration or change, like as Leven does in Paste. Meditate upon this, and see whether the Ferment to this Compositum, does make or change it from its former Nature to another thing. Consider also that there is no Leven or Ferment but from the Paste it self.

Salmon. Now he teaches us the Art of Levening; which is to Decoct or Digest, till the Ferment makes an alteration or change, like as Leven does in Paste. This is a high point of Art, and ought to be seriously considered, even what the end of the intention is, which is to produce or generate Gold; and therefore (as I said above) Gold must be your Ferment. As Leven is to Paste, so is this Gold or Ferment to Our Mercury, which is the prepared Body: And as Leven is made out of the same matter, out of which the Paste is made: so this Gold or Ferment is made out of the same prin-

ciples, viz. Mercury and Sulphur, which our prepared Bodies come from; therefore *Hermes* bids you consider it, and tells you plainly, that there is no Leven, or Ferment, but from the Paste it self; and therefore Our Philosophick Gold, which is Ixir, the Ferment must be prepared from the Philosophick Mercury and Sulphur in a fit proportion; that when it Works, it may purge out the Old Leven with all its effects, which are uncleanness, want of Tincture, and want of fixity, and so bring forth a regenerate matter, even a new substance or body, not according to the Old Leven, but according to the Nature of the New, which is wholly purity in the height of Tincture and the strongest fixity. Now this Fermentum is said sometimes to be two fold, viz. Fermentum Lapidis Aurifici, which is from Gold, and Fermentum Lapidis Argentifici, which is from Silver. This is a weighty thing, and worthy to be seriously considered of, and therefore advises us to meditate upon it: except the Paste does receive the Virtues and Properties the

of the *Leven* into it self, it cannot be *Levened*: If it does, it becomes, by a sufficient Digestion, absolutely the same thing with the *Leven*, both in its substance and properties, and all other respects.

V. Hermes. *It is also to be noted, that the Ferment does Whiten the Confection or Compositum; and forbids or hinders the Burning: It contains, holds, or fixes the Tincture, so that it cannot fly away, and rejoices the Bodies, and makes them mutually to joyn, and to enter one into another.*

Salmon. He says here, that the *Ferment* does Whiten the Confection, concerning which *Ferment* a great doubt does arise, but it is easily solved Philosophically thus. It is not Gold, except it be first Silver. Our Gold is the Tincture, or Soul, or Nourisher of the Work, without which it can never be done: nor is it made Silver, unless it be first Mercury: so that our *Sol* seems to appear with 2 Faces; first Black, which is the Putrefaction of the Mercury. 2. White, which is

the change or transmutation of the black Mercury into a White body, or Silver. 3. Red, which is also the transmutation of the White body, or Silver into a Red Tincture or Gold: so that you may see that this *Fermentum* not only Whitens the Confection, but also keeps it from Burning, and so fixes the Tincture that it cannot change, vanish, or fly away. By *rejoicing the Bodies*, he means a replenishing them with a fixed Tincture, and a fixed substance, to wit, the *Ingression* of the *Ferment* into them by *Projection*: but because the *Ferment* is not able to enter into Dead Bodies, therefore they must be removed, and made Alive by help of the *Aqua Mediana*, or Mediating Water, which is the *Aqua Philosophica*, which dissolves, subtilizes and spiritualizes, them, which makes also a Marriage or Conjunction between the said *Ferment*, and the *White Earth*: And in every Fermentation you ought to take notice of the Weight of every thing. If therefore you would Ferment the White Foliated

Earth, to the White Elixir, that it may be projected upon bodies diminished from perfection, you must take of the White or Foliated Earth three parts: Of the reserved Aqua Vitæ two parts: Of the Ferment half part: Now if you work for the White, your Ferment must be so prepared, that it may be made a White Calx, fixt and subtil: but if for the Red a most pure Yellow or Citrine Calx of Gold.

VI. Hermes. *And this is the Key of the Philosophers, and the end of all their Works: And by this Science the Bodies are meliorated, and restored: and the Work of them* (Deo

annuente) *is performed and perfected.*

Salmon. This Art of Leavening or Fermentation is that which he calls the Key of the Philosophers, i. e. the Key which opens the Door into the Secrets and Mysteries of this whole Work: Of so great Virtue and Power is this Work of Fermenting, that he is bold to call it even the Key of the Philosophers: that is the beginning, middle and end of the Work, both for the White and the Red; so that by the Power and Efficacy thereof, the Bodies may be Renovated, and Exalted into a higher State of Perfection, than what they are by Nature.

CHAP. XIII.

The Nature of the Ferment farther Explicated.

I. HERMES. *But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed; as in a Mass of Leavened Paste: Or Milk turned with Rennet for Cheese; and Musk among Aromatics.*

Salmon. Without doubt an error may easily be committed in the Work of Fermentation, if you have a false Conception thereof, or be ignorant of its Power, whereby you may miss the end;

end; and be frustrate of your Expectations, losing all your cost and time; as is seen in the Levening of Bread; if you trouble the Mass of Meal and Water too soon, it will not be Levened: If it lies too long, it will be over done; so in our Work, if you be too hasty, you will perform nothing at all: If too long, and with too Violent a Fire, you will hazard the breaking of your Vessel, and by an over Volatility, frustrate the fixity of your Medicine: The making of *Cheese* is Famous, for almost every Housewife can tell you how easie it is to ruin or spoil all, (how good soever your Milk and Rennet may be,) if you be unskilful in the Art: If the Milk be too hot, or too cold, or the Rennet be too much or too little, or the *Coagulum* lies too short a time, or too long, you may spoil your *Cheese*, and miss the Perfection, or Goodness, which therein you seek after. These are familiar examples, and need no farther exposition. The Matter therefore is, first by our Fer-

ment corrupted, and brought into a blackness by Death, but not such a blackness, out of which it cannot be recovered; but so that in the Course of the Fermentation, the Mass of the Confection may pass through the mutation or changes of all the Colors. Now Heat working at the first in humidity brings forth the blackness; but Heat working in the dryness, causeth Whiteness, and in the White the Citrinity and wonderful deep Redness. These Varieties of Colors are caused only by the *Ferment* in a proper and fit Heat, so that the Corruption of one is the Generation of another; and the *Ferment* becomes the *Ferment of the Ferment*, as the Philosophers speak. He who cannot taste the Sapor of Salt, will never attain to this desired *Ferment of Ferments*, which is the *Soul*, even before Fermentation. If therefore this *Ferment* be not well prepared, your Magistery will be nothing worth: and know, that this *Fermentum* is taken only from *Sol* and *Luna*, that is, from

from Gold and Silver, and converts the other Bodies into its own Nature: Therefore it behoves you to know how to introduce this *Ferment* into Dead and imperfect Bodies, (that is, to make *Ingression*) because it is the Soul; and this Soul gives to them Life and Perfection; so that together with this living and perfect Soul, they are made alive and perfect, and one perfect Body.

II. Hermes. *The certain Color of the Golden matter for the Red, and the Nature thereof is not sweetness, therefore of them we make Sericum, which is Ixir, [the Ferment:] and of them we make Enamel, of which we have Written.*

Salmon. Altho' it does not here sufficiently appear what our Author means by *Sweetness* and *Sericum*, yet afterwards he so explains himself that we may guess at it; and that it is the Golden Ferment for the Red; the adumbration whereof he gives us under the Mask of *Encaustum* or *Enamel*; and truly by Figures, Similitude,

and Tropical ways of speaking, he has been pleased to deliver himself through this whole Work. I suppose he uses the Similitude of *Sweetness* here in respect of *Leven*; for that *Leven* is not *Sweet*.

III. Hermes. *And with the King's Seal we have tinged the Clay, and in that we have put or placed the color of Heaven, which augments the sight of them, who can already in some measure see.*

Salmon. By the King's Seal is meant the Virtue, Power, Character, or Tincture of Gold, which tinges *Lutum* the Clay, that is, the Mercurial Mass; or Earth, which is now but one thing, and a Secret drawn out of the Fountains of the Wise, for which reason it is by some called *Sigillum Sapientum*: Also *Sigillum Hermetis*, and *Sigillum Mercurii*. This is the thing which many have sought after in vain, and could never find, that is, the outward turned inward, and the inward parts turned

ed outwards; that which was below raised up, and that which was above, laid down below; the Superiors and Inferiors, the Heavens and the Earth joyned together in one Globe or Mass, and digested together in one, till they produce the heavenly color, the light of Sol, which gives such as have Eyes to see, the happiness of seeing a Fountain inexhaustible, an Eternal Spring, the permanent and endless Treasure.

IV. Hermes. *Gold therefore is the most pretious Stone without Spots, also temperate, which neither Fire, nor Air, nor Water, nor Earth, is able to corrupt or destroy, the universal ferment, rectifying all things, in a middle or temperate Composition, which is of a Yellow, or true Citrine colour.*

Salmon. Our Hermes here confesses plainly, that the Philosophick Gold, is this most pretious Stone, without blemish and incorruptible, and differs as much from vulgar Gold, as Le-

ven does from the *Paste*, or *Test* from the *Ale* or *Beer* which is made by it: For as clear, well-wrought *Ale*, cannot change other *Wort* into *Ale*, nor *Levened Paste* leaven another Mass of Meal and Water, (till it is brought to the perfection of Leven,) so neither can vulgar Gold (which is the product of Mercury and Sulphur) transmute, or change any other body into its own Purity, Tincture, and Fixity. No: This is only the work of our Stone, Elixir, Tincture, the true Philosophick Gold.

V. Hermes. *The Gold of the Wise Men, boiled and well digested, with a fiery Water makes Ixir.*

Salmon. The Gold is to be exquisitely boiled, as much as you please with a fiery water, and digested: This fire is found no where more perfect, better, or more powerful than in Minerals and their Roots, which Roots the Philosophers say, are in the Air: And the Gold is Spiritual Gold,

Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a mans Nativity, the Soul [*i. e.* the Tincture arises] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

VI. Hermes. *For the Gold of the Wise Men is more weighty or heavy than Lead, which in a Temperate [or due] composition, is the ferment of Ixir: and contrariwise, in a distemperature [or undue] Composition; the distemperature, or hurt of the whole Work or Matter.*

Salmon. Our Gold, the Off-spring of this great Work, is much heavier than Lead, because of its

Weakness, Volatility, and Intemperature: Our Infant is of a most strong and temperate Composition, healing the Infirmities of its proper Parents, and tinging the Mercury of all Bodies whatsoever, into the best and most pure fine Gold. By this is understood the Vital Roots of the Minerals, into which, if the Bodies be reduced, they are made apt, or fit for a new Regeneration, so that from the same you may have the true Tincture of the Philosophers.

VII. Hermes. *For the work is first made from the Vegetable: Secondly from the Animal, in a Hens Egg; in which is the greatest assistance, and the constancy of the Elements. And Gold is our Earth; of all which, we make Sericum, which is our Ferment, or Ixir.*

Salmon. He here divides the great Work into two parts, *viz.* Vegetable and Animal, which is a Philosophical fiction: But the true Work is but one, consisting

sisting of an equal and temperate mixtion of the Elements, to a perfect fixity. The Foundation of this Work, is laid in the Earth of the Gold, of which the *lxir*, *Elixir*, or *Ferment* is made, which is two fold.

1. For *Luna*. 2. For *Sol*.

By the Ferment of *Sol* is understood the Seed of the Male: and by that of *Luna*, the Seed of the Female: of these there must be made,

1. A Conjunction. 2. A

Generation. The Ferment of *Sol*, is from *Sol*; as Leaven is made of the substance of the Bread; and as a little Leaven, Ferments, or Leavens a great quantity of Paste, (at least 250 times its quantity;) so likewise a little Portion of this our Earth suffices to nourish and perfect the whole Stone.

The Ferment, saith *Avicenna*, reduces the Matter to its own Nature, Color, Sapor, and Form, reducing Power into Act. For it Whitens the Confection, Multiplies it, makes it Spiritual, Strengthens it, makes it resist the Fire, makes it contain the Tincture, that it shall not fly away, opens the Bo-

dies and makes them, with it, to enter one into another, and to be perfectly conjoynd, as Water with Water, which cannot be separated, and is the end of the Work. Without this Ferment, no Elixir can be made, no more than Paste or Dough can be Leavened without Leaven. And this Elixir is the Ferment of Ferments and the Coagulum of the Coagulum. For, it not only Ferments the Inferior and imperfect Bodies, but also Gold it self; making it from a perfect Body, much more than perfect. It is the most faithful Mother, which by how much the oftner it is impregnated, by so much the more it conceives and brings forth, propagating its Off-Spring to an Infinity of Generations. It is the only Key which opens and shuts the Gates leading to the Kingdom of the Mineral Treasure, the Golden Mountain, the Gardens of the *Hesperides*, where all the Trees perpetually bear Golden Fruit. Without this Key, it is not possible for any Man to attain to the perfection of this Art.

CHAP. XIV.

The Smaragdine Table of Hermes.

I. **H**ERMES. *This is true, and far distant from a Lie; whatsoever is below, is like that which is above; and that which is above, is like that which is below: By this are acquired and perfected the Miracles of the One Thing.*

Salmon. That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact; and notwithstanding all the Sophisms, and *Logomachia* of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which re-

mains beneath; and yet these two parts agree in One. The inferior Part or Earth, is called the Body or Ferment. The superior part or Spirit, is called the Soul or Life, which quickens the Stone, and raises it up: The first must be dissolved, and made Water, like the Superior; and the Superior must be coagulated, and made Earth, like the Lower, that they may be united, and become the Miracle of the one Thing; then will it be evidently demonstrated, that whatsoever is below, is like that which is above, and contrarywise. Nor do they differ one from another but by Accident, as Corruptible and Incorruptible, Pure and Impure, Heavy and Light, Clear and Opake, Agent and Patient, Masculine and Feminine, &c. all which are Accidents, not

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Substances. Heaven or that which is above is Incorruptible, where the pure Elements are made, from a Corruptible matter elevated or lifted up, in the Concavity of which Firmament, the Body or Substance of *Luna* is Graduated. Hence it is apparent that this our Medicine must resemble Heaven it self, in Activity, Penetrativeness, and Incorruptibility; nor must it work as the Elements in Natural Bodies, which are as it were Dead, and destitute of any Power or Action.

II. Hermes. *Also, as all things were made from One, by the help of One: So all things are made from One thing by Conjunction.*

Salmon. That is, as all things were made or came from One Confused Chaos, by the help of One Omnipotent or Almighty God; so Our Stone is born or brought fourth out of one Confused Mass, by the help of one particular Matter or Thing, which con-

tains in it four Elements. Created by the determination of God. Here *Hermes* points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the Opinion of some is though the Spirit may be said to be the more subtle Substance; yet it can be no more separated from the Soul, than Light from the Sun.

III. Hermes. *The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.*

Salmon. As living Creatures beget their Like or Kind, so Gold generates Gold

Gold by the Virrue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, *i. e. Mercury*, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as *Paracelsus* saith, to live in some things, *viz.* in its own Radical Humidity, and most pure and simple Air, which contemperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and

the Life is the Soul, which quickens the whole Stone. And therefore the Wind, Air, Life or Soul must carry the Stone, *viz.* bring forth Our Magistery: which being brought forth, it must be nourished by its Nurse, which is the Earth; for *The Earth (saith Hermes) is its Nurse. The Wind Carries it in its Belly*; by which the Universal, Inferior, and Feminine Seed is dilated through the Air, and joyned to the Universal Superior and Masculine Seed; the Air or ♀ is the VVomb wherein the two Seeds are conjoynd. The Air arises from Fire and Water, as the Heaven from Fire and Air. Under the Appellation of Fire, is comprehended the most pure substance of the Earth, ascending with Fire; and under the Name of Air the most pure Substance of Water; The Belly or Womb of Nature, is a most pure Breath or Matter, raised from all the inferior Elements, converted into a Volatility or Air, in which is conceived by the help of Luna, the Universal Seed

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of the Sun, Specified also by the other Lights or Stars. *Hermes* will have three Elements, two under the Names of Sol and Luna, the third under the Name of *Ventus*, the Wind. The Earth is the Nurse of this Birth of the Air, by whose Breasts it is Nourished, whence it Sucks the Mercurial Milk, (that is the more thick substance of the Inferior Water remaining yet in the Earth) by which it grows and increases to its Substance and Perfection, as a Child to the Stature and Strength of a Man.

IV. *Hermes. This is the Mother or Fountain of all Perfection, and its Power is Perfect and intire, if it be changed into Earth.*

Salmon. As if he should say, this *Arcanum* which I here shew you is the Original and Fountain of all *Arcanums* and Mysteries, the secret Treasure of the whole World. But it is not brought to its Perfection till it is changed into Earth; then indeed is its Power

perfect and intire: that is, if the Soul of the Stone (of which we have spoken before and which may be called the Wind or Air, which is also the Life, Virtue, Power and Spirit) be converted into Earth, viz. a fixt Substance or Matter; so that the whole Air, Spirit, Life and Soul of the Stone may be conjoyned to its Earth, which is its Nurse, and be all turned into Ferment. As in making of Bread, a little Leaven Ferments and Transmutes, a great deal of Meal or Paste: so also must Our Stone be Fermented, that it may become Ferment to the Eternal Multiplication thereof. That which the Wind does bear in its Belly must be converted into Earth, then is the Work compleated; which is done by a long and Unwearied Decoction (not by evaporating, but retaining the Spirits) till it becomes inspissated, and in success of time is dried into a Pouder or Earth. But the time will be long and tedious, therefore you must attend it with Patience,

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according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others neerer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

V. Hermes. *Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgment.*

Salmon. Hetherto he has only discoursed the Theory, he now comes to shew you the Practical part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and Wisely, after a Philosophick manner: By Separating he means Dissolving: for Dissolution is the Separation of parts: Some

will have it, that by the *Earth* here, he means the Lees or Dreggs of the Matter, which is to be Separated from the Fire, the Air, and the Water, and the whole Substance of the Stone, that it may become Pure, and free from any Putrefaction or Defiled Matter: and this the Spagyrick Philosophers say is the first Operation or Preparation of the Matter or Parts of their Stone. But some understand hereby, the Separation of the four Elements, and this doubtless is the thing if it be spoken of a Spagyrick, and not Vulgar Separation. Under the Appellation of Fire, the two other are understood, *viz.* Air and Water; for the Fire cannot want or subsist without Air, nor is the Air without Water; for Air is made of Water by the Mediation of the Fire, by which it is forced to Ascend upwards. But as to the Earth, it partly Ascends and is made Volatile, and partly remains fixed below. By separating the Earth from

from the Fire, some will have it, that he would have the Thick to be separated from the Thin, not the Thin from the Thick, because the Earth is thicker than the Fire. But by separating the subtil from the gross, is to be understood, the subtilizing of the Thick Matter, and Spagyrically to reduce that subtilized Matter into Æther or Spiritual Air. *But this must prudently be done, with gentleness, long Suffering, Patience &c.* that is according to the Laws of Art, but gently, even with a gentle Heat according to Natural Generation. The Instrument of Nature, and of the Spagyrist's Fire, without which the Work cannot be done. This Fire is either Internal or External. The Internal is proper to the substance or Matter, and Naturally dwells within it, which you must prudently stir up and Excite. The External is either Violent, or Tempered in four several Degrees. The Violent is that with which some things are Calcined, others Sublimi-

ed, others (as Metalls) Liquified or Melted. The Temperate in its several Degrees, imitate or resemble Nature, and are used for Putrefaction, Digestion, and Congelation, or Circulatorily to dissolve and fix. But Various are these kinds of Fire, which are to be applyed according as the Subject requires, and the Prudence of the Artist directs, being continual without interruption from begining to the End.

VI Hermes. *It Ascends from the Earth up to Heaven, and Descends again from the Heaven to the Earth, and receives the Powers and Efficacy of the Superiors and Inferiors.*

Salmon. Here is to be observed that though Our Stone be divided in the first Operation into four Parts, which are the four Elements, yet as we have already said there is but two principal Parts of it, One which Ascends upwards and is Volatile, and another which remains below, and is fixed, which is called

called Earth, and ferment which Nourishes and Ferments the whole Stone. But of the unfixed or Volatile part we must have a great quantity, that it may Nourish the purified Matter of the Stone, till it be made to Ascend, is sublimed, and subtilized: then being thus subtilized and made Volatile, it must be incrated with the Oyl, extracted from it in the first Operation, which is called the Water of the Stone, and so often Boyled by Sublimation, till by Virtue of the Fermentation of the Earth exalted with it; the whole Stone again does descend, from the Heaven to the Earth, and remains fixed and flowing; [that is, that the Corporeal be made Spiritual by Sublimation, and the Spiritual be made Corporeal by Descension: Here is a Circulatory Distillation admirably declared, and the Construction of a Spagyricall Vessel, to the Similitude of Nature. It Ascends from the Earth, *i. e.* from the inferiour part of the vessel; to Heaven,

i. e. the superiour part: The matter generated of *Sol*, and *Luna* ascends, *i. e.* the thick Terrean substance thereof is converted or resolved, into Heaven, *viz.* into a subtile substance like to Heaven: he demonstrates the Spagyrick solution, by what Instrument and Artifice it is done; then he teaches the Fixation, *It Descends again to the Earth*; as if he should say, after its substance is dissolved and made to Ascend under the Obedience of the Internal Celestial Virtues or Powers, standing there the determined time of its Maturity, it returns again, or descends, that is to say, the Spirit is made Corporeal, which was before a Body or made from a Body, Spiritual, which is nothing but the Philosophick Riddle. *Fac Fixum Volatile, & rursus Volatile fixum, & totum habebis Magisterium.* And by this means it will obtain the Virtues of the Superiour and Inferiour Powers, *i. e.* the Heavenly and Volatile Power, to penetrate, grow, increase

crease or multiply: and the Earthly Power to give Substance, Corporeity, and Fixity.

VII. Hermes. *In this Work, you acquire to your self the Wealth and Glory of the whole World: Drive therefore from you all Cloudiness or Obscurity, Darknes and Blindness.*

Salmon. Possessing this Stone thus perfected, you possess all the Wealth and Treasures of the World; so that you may live free from Care and Trouble, from Discontent and Fears, from every Sickness and Disease: It is a Remedy for all Diseases both of Body and Mind: It strikes at the root of Infirmities; and destroyes that which would destroy or undermine the Health and Prosperity of the Humane Body. This Stone, this Wealth, this Treasure, though it be but like to a Grain of Mustard-seed, yet it grows to be the greatest of all Trees, in whose Branches the Birds of the Air make their

Nests, and under whose shadow the Beasts of the Field dwell.

VIII. Hermes. *For the Work increasing or going on in Strength, adds Strength to Strength, forestalling and over-topping all other Fortitudes and Powers; and is able to Subjugate and Conquer all things, whether they be thin and Subtil, or thick and Solid Bodies.*

Salmon. There is no Comparison of the Powers of other Natural things, to the Power of the Stone, for it is able to overcome and master all other Powers: it can convert common Quick Silver into a Congealed substance, and Transmute it into fine Gold or Silver: and it can Penetrate and Peirce through all other hard solid or compact Bodies, and strike them with a never fading Tincture, so firm and fixt, which the Power and Strength of the Strongest and most Violent Fire can never conquer or overcome. This is as much as if he should say, it is the compleat Virtue of total Na-

Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. *It overcomes or conquers all things, that is, it makes all subtil and thin things (as Quicksilver) thick and coagulates them: and on the contrary it Penetrates all thick and solid things, i. e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus). subtil and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subtility and Spirituality.*

IX. Hermes. *In this manner was the World made; and hence are the wonderful Conjunctions or Joynings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected,*

Salmon. The Creation of the World he brings as a Prior Example, or Exemplification of the VWork of Our Philosophick Stone, for as the VWorld was Created, so is Our Stone composed. As in the begining the whole VWorld and all that is therein was a *Chaos* or confused Mass, but afterwards by the * Virtue VVord, Power, or Spirit of the Great Creator, a Separation was made, the Elements were divided and rectified, and the Universal VWorld was produced and brought forth Beautiful and Perfect *in Number, Weight and Measure.* So also in this our work, we separate the Elements, which we divide and rectifie by many sublimations, depressions, and precipitations, whereby the perpetual and wonderful conjunction is made, which is the product of the prime matter, and the root of the Golden Kingdom, in which power is produced into Act.

X. Hermes. *And for this Cause I am called Hermes Trisimi.*

Trismegistus, for that I have the knowledge or understanding of the Philosophy of the three principles of the Universe. My Doctrine or Discourse, which I have here delivered concerning this solar Work, is compleat and perfect.

Salmon. Hermes Trismegistus signifies the Thrice greatest Hermes, for that he had the knowledge of the three Principals of the Universe, viz. Salt, Sulphur, and Mercury, answering to the Body, Soul, and Spirit; Mineral, Vegetable, and Animal, of which he had the true Knowledge, he knew the way how to separate them, and conjoyn them again, to make the fixt Volatile and the Volatile fixt, to take away Tinctures, and restore better again, all which are contained in Our Philosophick Mercury which is the VVomb in which Our Philosophick (which is the true) Gold is Generated. It is said to be perfect, because 1. It contains all the Principles. 2. From its

never fading Coler. 3. Its never perishing Body. It is resembled to a grain of VVheat, which unless it Dies, it brings forth no Fruit; but if it Die, and is Putrefied, passing through Death and Putrefaction or Dissolution, to Life and Heaven, there by perfecting its Nature, it is infinitely profitable. VVhat he has delivered concerning this Matter, viz. of the three Colers, Black, White, and Red; of the three Principles, Salt, Sulphur, and Mercury; of the three Subsistences, Body, Soul, and Spirit; of the three Operations, Volatilization, Tincture, and Fixation; of the three States, Imperfection, Annihilation, and Perfection, he declares to be True and Compleat, and that the Stone thus Generated (existing and being in one only thing, viz. the Philosophick Mercury) by a series of Natural Operations, is Perfect and Intire, wanting nothing.

Libri Hermetis Primi.

F I N I S,

THE
SECOND BOOK
OF
HERMES TRISMEGISTUS.

CHAP. XV.

*The Enterance into the Work, beginning with
Argent Vive.*

I. **H**ERMES the Wise saith, if you Conserve a third part of your Camels, [viz. of the swift or Volatile Matter, or that which must bear the Barthen,] and Consume the remaining two thirds, you have attained to the thing desired; you have perfected the Work.

II. In like manner you must be careful of your Argent Vive; for the black Matter does Whiten the Flesh, and the Work is per-

fected by the Fire of the Wise.

III. And the Work is to be performed by a Spiritual Water, in which the blackness is washed away; and by that Instrument, in which the Foundation of the Work is laid, and in that time and moment, in which the Clouds appear.

IV. Now that Water, in or by which the blackness is washed away, is the Sweat
or

or Moisture of the Sun, and Childrens Urine, [i. e. *the Virgins Water.*] The thing which I tell you is sufficient for you to know.

V. In like manner, take the Water of the Water, [*Mercury of Mercury,*] and with it cleanse and purifie the Wind, Fume, or Vapor, and Abolish the blackness. Understand what this signifies, and rejoyce therein.

VI. Also in the same manner, take the blackness and Conjoyn it; then have respect to the White, and Conjoyn the Red; so will you go through the thing desired, and come to the end of the Work.

VII. It is also to be noted, that it is the Fire-Stone which Governs the Matter or Work, by the good pleasure of God: Boyl it therefore with a gentle Fire, Night and Day, lest the Water should be separated

from it; even till it becomes of a Golden Color: Understand well what I say.

VIII. That also which Congeals, does Dissolve; and that which does Whiten, does in like manner make Red.

IX. I have made plain to you the nearest way, that you may be easie and satisfied: Understand therefore these things, and Meditate upon them; and you shall certainly attain to the perfection of the Work.

X. It is also to be noted, that as Sol is among the Stars; so is Gold among the other Metalline Bodies: For as the Light of the Sun, is joyned to the Lights, and contains the Fruit of this Operation; so in like manner Gold: Meditate upon these Words, and by the Permission of God you may find it out.

CHAP. XVI.

The Nature of the Medicine, and Government of the Metals.

I. **H**ERMES Moreover saith, he that outwardly takes in this Medicine, it Kills him: but he that inwardly drinks it in, it makes him to Live and rejoyce. Understand what this means.

II. And as for this cause sake, this Water is said to be Divine, so it is said to be the greatest Poyson: and it is preferred before all other things, by so much as that without it nothing of the Work can be done.

III. It is also called Divine, for that it cannot be mixed or joyned with any filth or defiled thing: and this Water of our Stone purifies and cleanses the Natures of the Metals, and washes away their defecations or defilements.

IV. And as *Sol* Acts upon Bodies, so also does this Water upon the Philosophick Stone: Yea, it penetrates and sinks through it, and is constant, fixed, and perfect.

V. This indeed is seen in *Sol*; but it is to be understood that the Work may be made through all the seven Planets: as first from *Saturn*, then from *Jupiter*, *Mars*, *Venus*, *Mercury*, and lastly from *Luna*.

VI. The first is the government of *Saturn*; to wit, to cause *Sol* to putrefie, or bring the Body to putrefaction, which is done in the space of 40 days and nights. The second is the government of *Jupiter*, which is to grind or break the matter, and in 12 days and nights to imbue or moisten it, which

which is called the Regiment of Tin.

VII. The third is the government of *Mars*, which is to induce Death or blackness, or to separate the Spirit from the Body, by which it is said to be changed. The fourth is the government of *Sol*, which is to Work away the Blackness and Poyson; and is indeed to make it White.

VIII. The fifth is the government of *Venus*, which is to joyn the moist to the dry, and the hot to the cold, and to Unite them together in one: This is the Dominion

of Brass or Copper, [*or the making of the matter of a changeable Yellow.*] The sixth is the government of *Mercury*; which is to burn, and is called the Dominion of Argent Vive.

IX. The seventh is the government of *Luna*, which is to Decoct or Boyl, and make Hot, and so to perfect the matter, [*with the fixed Citrine Tincture*] in 25 days: and this is the Dominion of Silver. See here, I have gone with you through the whole Work; take heed therefore lest you err.

CHAP. XVII.

The Difference of the Ferments, and Quality of the Spirit.

I. **A**ND know that the White Body is made with the Whiteness; and its Ferment is that which you already know: Whiten therefore the Body, and understand what I say.

II. Also in like manner you are to note; that the Stone sought after, has not its like or equal in the whole Earth. It is both outwardly and inwardly of a Citrine Golden Color; but when

it

it is altered or changed, it is made a Body dark and black, like burnt Coals.

III. Now the Color of the Spirit taken from it is White, and the substance thereof is Liquid as Water; but the Color of the Soul thereof is Red.

IV. But the Soul and the Spirit thereof is returned to it again, and it doth Live and Rejoyce, and its Light and Glory returns again; and you shall see it overcome and Triumph: And that which was even now Dead, shall have Conquered Death, and then it shall Live, and arise from the Dead, and Live as it were for ever.

V. Happy and Blessed therefore is he in whose Power the disposition of this Matter is, who Kills and makes Alive, and is Omnipotent over all for ever.

VI. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: For

if you be Ignorant and void of true Knowledge, you will err in whatsoever you do, you will wholly Labour in Vain, and your Work will Perish.

VII. So that thus mistaking in your Operation, you blame presently your instructors (the Philosophers) and think that they have erred, or taught you wrong, when it is only your Ignorance, and none understanding of their words.

VIII. This then know and understand, that the Day, is the Nativity or bringing forth of the Light; but the Night, the Nativity or bringing forth of the Darkness.

IX. *Sol* also is the Light of the Day; and *Luna* the Light of the Night; which God Created to govern the World.

X. But *Luna* does receive her Light of the Sun by Combustion, and is dilated or enlarged therewith: and by so much as she receives of

of the Light of the *Sun*, or does contain in *her*, of his Light; by so much does the Nature of *Sol* bear Rule over the Nature of *Luna*.

XI. If therefore you contemplate what I say, and Meditate upon my Words, you will find that I have spoken the Truth; and you will understand the signification, of all that I have said, and the demonstration of the whole Matter.

XII. Know then, that the Spirit, is enfolded or circumscribed, within (as it were) its Marble House

or Walls: Open therefore the Passages that the Dead Spirit may go out, and be cast forth from our Bodies: then it will become beautiful, which is only a Work or undertaking of Wisdom.

XIII. Sow therefore [O God] thy Wisdom in our Hearts, and Root out the corrupt Principles which lodge therein, and leads us in the way of thy Saints, by which our Spirits and Souls may be Purified. Thou art Omnipotent, O Lord God Almighty, and canst do whatever thou pleasest.

CHAP. XVIII.

Of Argent Vive, Tincture, Order of the Operation, and of the Fire.

I. **T**Here is one thing which is to be wondered at, *viz.* after what manner *Carmin*, to wit, *Grana Nostre*, doth tinge or Dye *Silk*, which is of a contrary Nature, and tinges not a Dead thing: and af-

ter what manner *Uzifur*, to wit, Our *Vermilion* doth tinge *Vestem* which is of a contrary Nature, and tinges not Live or growing things.

II. For it is not Natural for any thing to tinge other

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substances, not agreeable to their Natures : If therefore you put into your Composition, *Red Gold*, you shall find in the Tincture a pure and perfect Red : and if you put into it *White Gold* ; the most passive Red will vanish or go forth. There is nothing indeed doesting any thing, but what is Consimilar to, or like it self.

III. And I testifie to you by the Living God, maker of Heaven and Earth, that the Stone which I have described, you have permanent or fixed, nor are you kept from it by the Earth or the Sea, or any other matter.

IV. Keep then your congealed Quick-Silver, many parts of which are lost because of its subtilty. Also the Mountain in which is the Tabernacle which crys out ; I am the Black of the White, and the White of the Black ; I speak the Truth indeed, and I lye not.

V. Now know, that the Root of the Matter is, the

Head of the Crow flying without Wings, in the dark and black of the Night, and in the appearance of the Day : from the Throat the fixing Spirit : from its Gall the Coloring or Tinging Matter is taken, from its Tail, the desiccation, or drying of the Matter ; from its Wings the liquid Water ; and from its Body the Redness.

VI. Understand the meaning of the words, for hereby is understood our venerable Stone, and the Fume or Vapour thereof which is exalted [*lifted up or sublimed*] and the Sea eradicated, and a Light shining.

VII. You are also to note, what Alums and Salts are, which flow from Bodies: if you put the Medicines [*or Matters of the Medicine*] in a just or true proportion, you shall not fear to err; but if you mistake the proportion, you must add or diminish, according as you see it tends to the emendation or performing of the Work, lest a Deluge should come

come and overflow all, drowning the Regions, and overturning the Trees by the Roots.

VIII. Andtho the Matter be unknown, yet consider these things, how, or after what manner these two Colors are distinguished, or diversified, by their Vapours: look into the sweetness of Sugar, which is one kind of sweet Juice; and into the sweetness of Honey, which is yet more intense or inward.

IX. Except you make the Bodies spiritual and impalpable, you know not how to putrefie *Ixir*, or proceed on in the Work; nor how the three Volatile Matters or Principles, fight one against another; and how they fail not, each in their turns, to devour one another, till of two being left, one, only remains.

X. Be careful also, how you increase your Fire (tho it is not to be very small when you dry up the Water) and take heed that you

burn not the Matter, because if the Vessel breaks, it will be with a mighty *impetus* or force.

XI. And unless the Matter of the Stone, prove inimical one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after.

XII. If you mix your Calx with Auripigment, and not in a mean or due proportion, the splendor and glory of the Operation will not succeed; but if you interpose a medium, the effect will immediatly follow.

XIII. Now know, that it is our Water, which extracts the hidden Tincture. Behold the Example and understand it; if you have once brought the Body into Ashes, you have operated rightly.

XIV. And the blood (which is in the Philosophick Water) of the animated Body, is the Earth of the Wise, to wit, the permanent or enduring perfection. CHAP.

CHAP. XIX.

That the Beginning of this Work is in the Blackness and Darkness: and of conjoyning the Body with the Soul.

NOW it is that which is dead, which you ought to vivifie or make alive; and that which is sick, which ought to be cured: It is the White which is to be rubified; the Black which is to be purified; and the Cold which is to be made hot.

II. It is God himself who does create, and inspire or give life, and replenishes Nature with his Power, that it might follow and imitate his Wisdom, and act as an Instrument subservient to him.

III. Iron is our Gold; and Brass or Copper is our Tincture; Argent Vive is our Glory; Tin is our Silver; Blackness is our Whiteness; and the Whiteness is our Redness.

IV. From hence it appears necessary, that we should have a Body purifying Bodies; and a Water subliming Water. Our Stone which is a Vessel of Fire, is made of Fire; and is converted into the same again.

V. And if you would walk in the true way, you must pursue it in the evident or visible Blackness: for (saith our Stone) it is that which is hidden within, which does make me white; and the same thing which makes me White, makes me also Red.

VI. Conceal this thing from Men, like as a word which is yet in thy Mouth, which no Man understands; and

and as the Fire, Light, or Sight, which is in thine Eye: I will not tell it plainly to thee thy self, lest by thy words thou conveyest my Breath to another, to thine own damage: This is the caution I give thee.

with the Stone; then putting it into the Fire, so long till all its Stains and Defilements are taken away; let it be a gentle Fire for about seven hours space; thus will you get that which will make you to live.

VII. Now know that this our Work, is made [*or compounded*] of two Figures [*or Substances*] the one of which wants the White Rust [*Ceruse*] and the other the Reddish Rust [*Crocus*]. Our Matters also are fearfed thro our Sieves or Searfes, made of pure or clean Rinds, and a most blessed Wood.

X. I also tell you, that its habitation or dwelling place, is posited in the Bowels of the Earth, for without Earth it cannot be perfected: Also, its habitation is posited in the Bowels of the Fire, nor without Fire can it be perfected, which is the perfection of our Art.

VIII. You are also to take notice, that the Fire-stone of the Philosophers sought after, wants Extension, but it has quantity. It behoves you therefore, to support and nourish it on every side, and to continue it as in the middle.

XI. Again, Except you mix with the White the Red, and presently bring or reduce the same into a perfect Water, it will tinge nothing; for it never tinges any thing Red, but that which is White: and while the Work is now perfecting, add them to the light of the Sun, and it will be completed *Regimine Marino*, as we have already declared: and by this conjunction above, your Stone will attain

IX. You must also conjoyn the Body with the Soul, by beating and grinding it in the Sun, and imbuing it

attain to its Beauty and Glory.

XII. Thus have you a dry Fire which does tinge: an Air or Vapour, which fixes and chains the Volatile

Matter, binding the Fugitive in Fetters; and also whitens, expelling the blackness from Bodies; and a fixed Earth, also receiving the Tincture.

CHAP. XX.

The Order of the Practical part of the Operation.

I. **W**ash your *Mercury* with the Water of the Sea, till you have taken away from it all its Blackness, so will you accomplish your work to perfection, in which rejoyce.

II. If you understand how a Resurrection is accomplished, *i. e.* how the living [*Principle or Spirit*] comes forth from the dead [*Matter or Substance*] how that is made apparent which was hidden, and how Strength is drawn forth through Weakness; you cannot be Ignorant how to compleat and perfect this Work.

III. How Manifest and Clear are the Words of the Wise, yet so as the internal Life and Principal is still hidden; you understand them not perfectly by their Expressions.

IIII. Two Bodies equally taken from the Earth, grind, in the Oyl of the Decocted Matter, and in the Milk of the White Volatile: Now mighty and wonderful are the powers and force of these Bodies, which are freely bestowed upon you, through this whole Science, which you shall possess, and therewith a long and enduring Life.

V. Take

V. Take by force the most Intense Wisdom, from whence you must draw forth the Eternal [*perpetual or fixed*] Life of the Stone, till your Stone is congealed, and its dulness is vanished; so will you accomplish the Life thereof sought after.

VI. Give therefore of this Life sufficiently to your Matter, and it will mortifie it [*or bring it to putrefaction*] but repleat your Earth, and it shall make it to live [*Spring, Bud, Grow, Germinate.*]

VII. Plant this Tree upon your Stone, that it may not be in danger of the violence of Winds, that the Volatile Influences or Bird of Heaven, may fall upon it, and by virtue thereof, its Branches may bring forth much Fruit; from thence Wisdom does arise.

VIII. Take this Volatile Bird, cut off its Head with a fiery Sword, then strip it of its Feathers or Wings, undo its Joynts, and boil it

upon Coals, till it is made, or becomes of one only Color.

IX. Then put the Venom, or Poyson to it, so much as is enough to bury or cover it; govern it now with a gentle Fire, till your Matter is mortified or putrefied; which done, grind it with White Water, and manage it rightly:

X. For we bought two Black ——— [*Crows*] and we put them into a *Paropsidem*, or Crucible [*or Cupel*] which we had by us, and Eggs or Silver Gobbers came out, White as Salt, these we tinged with our Saffron: of them we sold publickly two hundred times, with which we have been made Rich, and our Treasures are multiplied.

XI. And whosoever you shall imbue or fill with the Powers thereof, should they be hurt with the Poyson of Vipers, or the Malignity of Brass or Verdigrise, they shall be in no danger; for that it quickens and revives

the Dead, and kills the Living : It destroys and restores again ; it casts down that which is elevated and lift up, and elevates that which is abjected and cast down, and gives you a dominion over the Heavens of the Earth,

XII. Now you must note, that there are two Stones of the Wise, found in the Shores of the Rivers, in the Arms of the Mountains, in the Bowels of the Floods, and in the back parts of the Kings House, which by instruction and prudent management may be brought forth, Male and Female.

XIII. By these being conjoynd and made complex [*or perfectly united into one consimiliar substance*] you will be made wiser [*you will see the reason of the Operation, and the end of the Work*] Blessed God, how great and how wonderful a thing is this.

XIV. A certain Philosopher dreamed, that the Kings Messenger came to a

certain *Podagricks*, and the *Podagricks* desired that he might go with him ; to whom the Messenger answered, since thou hast the Gout, how canst thou go with me, for thou canst not walk.

XV. To whom the *Podagricks* answered, Thou knowest that in the Root of this Mountain, there is a certain Tabernacle, bearing me then thither, leave there the burthen, so shall I be presently freed or delivered from my Gout.

XVI. Then said he to me, thou art not able to touch the foot thereof : but going back, he took him up and placed him in the Tabernacle, the foot of which, the Messenger said, he was not able to touch : And waking from his Dream, he saw nothing. Behold the Similitude.

XVII. Another also saw in a Dream, wherein it was said, if any one truly should sit down by the way, and should ask you, whether

ther you would think fit to do this thing, would you do it? He answered, I know not; the other said, that he should lie or generate with his Mother in the middle of the Earth; then awaking, he saw nothing. Consider well this similitude.

C H A P. XXI.

The remaining Operations, and conclusion of this whole Work.

BUT leading you to the knowledge of Philosophy, and exposing the Demonstrations thereof, in a Philosophick manner, we should make it the dirision and mockery of Women, and the play of Children.

II. Take also the fresh Bark or Rind, in the same moment; in which you shall, after another manner, extract the matter or thing it self, in the place where it is generated; and put it into a Cucurbit, and sublime it.

III. And that which is or shall be sublimed, separate it, for it is the Vinegar of the Philosophers, and their Sapience [*i. e. their Salt.*]

IV. Then take this Vinegar, and melt or pour it forth upon another Cortex, Bark, or Superfices of the Sea, and put it into a Glass Vessel, in which put so much of your Vinegar, as may over top it the height of Four Inches; this bury in warm Horse-dung, for Thirty One [or Forty] Dales.

V. This time being past, take the Vessel forth, and you will find it now dissolved, and turned into a black and stinking Water; more black and stinking than any thing in the whole World.

VI. Take

VI. Take then this very thing it self, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed Matter keep carefully for your use.

VII. Then take the Fæces, which remain in the bottom of the Cucurbit, and keep them, for they are the crown [*and rejoicing*] of the Heart. : Die then the same and grind them, and add there to fresh or new Cortex of the Sea, that is say, *Mercury*, and grind them together, drying them in a warm Sun.

VIII. And the Waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the Crucible or Test of *Ethel*, and sublime: and the Matter being sublimed purely White, as fine Salt, keep it safely, for it is the Auripigment, and Sulphur and Magnesia of the Philosophers.

IX Understand now, and see that you govern your Work with Wisdom and Prudence, and make not too much haste.

X. Then take the Cucurbit, put half way into lute, and put into the same, your dissolved black Water, which you have sublimed; that is to say, nine parts, and of this whitened Auripigment, which you sublimed from the *Ethel* two parts.

XI. I say, that this opened or decocted Antipigment, is immediately dissolved in the Water, and made like to Water; that nothing can be seen by mankind, of a more intense, fixt, and perfect Whiteness, nor any thing more beautiful to the Eye, which the Philosophers call their *Sal Virginis*, or Virgin Salt.

XII. Put this into a little Vessel, called a Cucurbit, close well the Joynts, which put upon a gentle Fire, making it, as it were, but with

with two Coals at first, and then adding two others: and look into it, to see how the Water ascends and descends.

XIII. When you see the Vapour is consumed, and nothing more will ascend, of that which is elevated, nor descend, know that the Matter it self is now coagulated: make therefore a more intense and vehement Fire, for the space of three hours of the day.

XIV. Then lastly, take

away the Fire, or let it go out, and the next day (all things being cold) open the mouth of your Cucurbit, and take forth the Matter, which is of a substance, white, sincere, and melted or dissolved.

XV. This is your Substance sought after; and now you have come through to the end of your Work; manage it according to your Reason and Prudence, for (God assisting) you may make of it what you please.

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KALIDIS PERSICI SECRETA ALCHYMIÆ.

Written Originally in Hebrew, and Translated thence into Arabick, and out of Arabick into Latin : Now faithfully rendred into English,

By WILLIAM SALMON.

CHAP. XXII.

Of the Difficulties of this Art.

LTHanks be given to God, the Creator of all things, who hath made us, renewed us, taught us, and given us knowledge and understanding; for except he should keep us, preserve us, and direct us, we should wander out of the right way, as having no Guide or Teacher: Nor can we know any thing in

this World, unless he teach us, who is the begining of all things, and the Wisdom it self, his power and goodness, it is, with which he over-shadows his People.

II. He directs and instructs whom he pleases, and by his long-suffering, and tender Mercies, brings them

them back into the way of Righteousness. For he has sent his Angels [*or Spirit*] into the dark places, and made plain the Ways, and with his loving kindness replenishes such as love him.

III. Know then my Brother, that this Magistery of our Secret Stone, and this Valuable Art, is a secret of the Secrets of God, which he has hidden with his own People; not revealing it to any, but to such, who as Sons faithfully have deserved it, who have known his Goodness, and Almightyness.

IV. If you would request any Earthly thing at the Hand of God, the Secret of this Magistery is more to be desired, than any thing else. For the Wise Men, who have perfected the knowledge thereof, have not been wholly plain, but speaking of it, have partly concealed it, and partly revealed it: And in this very thing, I have found the preceeding Philosophers to agree, in all their so much valued Books.

V. Know therefore, that *Musa*, my own Disciple, (more valuable to me than any other) having diligently studied their Books, and laboured much in the Work of this Magistery, was much perplexed, not knowing the Nature of things belonging thereto: Whereupon he humbly begged at my Hands, my Explanation thereof, and my Directions therein.

VI. But I gave him no other Answer, Than that he should read over the Philosophers Books, and therein to seek that which he desired of me: Going his way, he read above an hundred Books, as he found, or could get them, the true Books of the Secret of the Great Philosophers: But by them he could not attain the knowledge of that Mystery which he desired, tho' continually studying it, for the space of a Year, for which reason, he was as one astonished, and much troubled in mind.

VII.

VII. If then *Musa* my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mysteri; what may be supposed from the Ignorant and Unlearned, who understand not the Natures of things, nor apprehend whereof they consist?

VIII. Now when I saw this in my most dear and chosen Disciple, moved with Piety and Love to him, by the Will also and Appointment of God, I wrote this my Book near the time of my Death, in which, tho' I have pretermitted many things which the Philosophers before me have mentioned in their Books; yet have I handled some things which they have concealed, and could not be prevailed withal to reveal or discover.

IX. Yea, I have explicated, and laid open certain things, which they hid under Enigmatical and dark Expressions; and this my

Book I have Named, *The Secrets of Alchymie*, for that I have revealed in it, whatsoever is necessary to the knowledge of this Learning, in a Language befitting the matter, and to your sense and understanding.

X. I have taught four Magisteries far greater and better than the other Philosophers have done, of which number, The one is a Mineral Elixir, another Animal: The other two are Mineral Elixirs; but not *the one Mineral*, whose Virtue is to wash, cleanse, or purifie those which they call the Bodies. And another is to make Gold of *Axot vive*; whose Composition or Generation is according to the Natural Generation in the Mines, or in the Heart and Bowels of the Earth.

XI. And these four Magisteries or Works, the Philosophers have discoursed of, in their Books of the Composition thereof, but they are wanting in many things, nor would they clearly shew the Operation of it in

in their Books: And when by chance any one found it out, yet could he not thoroughly understand it; than which nothing was more grievous to him.

XII. I will therefore in this Work declare it, together with the way and manner how to make it, but if you read me, learn to understand Geometrical proportion, that so you may rightly frame your Furnaces, not exceeding the mean, either in greatnels or smallness; with all you must understand the proportion of your Fire, and the form of the Vessel fit for your Work.

XIII. Also you must consider, what is the groundwork and beginning of the Magistery; which is as the Seed and Womb to the Generation of Living Creatures, which are shaped in the Womb, and therein receive their Fabrick, Increase and Nourishment. For if the *prima materia* of our Magistery is not conveniently managed, the Work

will be spoiled, and you will not find that which you seek after, nor shall you bring your Work to perfection.

XIV. For where the cause of Generation is wanting, or the root of the matter, and heat it self, your labour will be lost, and the Work come to nothing. The same also will happen, if you mistake in the proportion or weight; for if that be not right, to wit, the proportion of the parts compounding, the matter compounded missing of its just temperature will be destroyed, and so you shall reap no fruit, the which I will shew you by an Example.

XV. See you not that in Soap, (with which Cloaths are washt clean and white) that it has its virtue and property by reason of the just proportion of its Ingredients, which spread themselves in length and breadth, and because of which they agree to the same end; by which it appears, that the
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Compositum was truly made, and the power and efficacy which before lay hid, (which is called Property) is now brought to light, which is the quality of washing and cleansing in a proper Laver?

XVI. But should the Ingredients have been put together without proportion, being either too little or too

much, the virtue and efficacy of the Soap would be destroyed, nor would it always answer the end desired; for that that end or effect ariseth from the just proportion and mixture of each Ingredient: The same, you must understand, to happen in the Composition of Our Magistracy.

CHAP. XXIII.

Of the four principal Operations, Solution, Congelation, Albification and Rubification.

I. **B**Egining now to speak of the Great Work, which they call *Alchymie*) I shall open the matter without concealing ought, or keeping back any thing, save that which is not fit to be declared: We say then, that the great work contains four Operations, viz. to Dissolve, to Congeal, to make White, and to make Red.

II. There are four quan-

ties partakers together; of which, two are partakers between themselves; so also have the other two a coherence between themselves. And either of these double quantities, has another quantity partaker with them, which is greater than these two.

III. I understand by these quantities, the quantity of the Natures, and weight of the Medicines, which

which are in order dissolved and congealed, wherein neither addition, nor diminution have any place. But these two, *viz.* Solution and Congelation, are in one Operation, and make but one Work, and that before Composition; but after Composition those Operations be divers.

IV. And this Solution and Congelation which we have spoken of, are the solution of the Body, and the congelation of the Spirit, which two, have indeed but one Operation, for the Spirits are not congealed, except the Bodies be dissolved; as also the Bodies are not dissolved, unless the Spirit be congealed. And when the Soul and the Body are joyned together, each of them works its Companion into its own likeness and property.

V. As for Example. When Water is put to Earth, it strives to dissolve the Earth, by its virtue, property, and moisture, making it softer than it was before, bring-

ing it to be like it self, for the Water was more thin than the Earth. And thus does the Soul work in the Body, and after the same manner is the Water thickened with the Earth, and becomes like the Earth in thickness, for the Earth was more thick than the Water.

VI. Know also, that between the solution of the Body, and the congelation of the Spirit, there is no distance of time, nor diversity of work, as though the one should be without the other; as there is no difference of time in the conjunction of the Earth and Water, that the one might be distinguished from the other by its operation. But they have both one instant, and one fact; and one and the same work performs both at once, before Composition.

VII. I say, before Composition, lest he that should read my Book, and hear the terms of Solution and Congelation. should suppose it to be the Composition

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tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

IX. Which nevertheless they have absconded by their Ænigmatical Discourses, with dark and obscure Words, whereby they alienate and estrange the minds of their Followers, from understanding the Truth: whereof I will now give you the following Examples.

X. *Besmeare the Laaf with Poyson, so shall you obtain the beginning of the Stone, and the Operation thereof.* Again, *Work upon the strong Bodies with one solution, till either of them are reduced to subtilty.* Also *Except you bring the Bodies to such a subtilty that they may be impalpable, you shall not obtain that you seek after.* And *If you have not ground them, repeat the Work till they be sufficiently ground and made subtil, so shall you have your desire.* With a thousand such other like, unintelligable, and not to be understood, without a particular demonstration thereof.

XI. And in like manner have they spoken of that Composition which is after solution, and congelation, Thus. *Our Composition is not perfect without Conjunction and Putrefaction.* Again, *You must dissolve, congeal, separate, conjoyn, putrefie and compound, because Composition is the beginning and very life of the thing.* These things who can understand without being taught?

XII.

XII. But 'tis true, that unless there be a compounding, the Stone can never be brought to light: There must be a separation of the parts of the Compound, which separation is in order also to a conjunction. I tell you again, that the Spirit will not dwell with the Body, nor enter into it, nor abide in it, until the Body be made subtil and thin as the Spirit is.

XIII. But when it is attenuated and made subtil, and has caste off its thickness and grossness, and put on that thinness; has forsaken its Corporeity, and become Spiritual; then shall it be conjoyned with the subtil Spirits, and imbibe them, so that both shall become one and the same thing, nor shall they for ever be severed, but become like water mixt with water; which no Man can separate.

C H A P. XXIV.

Of the latter two Operations, viz. Albification and Rubification.

I. Suppose that of two like quantities which are in solution and congelation, the larger is the Soul, the lesser is the Body: Add afterwards to the quantity which is the Soul, that quantity which is in the Body, and it shall participate with the first quantity in virtue only: Then working them

as we have wrought them; you will have your desire; and understand *Euclid* his Line or Proportion.

II. Then take this quantity, weigh it exactly, and add to it as much moisture as it will drink up, the weight of which we have not determined: Then

tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

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XIII. But when it is attenuated and made subtil, and has caste off its thicknes and grosnes, and put on that thinnes; has forsaken its Corporeity, and become Spiritual; then shall it be conjoynd with the subtil Spirits, and imbibe them, so that both shall become one and the same thing, nor shall they for ever be severed, but become like water mixt with water; which no Man can separate.

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II. Then take this quantity, weigh it exactly, and add to it as much moisture as it will drink up, the weight of which we have not determined: Then

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work them as before, with the same Operations of a first imbibing and subliming it: This Operation is called Albification, and they name it *Yarit*, that is, Silver or White Lead.

III. When you have made this Compound white, add to it so much of the Spirit, as will make half of the whole, and set it to working, till it grows red, and then it will be of the colour of *Al-sulfur* [*Cinnabar*] which is very red, and the Philosophers have likened it to Gold, whose effects lead to that which the Philosopher said to his Scholar *Arda*.

IV. We call the Clay when it is white *Yarit*, that is Silver: But when it is red, we name it *Temeynch*, that is Gold: Whiteness is that which tinges Copper, and makes it *Yarit*: And it is redness which tinges *Yarit*, i. e. Silver, and makes it *Temeynch*, or Gold.

V. He therefore that is able to dissolve these Bo-

dies, to subtilize them, and to make them white and red, as I have said; that is, to compound them by imbibing, and convert them to the same, shall without doubt perform the work, and attain to the perfection of the Magistery, of which I have spoken.

VI. Now to perform these things, you must know the Vessels for this purpose: The one is an *Aludel*, in which the parts are separated and cleansed; in them the matter of the Magistery is depurated, and made compleat and perfect.

VII. Every one of these *Aludels* must have a Furnace fit for them, which must have a similitude and figure fit for the Work. *Mexleme* and some other Philosophers, have named all these things in their Books, shewing the manner and form thereof.

VIII. And herein the Philosophers agree together in their Writings; concealing the matter under Symbols, in

in many Books; but setting forth the necessary Instruments for the said four Operations. The Instruments are chiefly two in number, one is a Cucurbit with its Alembick; the other is a well made *Aludel*, or sublimatory.

IX. There are also four things necessary to these, viz. *Bodies, Souls, Spirits, Waters*; and of these four does the Mineral Work, and Magistery consist, all

which are made plain in the Books of Philosophers.

X. I have therefore omitted them in mine, only touching at them; and created of those things which they over-passed with silence; which what they are, by the sequel of the Discourse, you will easily discern; but these things write I, not for the Ignorant and Unlearned, but for the Wise and Prudent, that they may know them.

CHAP. XXV.

Of the Nature of Things appertaining to this Work: Of Decoction, and its Effects.

I. **K** Now then that the Philosophers have called them by divers names: Sometimes they call them Minerals, sometimes Animals, sometimes Vegetables, sometimes Natures, for that they are things natural: and others have called them by other names at their Pleasures, or as they liked best.

II. But their Medicines are near to Natures, as the Philosophers have taught in their Books; for that Nature comes nigh to Nature, and Nature is like to Nature, Nature is joyned to Nature, Nature is drowned in Nature, Nature makes Nature white, and Nature makes Nature red.

III. And Corruption is in conjunction with Generation, Generation is retained with Generation, and Generation conquereth with Generation.

IV. Now for the performance of these things, the Philosophers have in their Books taught us how to decoct, and how decoction is to be made in the matter of our Magistery: This is that which generates, and changes them from their Substances and Colours, into other Substances and Colours.

V. If you err not in the beginning you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows

up to ripeness: This is the first change or transmutation.

VI. After this, Men and other Creatures feed upon it; and Nature, by the heat that is innate in Man, changes it again, into Flesh, Blood, and Bones.

VII. Now like to this is the Operation or Work of our Magistery, the Seed whereof, (as the Philosophers say) is such, that its progress and perfection consists in the fire, which is the cause of its Life and Death.

VIII. Nor is there any thing which comes between the Body and the Spirit, but the fire; nor is there any thing mingled therewith, but the fire which brings the Magistery to its perfection; this is the truth which I have told you, and I have both seen and done it.

C H A P. XXVI.

*Of Subtilization. Solution, Coagulation, and
Commixion of the Stone.*

I. **N**OW except you subtilize the Body till it becomes water, it will not corrupt and putrefie, nor can it congeal the Fugitive Souls when the fire touches them; for the fire is that which by its force and spirit congeals and unites them.

II. In like manner the Philosophers commanded to dissolve the Bodies to the end that the heat might enter into their Bowels, or inward parts: So we return to dissolve these Bodies, and congeal them after their solution, with that thing which comes near to it, till all the things mixed together by an apt and fit commixtion, in proportional quantities, are firmly conjoynd together.

III. Wherefore we joyn

Fire and Water, Earth and Air together, mixing the thick with the thin, and the thin with the thick, so as they may abide together, and their Natures may be changed the one into the other, and made like, and one thing in the compound which before were simple.

IV. Because that part which generates or ferments, bestows its virtue upon the subtil and thin, which is the Air; for like cleaves to its like, and is a part of the Generation, from whence it receives power to move and ascend upwards.

V. Cold has power over the thick matter, because it has lost its heat, and the water is gone out of it; and the driness appears upon it.

This moisture departs by ascending up; and the subtil part of the Air has mingled itself with it, for that it is like unto it, and of the same nature.

VI. Now when the thick body has lost its heat and moisture, and that the cold and dryness has power over it; and that their parts have mixed themselves; by being first divided, and that there is no moisture left to joyn the parts divided, the parts withdraw themselves.

VII. And then the part which is contrary to cold, by reason it has continued, and sent its heat and decoction to the cold parts of the Earth, having power over them, and exercising such dominion over the coldness which was hidden in the said thick Body; that, by virtue of its generative power, changes the thick cold Body, and makes it become subtil and hot, and then strives to dry it up again by its heat.

VIII. But afterwards, the

subtil part, (which causes the *Natures* to ascend) when it has lost its Occidental heat, and waxes cold, then the *Natures* are changed, and become thick, and descend to the center, where the earthly *Natures* are joyned together, which were subtilized, and converted in their generation, and imbibed in them.

IX. And so the moisture joyneth together the parts divided: But the Earth labours to dry up that moisture, compassing it about, and hindering it for going out; by means whereof, that which before lay hid, does now appear; nor can the moisture be separated, but is held fast, and firmly retained by dryness.

X. In like manner we see, that whatsoever is in the World, is held or retained by or with its contrary, as heat with cold, and dryness with moisture: thus when each of them has besieged its Companion, the thin is mixed with the thick, and those things are made

made one substance, viz. their hot and moist Soul, and their cold and dry Body, are united, and made one.

from one thing to another.

XI. Then it strives to dissolve and subtilize by its heat and moisture, which is the Soul; and the Body labours to enclose, and retain the hot and moist Soul in its cold and dry substance. And in this manner is their Virtues and Properties altered and changed

XII. I have told you the Truth, which I have seen, and my own self has done: And therefore I charge you to change or convert the *Natures* from their Substances and Subtilties, with heat and moisture, into their Substances and Colours. If you proceed aright in this Work, you must not pass the bounds I have set you in this Book.

C H A P. XXVII.

The manner of Fixation of the Spirit, Decoction, Trituration, and Washing.

I. **W**Hen the Body is mingled with moisture, and that the heat of the fire meets therewith, the moisture is converted into the Body, and dissolves it, and then the Spirit cannot go forth, because it is imbibed with the Fire.

tive, so long as the Bodies are mixed with them, and strive to resist the fire, its heat and flame, and therefore these parts can scarcely agree without a good and continual Operation, and a steadfast, permanent, and natural heat.

II. The Spirits are fugi-

III.

III. For the nature of the Soul is to ascend upwards, where its Center is; and he that is not able to joyn two or more divers things together, whose Centers are divers, knows nothing of this Work.

IV. But this must be done after the conversion of their Natures, and change of their Substances, and matter, from their natural Properties, which is difficult to find out.

V. Whoever therefore can convert or change the Soul into the Body, and the Body into the Soul, and therewith mingle the subtil and volatile Spirits, they shall be able to tinge any Body.

VI. You must also understand, that Decoction, Contrition, Cribation, Mandification, and Ablution, with Sweet Water, are most necessary, to the Secret of our Magitery.

VII. And if you bestow pains herein, you may cleanse it purely; for you must clear it from its blackness and darkness, which appear in the Operation.

VIII. And you must subtilize the Body to the highest point of Volatility and Subtility; and then mix therewith the Souls dissolved, and the Spirits cleansed, and so digest and decoct, to the perfection of the matter.

C H A P. XXVIII.

Of the Fire fit for this Work.

I. **Y**OU must not be unacquainted with the strength and proportion of the fire, for the perfection, or destruction of our Stone depends thereupon: For *Plato said, The fire gives profit to that which is perfect, but brings hurt and destruction to that which is Corrupt.*

II. So that when its quantity or proportion shall be fit and convenient, your Work will thrice prosper, and go on as it ought to do: but if it exceed the measure, it shall without measure corrupt and destroy it.

III. And for this cause it was requisite, that the Philosophers have instituted several proofs of the strength of their Fires; that they might prevent and binder their burning, and the hurt of a violent heat.

IV. In *Hermes* it is said, *I am afraid, Father, of the Enemy in my House: To whom he made Answer; Son, Take the Dog of Corascene, and the Bitch of Armenia, and joyn them together; so shall you have a Dog of the colour of Heaven.*

V. *Dip him once in the Water of the Sea; so will he become thy Friend, and defend thee from thine Enemy, and shall go along with thee, and help thee, and defend thee wheresoever thou goest, nor shall he ever forsake thee, but abide with thee for ever.*

VI. Now *Hermes* meant by the Dog and Bitch, such Powers or Spirits as have power to preserve Bodies, from the hurt, strength, or force of the Fire.

VII.

VII. And these things are Waters of Calces and Salts, the Composition whereof is to be found in the Writings of the Philo-

sophers, who have discoursed of this Magistery; among whom, some of them have named Sea-water, Virgins Milk, food of Birds, and the like.

CH A P. XXIX.

Of the Separation of the Elements.

I. **A**fterwards take this precious Stone, (which the Philosophers have named, yet hidden and concealed) put it into a *Cucurbit* with its *Alembick*, and divide its Natures, viz. the four Elements, the Earth, Water, Air, and Fire.

II. These are the Body and Soul, the Spirit and Tincture: when you have divided the Water from the Earth, and the Air from the Fire, keep each of them by themselves, and take that, which descends to the bottom of the Glass, being the Faeces, and wash it with a warm fire, till its black-

ness be gone, and its thick-ness be vanished.

III. Then make it very white, causing the superfluous moisture to fly away, for then it shall be changed and become a white Calx, wherein there is no cloudy darkness, nor uncleanness, nor contrariety.

IV. Afterwards return it back to the first Natures which ascended from it, and purifie them likewise from uncleanness, blackness and contrariety.

V. And reiterate these Works upon them so often, till they be subtilized, purified,

fied, and made thin, which when you have done, render up thanks and acknowledgments to the most Gracious God.

VI. Know then that this Work is but one, and it produceth one Stone, into which *Garib* shall not enter, i. e. any strange or foreign thing. The Philosopher works with this, and therefrom proceeds a Medicine which gives perfection.

VII. Nothing must be mingled herewith, either in part or whole: And this Stone is to be found at all times, and in every place, and about every Man; the search whereof is yet difficult to him that seeks it, wheresoever he be.

VIII. This Stone is vile, black, and stinking; it costs nothing; it must be taken alone, it is somewhat heavy, and is called the Original of the World, because it rises up, like things that bud forth; this is the manifestation and appearance of it, to them that seek truly after it.

IX. Take it therefore, and work it as the Philosopher has told you in the the Book, where he speaks of it after this manner. *Take the Stone and no Stone, or that which is not a Stone, neither of the nature of a Stone; it is a Stone whose Mine is in the top of the Mountains.*

X. By which the Philosopher understands Animals, or living Creatures; whereupon he said, *Son, go to the Mountains of India, and to its Caves, and take thence precious Stones, which will melt in the water, when they are put into it.*

XI. This Water is that which is taken from other Mountains and hollow places; they are Stones and no Stones, but we call them so, for the resemblance they have to Stones.

XII. And you must know that the Roots of their Mines are in the Air, and their Tops in the Earth; and they make a noise when they are taken out of their pla-

places, and the noise is very great: Make use of them very suddenly, for otherwise they will quickly vanish away.

CHAP. XXX.

Of the Commixtion of the Elements which were separated.

I. **N**OW you must begin to commix the Elements, which is the compass of the whole Work; there can be no commixtion without a Marriage and putrefaction. The *Marriage* is to mingle the thin with the thick: and *Putrefaction* is to rost, grind, water or imbibe so long, till all be mixt together and become one, so that there be no diversity in them, nor separation, as in water mixed with water.

II. Then will the thick strive to retain the thin, and the Soul shall strive with the fire, and endeavour to sustain it, then shall the Spirit suffer it self to be swallowed up by the Bodies, and

be poured forth into them: which must needs be, because the dissolved body, when it is commixed with the Soul, is also commixed with every part thereof.

III. And other things enter into other things, according to their similitude and likeness, and both are changed into one and the same thing: For this cause the Soul must partake with the conveniency, propensity, durability, hardness, corporeity and permanency, which the body had in its commixtion.

IV. The like also must happen to the spirit in this state or condition of the Soul and Body: For when the

the Spirit shall be commixt with the Soul by a laborious operation, and all its parts with all the parts of the other two, viz. of the Soul and Body; then shall the Spirit and the said two, be changed into an inseparable substance, whose *natures* are preserved, and their Particles, agreed and conjoyned perfectly together.

V. Whereby it comes to pass, that when this *Compositum* has met with a body dissolved, and that heat has got hold of it, and that the moisture which was in it is swallowed up in the dissolved body, and has passed into it, [into its most inward parts,] and united or conjoyned it self with that which was of the nature of moisture, it becomes inflamed, and the fire defends it self with it.

VI. Then when the fire would enflame it, it will not suffer the said fire to take hold of it, to wit, to cleave to it, i. e. to the Spi-

rit commixt with the water: The fire will not abide by it until it be pure.

VII. And in like manner does the Water naturally fly from the Fire, of which when the fire takes hold, it does by little and little evaporate.

VIII. And thus is the Body the means to retain the Water, and the Water to retain the Oyl, that it might not burn and consume away, and the Oyl to retain the Tincture; which is the absolute matter and cause, to make the colours appear in that, wherein otherwise there would be neither light nor life.

IX. This then is the true life and perfection of this great Work, even the work of our Magistery, which we seek after: Be wise and understand, search diligently, and through the goodness and permission of God, you shall find what you look for.

CHAP. XXXI.

*Of the Solution of the Stone compounded, and
Coagulation of the Stone dissolved.*

I. **T**HE Philosophers take great pains in dissolving, that the Body and Soul might the better be incorporated and united: for all those things which are together in Con-
trition, Assation, and Ri-
gation, have a certain affi-
nity and Alliance between
themselves.

II. So that the fire may hurt or spoil the weaker principle in nature, till it be utterly destroyed and vanish away; and then it turns it self also upon the stronger parts, till it divests the Body of the Soul, and so spoils all.

III. But when they are thus dissolved and congeal-
ed, they take one anothers
parts, striving in each others
mutual defence, as well the

great as the small, and they incorporate and joyn them well together, till they be converted and changed into one and the same thing.

IV. When this is done, the fire takes as much from the Soul as it does from the Body, nor can it hurt the one more than the other, neither more nor less, which is a cause of perfe-
ction.

V. For this reason it is necessary, in teaching the composition of the Elixir, to afford one place for ex-
pounding the solution of simple Bodies and Souls; because Bodies do not enter into Souls, but do rather prevent and hinder them from Sublimation, Fixati-
on, Retention, Commix-
tion, and the like Operati-
ons,

ons, except purification go before.

VI. Now understand, that Solution is done by one of these two ways; either by extracting the inward parts of things unto their Superficies (an Example whereof we have in Silver, which seems cold and dry, but being dissolved, so that the inward parts appear outward; it is hot and moist:)

VII. Or else, to reduce it to an accidental moisture which it had not before, to be added to its own natural humidity; by which means its parts are dissolved: and this is likewise called *Solution*.

VIII. But as to Congelation, the Philosophers have said, *Congel in a Bath, with a good Congelation: This, I tell you is Sulphur shining in Darkness a Red Hyacinth, a fiery and deadly Poyson, the Elixir, the which there is nothing better, a Lyon, a Conqueror, a Malefactor, a cutting Sword, a healing Antidote, which cures all Infirmitus and Diseases.*

IX. And Geber the Son of Hayen said, *That all the Operations of this Magistery are comprehended under these six things.* 1. *To make fly, ascend, or sublime.* 2. *To melt or liquify.* 3. *To incerate.* 4. *To make white as Marble.* 5. *To dissolve.* 6. *To congeal.*

X. To make fly, is to drive away and remove blackness and foulness from the Spirit and Soul; to melt is to make the Body liquid: To incerate, is properly to subtilize the Body: To whiten, is to melt speedily: To dissolve, is to separate the parts: And to congeal, is to mix, joyn, and fix the Body with the Soul already prepared.

XI. Again, To fly, of ascend, appertains both to Body and Soul: To melt, to incerate, to whiten, and to dissolve, are accidents belonging to the Body: But congelation, or fixation, only belongs to, and is the property of the Soul: Be wise, understand, and learn.

 CHAP. XXXII.

That Our Stone is but One, and of the Nature thereof.

I. **W**HEN it was demanded of *Bauzan* a Greek Philosopher, whether a Stone may be made of a thing which budeth? Answered, Yea, viz. the two first Stones, to wit, the Stone *Alcali*, and our Stone, which is the Workmanship and Life of him who knows and understands it.

II. But he that is ignorant of it, who has not made, nor knows how it is generated, supposing it to be no Stone, or apprehends not in his own mind, all the things which I have spoken of it, and yet will attempt to compose it, spends away foolishly his precious time, and loses his Money.

III. Except he finds out this precious Treasure, he finds indeed nothing, there

is no second thing or matter, that can rise up and take its place, or stand it self instead thereof; there is no other Natures that can triumph over it.

IV. Much heat is the nature thereof, but with a certain temperature: If by this saying, you come to know it, you will reap profit; but if yet you remain ignorant, you will lose all your labour.

V. It has many singular Properties and Virtues in curing the Infirmities of Bodies, and their accidental Diseases, and preserves sound Substances, so that there appears not in them any Heterogenities, or Contrarieties: No possibility of the dissolution of their Union.

VI.

VI. It is the *Sapo*, or Soap of Bodies, yea, their Spirit and Soul, which when it is incorporate with them, dissolves them without any loss.

VII. This is the Life of the Dead, and their Resurrection; a Medicine preserving Bodies, cleansing them, and purging away their Superfluities.

VIII. He that understands, let him understand, and he that is ignorant, let him be ignorant still: For this Treasure is not to be bought with Money, and as it cannot be bought, so neither can it be sold.

JX. Conceive therefore its Virtue and Excellency aright, consider its value and Worth, and then begin to Work: How excellently speaks a Learned Philosopher to this purpose?

X. God (saith he) *gives thee not this Magistery for thy sole Courage, Boldness, Strength, or Wisdom, without any labour; but thou must labour, that God may give thee success.* Adore then God Almighty the Creator of all things, who is pleased thus to favour thee, with so great, and so precious a Treasure.

C H A P. XXXIII.

The Way and Manner how to make the Stone both White and Red.

I. **W**Hen you attempt to do this, take this our precious Stone, and put it into a Cucurbit, covering it with an Alembick, which close well with *Lutum sapientiae*, and set it in Horse-dung, and fixing a Receiver to it, distil the matter into the Receiver, till all the water is come over, and the moisture dry-

est up, and dryness prevail over it.

II. Then take it out dry, reserving the water that is distilled for a future occasion; take, I say, the dry body, that remained in the bottom of the Cucurbit, and grind it, and put it into a Vessel answerable in magnitude to the quantity of the Medicine.

III. Bury it in as very hot Horse-dung as you can get, the Vessel being well luted with *Lutum sapientiae*: And in this manner let it digest. But when you perceive the Dung to grow cold, get other fresh Dung which is very hot, and put your Vessel therein to digest as before.

IV. Thus shall you do for the space of forty days, renewing your Dung so often as the occasion or reason of the Work shall require, and the Medicine shall dissolve of it self, and become a thick White water.

V. Which when you shall see, you shall weigh it, and put thereto half so much by weight of the water which you reserved; close and lute your Vessel well with *Lutum sapientiae*; and put it again into hot Horse-dung (which is hot and moist) to digest, not omitting to renew the Dung when it begins to cool, till the course of forty days be expired.

VI. So will your Medicine be congealed in the like number of days, as before it was dissolved in.

VII. Again, take it, weigh it justly, and according to its quantity, add to it of the reserved water you made before, grind the Body, and subtilize it, and put the water upon it, and set it again in hot Horse-dung for a Week and half or ten days; then take it out, and you shall see that the Body has already drunk up the Water.

VIII.

VIII. Afterwards grind it again, and put thereto the like Quantity of your reserved water as you did before; bury it in very hot Horse dung, and leave it therefore ten days more, take it out again, and you shall find that the Body has already drunk up the Water.

IX. Then (as before) grind it, putting thereto of the afore reserved Water, the aforesaid quantity, and bury it in like manner in hot Horse-dung, digesting it 10 days longer, then taking it forth, and this do the fourth time also.

X. Which done, take it forth and grind it, and bury it in Horse-dung, till it be dissolved: Afterwards take it out, and reiterate it once more, for then the Birch will be perfect, and the Work ended.

XI. Now when this is done, and you have brought your matter to this great perfection, then take of

Lead or Steel 250 Drams, melt it, and caste thereon 1 Dram of *Cinnabar*, to wit, of this our Medicine thus perfected, and it shall fix the Lead or Steel that it shall not fly the fire.

XII. It shall make it white, and cleanse it from all its dross and blackness, and convert it into a Tincture perpetually abiding.

XIII. Then take a Dram from these 250 Drams, and project it upon 250 Drams of Steel, or Copper, and it shall whiten it, and convert it into Silver, better than that of the Mine; which is the greatest and last Work of the White, which it performs.

XIV. *To convert the said Stone into Red.* And if you desire to convert this Magistery into *Sol*, or Gold, take of this Medicine thus perfected (at § 10. above) the weight of one Dram, (after the manner of the former Example, and put it into a Vessel, and bury it in Horse-dung for forty

X 3 days,

days, till it be dissolved.

XV. Then give it the Water of the dissolved Body to drink, first as much as amounts to half its weight, afterwards bury it in hot Horse-dung, digesting it till it is dissolved, as aforesaid.

XVI. Then proceed in this Golden Work, as before in the Silver, and you shall have fine Gold, even pure Gold. Keep (my Son) this most secret Book, containing the Secret of Secrets, reserving it from Ignorant and Profane Hands, so shall you obtain your desire.
Amen.

CHAP. XXXIV.

Kalid's Secret of Secrets, or Stone of the Philosophers Explicated.

I. IF you would be so happy as to obtain the Blessing of the Philosophers, as God doth live for ever, so let this verity live with you. Now the Philosophers say, it abides in the Shell, and contains in it self both White and Red, the one is called Masculine, the other Feminine; and they are Animal, Vegetable, and Mineral, the like of which is not found in the World besides.

II. It has power both Active and Passive in it, and has also in it a substance dead and living, Spirit and Soul, which, among the ignorant, the Philosophers call the most vile thing: It contains in it self the four Elements which are found in its Skirts, and may commonly be bought for a small price.

III. It ascends by it self, it waxes black, it descends and waxes white, increases and

and decreases of it self: It is a matter which the Earth brings forth, and descends from Heaven, grows pale and red, is born, dieth, rises again, and afterwards lives for ever.

IV. By many ways it is brought to its end, but its proper decoction is upon a fire soft, mean, strong, by various degrees augmented, until you are certain it is quietly fixed with the Red in the fire. This is the Philosophers Stone.

V. Read, and Read again, so will all things become more clear to you: But if hereby you understand not the matter, you are withheld by the Chains of Ignorance; for you shall never otherwise know or learn this Art.

VI. *Hermes* saith, *The Dragon is not killed, but by his Brother and his Sister; not by one of them alone, but by both together*: Note these things: There are three Heads, yet but one Body, one Nature, and one Mi-

neral: This is sufficient for you if you have a disposition to understand this Art.

VII. The *Dragon* is not mortified, nor made fixed, but with *Sol* and *Luna*, and by no other: In the Mountains of Bodies, in the Plains of Mercury, look for it, there this Water is created, and by concurrence of these two, and is called by the Philosophers, their permanent or fixed Water.

VIII. Our Sublimation is to decoct the Bodies with Golden Water, to dissolve, to liquifie, and to sublime them: Our Calcination is to purifie and digest in four ways, and not otherwise, by which many have been deceived in Sublimation.

IX. Know also that our Brass, or Latten, is the Philosophers Gold, is the true Gold: But you strive to expel the Greenness, thinking that our Latten, or Brass, is a Leprous Body, because of that Greenness, but I tell you, that that Greenness is all that is perfect therein,

and all that is perfect, is in that Greenness only, which is in our Latten, or Brass.

X. For that Greenness, by our Magistery is in a very little time transmuted into the most fine Gold: And of this thing we have experience, which you may try by the following Directions.

XI. Take burnt, or calcined Brass, and perfectly rubified: Grind it, and decoct it with Water, seaven times, as much every time as it is able to drink, in all the ways of Rubifying and Asslating it again.

XII. Then make it to descend, and its green color, will be made Red, and as clear as a Hyacinth; and so much redness will descend with it, that it will be able to tinge *Argent Vive*, in some measure, with the very color of Gold; all which we have done and perfected, and is indeed a very great Work.

XIII. Yet you cannot

prepare the Stone by any means, with any green and moist liquor, which is found and brought forth in our Minerals; this blessed might, power, or virtue, which generates all things, will not yet cause a vegetation, springing, budding forth, or fruitfulness, unless there be a Green color.

XIV. Wherefore the Philosophers call it their Bud, and their Water of Purification, or Putrefaction; and they say truth herein; for with its water it is putrefied, and purified, and washed from its blackness, and made White.

XV. And afterwards it is made the highest Red; whereby you may learn and understand, that no true Tincture is made but with our Brass, or Latten.

XVI. Decoct it therefore with its Soul, till the Spirit be joyned with its Body, and be made one, so shall you have your desire.

XVII.

XVII. The Philosophers have spoken of this under many Names, but know certainly, that it is but one matter which does cleave or joyn it self to *Argent Vive*, and to Bodies, which you shall have the true signs of: Now you must know what *Argent Vive* will cleave, or perfectly joyn and unite it self unto.

XVIII. That the *Argent Vive* will cleave, joyn, or unite it self to Bodies is false: And they err who think that they understand that place in Geber of *Argent Vive*, where he saith, *When in searching among other things, you shall not find by our Invention, any matter to be more agreeable to Nature, than Argent Vive of the Bodies.*

XIX. By *Argent Vive* in this place, is understood *Argent Vive* Philosophical; and it is that *Argent Vive* only which sticks to, and is fixed in, and with the Bodies: The old Philosophers could find no other matter;

nor can the Philosophers now, invent any other matter or thing, which will abide with the Bodies, but this Philosophick *Argent Vive* only.

XX. That common *Argent Vive* does not stick, or cleave to the Bodies, is evident by Experience, for if common *Argent Vive* be joyned to the Bodies, it abides in its proper nature, or flies away, not being able to transmute the Body into its own nature and substance, and therefore does not cleave unto them.

XXI. For this cause, many are deceived in working with the vulgar Quick-silver: For our Stone, that is to say, our *Argent Vive* accidental, does exalt it self far above the most fine Gold, and does overcome it, and kill it, and then make it alive again.

XXII. And this *Argent Vive*, is the Father of all the Wonderful things of this our Magistery, and is congealed, and is both Spirit and

and all that is perfect, is in that Greenness only, which is in our Latten, or Brass.

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XXII. And this *Argent Vive*, is the Father of all the Wonderful things of this our Magistery, and is congealed, and is both Spirit and

and Body : This is the *Argent Vive* which Geber speaks of, the consideration of which is of moment, for that it is the very matter which does make perfect.

XXIII. It is a chosen pure substance of *Argent Vive*; but out of what matter it is chiefly to be drawn, is a thing to be enquired into. To which we say, That it can only be drawn out of that matter in which it is : Consider therefore my Son, and see from whence that Substance is, taking that and nothing else : By no other Principle can you obtain this Magistery.

XXIV. Nor could the Philosophers ever find any other matter, which would continually abide the fire, but this only, which is of an Unctuous substance, perfect and incombustible.

XXV. And this matter, when it is prepared as it ought, will transmute, or change all Bodies of a Metallick substance, which it

is rightly projected upon, into the most perfect *Sol*, or the most pure fine Gold; but most easily, and above all other Bodies *Luna*.

XXVI. Decoct first with Wind or Air, and afterwards without Wind, until you have drawn forth the Venom [or Virtue] which is called the Soul, out of your matter; this is that which you seek, the everlasting *Aqua vite*, which cures all Diseases. Now the whole Magistery is in the Vapour.

XXVII. Let the Body be put into a fire for 40 days, of Elemental heat: and in that decoction of 40 days, the Body will rejoyce with the Soul, and the Soul will rejoyce with the Body and Spirit, and the Spirit will rejoyce with the Body and Soul, and they will be fixed together, and dwell one with another, in which Life they will be made perpetual and immortal without separation for ever.

C H A P. XXXV.

A farther Explication of this matter.

I OUR Medicine is born of humane kind, acts made of 3 things, not the Man; it must first viz. of a Body, Soul, and be nourisht and bred up till Spirit. There are two Bodies, to wit *Sol* and *Luna*: it comes to Maturity: So *Sol* is a Tincture, wherewith is it with Metals also; they imperfect Bodies are tinged cannot shew their power into *Sol*; and *Luna* tingeth and force, unless they be first reduced from their into *Luna*; for nature brings Terrestreity to a Spirituality, forth only its like, a Man, and nourisht and fed in a Man, a Horse, a Horse, their Tinctures through &c. heat and humidity.

II. We have named the Bodies which serve to this Work, which of some are called ferment; for as a little leaven leavens the whole lump, so *Luna* and *Sol*, leaven *Mercury* as their Meal into their Nature and Virtue.

III. If it be demanded, Why *Sol* and *Luna*, having a prefixed Tincture, do not yet tinge imperfect Metals? I Answer: A Child, tho

IV. For the Spirit is of the same matter and nature with our Medicine: We say our Medicines are of a fiery nature, and much subtiler, but of themselves, they cannot be subtil nor simple, but must be matured, or ripened with subtil and penetrating things.

V. Earth of it self is not subtil, but may be made so through moist water, which is dissolving, and makes an in-

ingress for *Sol*, that it may penetrate the Earth, and with its heat make the Earth subtil; and in this way the Earth must be subtilized so long, till it be as subtil as a Spirit, which then is the Mercury, more dissolving than common water, and apt to dissolve the said Metals, and that through the heat of fire, to penetrate and subtilize them.

VI. There are several Spirits, as Mercury, Sulphur, Orpiment, Arsenick, Antimony, Nitre, Sal armoniack, Tutia, Marchisits, &c. but Mercury is a better Spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: But *Mercury*, as it is much subtiler, clearer, and penetrative, so it is joyned to the Metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before.

VII. Now Mercury is of such a subtil nature, that it

transmutes Metals into simple and pure substances as it self is, and attracts them to its self: But no Metal can be transmuted by any of the other Spirits, but they burn it to Earth and Ashes: which Mercury it becomes impalpable, and therefore is called *Argent Vive*.

VIII. We take nothing else to subtilize Metals, to make them penetrative, or to tinge other Metals: Some call it *Argent Vive*, or a Water, an Acetum, a Poyson, because it destroys imperfect Bodies, dividing them into several parts and forms; our Medicine is made of two things, viz. of Body and Spirit: And this is true, that all Metals have but one Root and Original.

IX. But why cannot this Medicine be made of two compounded together? I Answer: It may be made of all these together; but they must be reduced into a Mercury, which would be difficult of the shortness of Man's Life: Therefore

we

we take the next matter, which are the two afore-said things, viz. Body and Spirit.

X. Some Philosophers say, our Medicine is made of four things, and so it is: For in Metals, and their Spirits are the four Elements. Others say true also, That Metals must be turned into *Argent Vive*: Here many Learned and Wise Men err, and loose themselves in this path. Thus far of the matter of which our Medicine is made, or with which it is joyned: Now of the Vessels.

XI. The Vessel ought to resemble the Firmament, to enclose and encompass the whole Work: For our Medicine is nothing else but a change of Elements one into another, which is done by the motion of the Firmament; for which reason it must needs be round and circular.

XII. The other, or second Vessel, must also be

round, and be less than the outward Vessel: 6 or 7 Inches high, called a containing Cucurbit; on which you must place an Alembick or. Head, through which the Vapors may ascend, which must be well luted, with Lute made of Meal, sifted Ashes, Whites of Eggs, &c. Or of Meal, Calx Vive, and a part tempered with Whites of Eggs, which you must immediately use: Lute it so well, that no Spirits may fly away; the loss of which will prejudice your Work extremely; therefore be wary.

XIII. The Fornace or Oven must be round, 12 or 14 Inches high, and 6 or 7 Inches broad, and 3 or 4 Inches in thickness to keep in the heat the better.

XIV. Our matter is generated through, or by help of the heat of the fire, through the Vapour of the Water, and also of the Mercury, which must be nourished; be wise and consider, and meditate well upon the matter.

XV.

XV. Now in order to this Work, there is 1. Dissolution. 2. Separation. 3. Sublimation. 4. Fixation, or Congelation. 5. Calcination. 6. Ingression.

XVI. *Dissolution* is the changing of a dry thing into a moist one, and belongs only to Bodies, as to *Sol* and *Luna*, which serve for our Art: For a Spirit needs not to be dissolved, being a liquid thing of it self; but Metals are gross and dry, and of a gross nature, and therefore must be subtilized.

XVII. First, Because unless they be subtilized through dissolution, they cannot be reduced into water, and made to ascend through the Alembick, to be converted into Spirit, whose remaining feces are reserved for a farther use.

XVIII. Secondly, Because the Body and Spirit must be made indivisible and one: For no gross matter joyns or mixes with a Spirit, unless it be first sub-

tilized, and reduced into *Argent Vive*, then the one embraces the other inseparably. For *Argent Vive* meeting with a thing like it self, rejoyceth in it; and the dissolved Body embraces the Spirit, and suffers it not to fly away, making it to endure the fire; and it rejoices because it has found an equal, viz. one like it self, and of the same nature.

XIX. Dissolution is thus done: Take Leaves of *Sol*, or *Luna*, to which add a good quantity of pure *Mercury*; putting in the Leaves by little and little, into a Vessel placed in so gentle a heat, that the Mercury may not fume: when all is dissolved, and the Mass seems to be one Homogeneous body, you have done well: If there be any feces, or matter undissolved, add more Mercury, till all seems to be melted together.

XX. Take the matter thus dissolved, set it in *B.M.* for 7 days, then let it cool: and strain all through a Cloth or Skin; if all goes through, the dissolution is perfect;

perfect; if not, you must begin again, and add more *Mercury*, so long till all be dissolved.

XXI. *Separation* is the dividing of a thing into parts, as of pure from impure. We take our dissolved matter, and put it into the smaller Vessel which stands in the Cucurbite, well luting to the Alembick, and setting it in Ashes, continuing the fire for a Week: One part of the Spirit sublimes, which we call the Spirit or Water, and is the subtilest part; the other which is not yet subtil, sticks about the Cucurbite, and some of it falls as it were to the bottom, which is warm and moist, this we call the Air. And a third part remaining in the bottom of the inner Vessel, which is yet grosser, may be called the Earth.

XXII. Each of these we put into a Vessel apart; but to the third we put more *Mercury*, and proceed as before, reserving always each principle or Element apart by it self, and thus pro-

ceeding, till nothing remain^s in the inner Vessel, but a black powder, which we call the black Earth, and is the dregs of Metals, and the thing causing the obstruction, that the Metals cannot be united with the Spirit; this black powder is of no use.

XXIII. Having thus separated the four Elements from the Metals, or divided them, you may demand, What then is the fire, which is one of these four? To which I Answer: That the Fire and the Air are of one nature, and are mixed together, and changed the one into the other; and in the dividing of the Elements, they have their natural force and power, as in the whole, so in the parts.

XXIV. We call that Air which remained in the bigger Vessel, because it is more hot than moist, cold, or dry: The same understand of the other Elements. Hence *Plato* saith, *We turned the moist into dry, and the dry we made moist, and we turned*

the Body into Water and Air.

XXV. *Sublimation* is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the Elements: Thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moisture, *viz.* through Fire and Water.

XXVI. You must then take the thing which remained in the greater Vessel, and put it to other fresh *Mercury*, that it may be well dissolved and subtilized: set it in *B. M.* for three days as before. We mention not the quantity of *Mercury*, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a Spirit. But you must not take too much of the *Mercury*, lest it become a Sea; then you must set it again to sublime, as formerly, and do this Work

so often, till you have brought it through the Alembick, and it be very subtil, one united thing, clear, pure, and fusible.

XXVII. Then we put it again into the inner Vessel, and let it go once more through the Alembick, to see whether any thing be left behind; which if so, to the same we add more *Mercury*, till it becomes all one thing; and leaves no more sediment, and be separated from all its Impurity and Superfluity.

XXVIII. Thus have we made out of two, one only thing, *viz.* out of Body and Spirit, one only congenious substance, which is a Spirit and light; the Body, which before was heavy and fixed, ascending upwards, is become light and volatile, and a mere Spirit: Thus have we made a Spirit out of a Body, we must now make a Body out of a Spirit, which is the one thing.

XXIX. *Fixation*, or *Con- gelation*, is the making the flow-

flowing and volatile matter fixt, and able to endure the fire; and this is the changing of the Spirit into a Body: We before turned the dryness and the Body, into moistness and a Spirit; now we must turn the Spirit into a Body, making that which ascended to stay below; that is, we must make it a thing fixed, according to the Sayings of the Philosophers, reducing each Element into its contrary, you will find what you seek after, *viz.* making a fixt thing to be volatile, and a volatile fixt; this can only be done through *Congelation*, by which we turn the Spirit into a Body.

XXX. But how is this done? We take a little of the ferment, which is made of our Medicine be it *Luna* or *Sol*; as if you have 10 Ounces of the Medicine, you take but 1 Ounce of the ferment, which must be soliated; and this ferment we amalgamate with the matter which you had before prepared, the same we put into the Glass Vial with a

long Neck, and set it in warm Ashes: Then to the said ferment, add the said Spirit which you drew through the Alembick, so much as may overtop it the height of 2 or 3 Inches; put to it a good fire for 3 days, then will the dissolved Body find its Companion, and they will embrace each other.

XXXI. Then the gross ferment, laying hold of the subtil ferment, attracts the same, joyns it self with it, and will not let it go; and the dissolved Body, which is now subtil, keeps the Spirit, for that they are of equal subtilty, and like one to another; and are become so one and the same thing, that the fire can never be able to separate them any more.

XXXII. By this means you come to make one thing like another; the ferment becomes the abiding place of the subtil body, and the subtil body the habitation of the Spirit, that it may not fly away. Then

we make a Fire for a Week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the Vessel, Furnaces, and Fires you make use of.

XXXIII. When you see the Matter *Coagulated*, put of the abovesaid Matter or Spirit to it, to over top it two or three inches, which digest as before, till it be coagulated also, and thus proceed, till all the Matter or Spirit be congealed. This Secret of the Congelation, the Philosophers have concealed in their Books, none of them that we know of having disclosed it, except only *Larkalix*, who composed it in many *Chapters*; and also revealed it unto me, without any Reservation or Deceit.

XXXIV. *Calcination*. We take the known Matter, and put it into a Vesica, setting a Head upon it, and luting it well, put it into a Sand Furnace, making a continued great Fire for a Week: then the Volatile

ascends into the Alembick which we call *Avis Hermetis*: that which remains in the bottom of the Glass, is like Ashes or sifted Earth, called, the Philosophers Earth, out of which they make their Foundation, and out of which they make their increale or augmentation, through heat and moisture.

XXXV. This Earth is composed of four Elements, but are not contrary one to another, for their contrariety is changed to an agreement, unto an homogeneous and uniform nature: Then we take the moist part, and reserve it a part to a farther use. This Earth, or Ashes, (which is a very fixed thing) we put into a very strong Earthen Pot or Crucible, to which we lute its Cover, and set it in a calcining Furnace, or Reverberatory, for 3 days, so that it may be always red hot: Thus we make of a Stone, a white Calx; and of things of an earthy and watery nature, a fiery nature: For every Calx is of

a fiery nature, which is hot and dry.

XXXVI. We have brought things to the nature of fire; we must now further subtilize the four Elements; we take apart a small quantity of this Calx, viz. a fourth part: The other we set to dissolve with a good quantity of fresh Mercury, even as we had done formerly (in all the Processes of the foregoing Paragraphs) and so proceed on from time to time, till it is wholly dissolved.

XXXVII. Now that you may change the fixt into a Volatile, that is, Fire into Water, know, that that which was of the nature of Fire, is now become the nature of Water; and the fixt thereby is made volatile and very subtil. Take of this water one part, put it to the reserved Calx; and add to it as much of the water, as may over top the Calx 2 or 3 Inches, making a fire under it for 3 days; thus it congeals sooner than

at first, for Calx is hot and dry, and drinks up the humidity greedily.

XXXVIII. This Congelation must be continued till all be quite congealed; afterwards you must calcine it as formerly; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the Transmutation formerly made. All this being done our Medicine is finished, and nothing but Ingression is wanting, viz. that the matter may have an Ingress into Imperfect Metals.

XXXIX. Plato, and many other Philosophers, began this Work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our Medicine, which we call a ferment, transmutes Mercury into its own nature, in which it is dissolved and sublimed. They say also, our Medicine transmutes infinitely imperfect Metals, and that he who attains once to the per-

fection of it, shall never have any need to make more, all which is Philosophically to be understood, as to the first Original Work.

XL. Seeing then that our Medicine transmutes imperfect Metals into *Sol* and *Luna*, according to the nature and form of the matter out of which it is made; therefore we now a second time say, That this our Medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converging Mercury, which is an imperfect substance, into its own nature, turning the grossness of Metal into Dust and Ashes, as you see fire, which does not turn all things into its nature, but that which is homogeneous with it, turning the heterogeneous matter into Ashes.

XLI. We have taught how a Body is to be changed into a Spirit; and again

how the Spirit is to be turned into a Body, viz. how the fixed is made volatile, and the volatile fixed again: How the Earth is turned into Water and Air, and the Air into Fire, and the Fire into Earth again: Then the Earth into Fire, and the Fire into Air, and the Air into Water; and the Water again into Earth. Now the Earth which was of the nature of Fire, is brought to the nature of a quintessence.

XLII. Thus we have taught the ways of transmuting, performed through heat and moisture; making out of a dry a moist thing, and out of a moist a dry one: otherwise Natures which are of several Properties, or Families, could not be brought to one uniform thing, if the one should be turned into the others nature.

XLIII. And this is the perfection of the matter, according to the advice of the Philosopher: Ascend from the Earth into Heaven, and

and descend from the Heaven to the Earth; to the intent to make the body which is Earth, into a Spirit which is subtil, and then to reduce that Spirit into a Body again which is gross, changing one Element into another, as Earth into Water, Water into Air, Air into Fire; and Fire again into Water, and Water into Fire: and that into a more subtil Nature and quintessence. Thus have you accomplished the Treasure of the whole World.

XLIII. *Ingression.* Take Sulphur Vive, Melt it in an Earthen Vessel well glazed, and put to it a strong Lye made of Calx vive and Pot Ashes: Boyl gently together, so will an Oyl swim on the top, which take and keep: Having enough of it, mix it with Sand, distil it through an Alembick or Retort, so long till it becomes incombustible. With this Oyl we imbibe Our Medicine, which will be like Soap, then we distil by an Alembick, and cohobate 3 or 4 times, adding

more Oyl to it, if it be not imbibed enough.

XLV. Being thus imbibed, put fire under it, that the moisture may Vanish, and the Medicine be fit and fusible, as the body of Glais. Then take the *Avis Hermetis* before reserved, and put it to it Gradatim, till it all becomes perfectly fixe.

XLVI. Now according to *Avicen*, it is not possible to convert or transmute Metals, unless they be reduced to their first Matter; then by the help of Art they are transmuted into another Metal. The Alchymist does like the Physitian, who first Purges off the Corrupt or Morbifick Matter, the Enemy to Mans Health, and then administers a Cordial to restore the Vital Powers: So we first Purge the Mercury and Sulphur in Metals, and then strengthen the Heavenly Elements in them, according to their various Preparations.

XLVII. This Nature
Y 3 work

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and descend from the Heaven to the Earth; to the intent to make the body which is Earth, into a Spirit which is subtil, and then to reduce that Spirit into a Body again which is gross, changing one Element into another, as Earth into Water, Water into Air, Air into Fire; and Fire again into Water, and Water into Fire: and that into a more subtil Nature and quintessence. Thus have you accomplished the Treasure of the whole World.

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more Oyl to it, if it be not imbibed enough.

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XLVII. This Nature
Y 3 work

works farther by the help of Art, as her Instrument; and really makes the most pure and fine *Sol* and *Luna*: for as the heavenly Elemental Virtues work in natural Vessel; even so do the artificial being made uniform agreeable with nature; and as nature works by means of the heats of Fire and of the Bodies so also Art worketh by a like temperate and proportionate fire, by the moving and living virtue in the matter.

XLVIII. For the heavenly virtue mixed with it at first, and inclinable to this or that is furthered by Art: Heavenly Virtues are communicated to their Subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the Astral Influences are apparent according to the capacity of the matter.

XLIX. The Alchymist imitates the same thing, destroying one form to beget another, and his Operations are best when they are according to nature, as by purifying the Sulphur, by digesting, subliming, and bringing *Argent Vive*, by an exact mixtion, with a Mettalick matter; and thus out of their Principles, the form of every Metal is produced.

L. The power and virtue of the converting Element must prevail, that the parts of it may appear in the converted Element; and being thus mixed with the Elementated thing, then that Element will have that matter which made it an Element, and the virtue of the other converting Element will be predominant and remain; this is the great Arcanum of the whole Art.

C H A P. XXXVI.

The Key which opens the Mystery of this Grand Elixir.

I. **T**HIS is the true Copy of a Writing found in a Coffin upon the Breast of a Religious Man, by a Soldier making a Grave at *Ofend*, to bury some slain Soldiers, *Anno 1450.*

2. My Dear Brother, if you intend to follow or study the Art of Alchymie, and work in it, let me give you warning, that you follow not the literal precripts of *Arnoldus* nor *Raymundus*, nor indeed of most other Philosophers, for in all their Books they have delivered nothing but figuratively; so that Men not only loose their time, but their Money also.

III. I my self have studied in these Books for more than 30 Years, and never could find out the Se-

cret or Mistry by them: But at length, through the goodness of God, I have found out one Tincture, which is good, true, and absolutely certain, and has restored to me my Credit and Reputation.

IV. Now knowing (as I do) how much time you have lost, and what Wealth you have consumed, being touched with it, as a Friend; and in regard of our faithful promise to each other in our beginning, to participate each of others Fortunes, I have thought it fit, here to perswade you, not to loose your self any longer in the Books of the Philosophers, but to put you in the right way, which after long Wanderings I have found out, and now at this present, I on my Death-Bed bequeath you.

V. I advise you to take nothing from it, nor add any thing to it; but to do just as I have set it down, and observe these following directions; so will you succeed and prosper in the work.

VI. First, Never work with a great Man, lest your life come into danger. 2. Let your Earthen Vessels be well made and strong, lest you lose your Medicine. 3. Learn to know all your Materials, that you be not cheated with that which is sophistificate and nothing worth. 4. Let your Fire be neither stronger nor softer, but what is fit, and just as I have here directed. 5. Let the Bellows and all the other Materials be your own. 6. Let no man come where you Work, and seem Ignorant to all such as shall enquire any thing of you touching the Secret. 7. Learn to know Metals well, especially Gold and Silver; and put them not into the Work till they be first purified by your own hands, as fine as may be. 8. Reveal not

this Secret to any one, but let this Writing be Buried with you, giving a confirmed charge concerning the same to him you Trust. 9. Get a Servant that may be Trusty and Secret, and of a good Spirit, to attend you, but never leave him alone. 10. Lastly, when you have ended the Work, be Kind and Generous, Charitable to the Poor, publick Spirited, and return your Tribute of Thanks to the Great and most Merciful God, the Giver of all good Things.

VII. Take mineral Quick Silver three pounds (made neither of Lead nor Tin) and cause an Earthen Pot to be made, well burned the first time: glaze it all over except the bottom, the which anoint with hogs Grease, and it will not Glaze. This is done, that the Earth of the Quick Silver may sink to the bottom of the Pot, which it would not do, being glazed, nor become Earth again.

VIII. The Pot must be made a good foot long, of the Fashion of an Urinal, with a Pipe in the midst of it: The Fornace must be made on purpose, that the Pot may go in close to the sides of the Mouth of the Furnace: Set on the Pot a good great Cap or Head, with its Receiver, without Luting of it, give it a good fire of Coals, till the Pot be all on fire and very red; then take the fire out quickly, and put in the Quick Silver at the Pipe, and then with as much hast as you can, stop it close with Lute.

IX. Then will the Quick Silver by the heat and force it finds, both Break and Work; a part thereof you shall see in the Water, as it were a few drops; and a part will stick to the bottom of the Pot in black Earth: Now let the Pot cool within the Fornace, as it is, then open it, and you shall find the Quick Silver in it all Black, which you must take out, and wash very clean, and the Pot also.

X. As for the Water which does distil out, put it a side, or cast it away, for it is nothing worth, because it is all Flegm. Set the Pot into the Fornace again, and make it red hot; put in the Quick Silver lute well the Pipe, and do as you did the first time, and do this so often, until the Mercury becomes no more black, which will be in ten or eleven times.

XI. Then take it out, and you shall find the Mercury to be without Flegm, but joyned with Earth, of which two Qualities it must be freed, being Enemies to Nature; thus the Quick Silver will remain pure, in color Celestial like to Azure, which you may know by this sign, viz. Take a piece of Iron, heat it red hot, and quench it in this Mercury, and it will become soft and white, like Luna.

XII. Then put the Mercury into a Retort of Glass, between two Cups, so that it touches neither bottom nor

nor sides of the Cups, and make a good fire under it, and lay Embers on the top, the better to keep the heat of the fire; and in Forty hours the Mercury will Distil into a slimy Water (hanging together) which will neither wet your Hands, nor any other thing, but Metals only.

XIII. This is the true *Aqua Vitæ* of the Philosophers; the true Spirit so many have sought for, and which has been desired of all Wise Men, which is called the *Essence*, *Quintessence*, *Powers Spirit*, *Substance*, *Water*, and *Mixture of Mercury*, and by many other the like Names, without strange things, and without offence to any Man.

XIV. Save well this precious Liquor or Water, obscured by all Philosophers, for without it you can do no good or perfect Work: Let all other things go, and keep this only; for any one that sees this Water, if he has any Practice or Knowledge, will hold to it,

for it is Precious and worth a Treasure.

XV. Now resteth to make the *Soul*, which is the perfection of the *Red*, without which you can neither make *Sol* nor *Luna*, which shall be Pure and Perfect: With this Spirit you may make things Apparent and Fair, yea, most True and Perfect; all Philosophers affirm that the *Soul* is the substance, which sustains and preserves the *Body*, making it Perfect as long as it is in it.

XVI. Our *Body* must have a *Soul*, otherwise it would neither move nor work; for which reason you must consider and understand, that all Metals are compounded of Mercury and Sulphur, Matter and Form; Mercury is the Matter, and Sulphur is the Form. According to the pureness of Mercury and Sulphur, such is the Influence they assume.

XVII. Thus Sol is engendred of most pure fine Mercury, and a pure-red Sulphur,

Sulphur by the Influence of the Sun; and Luna is made of a pure fine Mercury, and a pure white Sulphur by the Influence of the Moon.

XVIII. Thence it is that Luna is more pure than the other five Metals, which have need of cleansing; being cleansed, they need but onely the pure Sulphur, with the help of Sol and Luna. Sulphur is the *Form* of Sol and Luna, and the other Metals; their other parts are gross matters of Sulphur and Mercury.

XIX. Husband-Men know many times more than we do: They when they reap their Corn growing on the Earth, gather it with the Straw and Ears: The Straw and Ears are the *Matter*, but the Corn or Grain is the *Form* or *Soul*.

XX. Now when they sow their Corn, then they sow not the *Matter*, which is the Straw and the Chaff, but the *Corn* or *Grain*, which is the *Form* or *Soul*: So if

we will reap *Sol* or *Luna*, we must use their *Form* or *Soul*, and not the *Matter*.

XXI. The *Form* or *Soul* is made by Godshelp, after this manner. You must make a good Sublimate, that is seven times sublimed, the last time of the seven you must sublime it with Cinnaber without Vitriol, and it will be a certain Quintessence of the Sulphur of that Antimony.

XXII. When this is done, take of the finest Sol one Ounce, or of the finest Luna as much, file it very fine, or else take leaf Gold or Silver; then take of the aforesaid Sublimate four Ounces; sublime them together for the space of Sixteen hours; then let it cool again, and mix them all together, and sublime again: Do this four times, and the fourth time, it will have a certain Rundle, like unto the *Matter* of the White Rose, transparent and most clear as any Orient Pearl, weighing about five Ounces.

XXIII. The sublimate will stick to the brims and sides of the Vessel, and in the bottom it will be like good black Pitch, which is the Corruption of Sol and Luna.

XXIV. Take the Run-dle aforesaid, and dissolve it in most strong Spirit of Vinegar, two or three times, by putting it into an Urinal, and setting it in B. M. for the space of three daies, every time pouring it into new Spirit of Vinegar, as at the first, till it be quite dissolved: Then distill it by a filter, and save that which remains in the Pot, for it is good to whiten Brass.

XXV. That which passed the filter with the Vinegar, set upon hot Ashes, and evaporate the Moisture and Spirit of Vinegar with a soft fire, and set it in the Sun, and it will become most *White*, like unto White Starch; or *Red* if you work with Sol; which are the *Firm*, or *Soul* or *Sulphur* of *Luna* and *Sol*, and

will weigh a quarter of an Ounce, rather more than less, save that well.

XXVI. Take an Urinal half a foot high, and take of the firm body five Ounces; of the Soul or Sulphur of Sol or Luna, a quarter of an Ounce; and of the Spirit four Ounces: Put all of them into the Urinal, and put on its head or Cover, with its Receiver well closed or Luted. Distil the Water from it, with a most soft Fire, and there will come off the first time, almost three Ounces.

XXVII. Put the Water on again, without moving the Urinal, and distil it again, until no more liquor will distil, which do 6 or 7 times, and then every thing will be firm. Then set the same Urinal in Horse-dung seven days, and by the virtue and subtilty of the heat, it will be converted into water.

XXVIII. Distil or filter this water, with stripes or threads

shreds of Woollen-cloth: a gross part will remain in the bottom, which is nothing worth: All that which is passed the filter congeal, which will be about 4 or 5 Ounces, and save it. When you have congealed it three times, melt ten ounces of the most fine *Sol* or *Luna*, and when it is red hot, put upon it 4 Ounces (one Coppy said 13 Ounces) of this Medicine, and it will be all true and good Medicine.

XXIX. Likewise melt Borax and Wax, *ana*, one ounce, to which put of the former Medicine 1 ounce: Put all these upon Mercury, or any other Metal 3 pound, and it will be most fine *Sol* or *Luna*, to all Judgments and Assays. Thus have I ended this process, in which, if you have any practise or judgment, and know how to follow the Work, you may finish it, or compleat it in 40 days.

XXX. An Appendix teaching how to make Aurum Potabile. Take Sal Armoniack,

Sal Nitre, *ana* 1 pound: beat them together, and make thereof an AR: Then take of the most fine *Sol* q. v. in thin leaves, and cut into very small pieces, which roul into very thin Rowls, and put them into an Urinal, or like Glass, to which put the AR, so much as to overtop it the depth of an inch.

XXXI. Then nip up the Glass, and put it to putrefie in Sand, with a gentle heat, like that of the Sun, for 3 or 4 days, in which time it will come to dissolution; then break the Glass off at the Neck, and pouring off the AR. easily and leisurely, leave the dissolved *Sol* in the bottom, and repeat this work with fresh AR. 3 or 4 times, and keep the first water, then put on a Helme with Lute, and distil off in Sand: Being cold break the Glass, and take the *Sol*, and wash it 3 or 4 times in pure warm water.

XXXII. When the *Sol* is clean from the AR, take of it, and put it into the like Glasses, with rectified S. V. 2 or 3 inches above it; put it into putrefaction as before in Sand, stopping the mouth thereof very close for 3 or 4 days; then put the S. V. out, which will be all blood red. If any thing remains in the Glass undissolved, put in more S. V.

and let it stand as before: Do this as long as you find any Tincture therein. *Tha*
u Aurum Potabile.

XXXIII. But if you would have the Tincture alone, distil off the S. V. with a very gentle fire, and you shall find the Tincture at the bottom of the Glass, which you may project upon *Luna*,

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